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A

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THE MONTHLY REVIEW,

For JANUARY, 1759.

Epiſtles philoſophical and moral. 8vo. 6s. Wilcox.

FROM the earlieſt dawn of ſcience, to the firſt philoſophy of the preſent age, mankind have been perplexed with ſuch various and irreconcileable opinions, that philoſophical ſpeculations have, for ſome time paſt, been growing into diſeſteem and neglect.

The vanity of ſome ſpeculatiſts, has made them ambitious to become the parents of a partial ſyſtem, while the fooliſh pride of others has endeavoured to deſtroy all ſyſtem whatever, and to eſtabliſh univerſal doubt on the ruins of knowlege. Both have been equally enemies to truth; and it is perhaps difficult to determine, whether bigotry or ſcepticiſm have been of greateſt prejudice. Indeed the difference between them appears to be rather nominal, than eſſential; the profeſſed diſbeliever may be deemed as great a bigot as the moſt orthodox zealot; for the mind which is cloſed againſt conviction, and obſtinately rejects all fixed principles, is as much bigotted as that which pertinaciouſly ſupports falſe principles.

The former diſpoſition however is not only moſt unpleaſing to ourſelves, but moſt dangerous to others. When the mind has no data, no ſettled principles to which it may recur as the rule of action, the agent can feel little or no ſatisfaction within himſelf, and ſociety can have no moral ſecurity whatever againſt him. The moſt permanent, and we may add, the moſt pleaſing enjoyment the human ſoul is capable of entertaining, is that which ariſes from a conſciouſneſs of having acted up to that

ſtandard of rectitude, which we conceive to be the proper meaſure of our duty: and the beſt grounds on which we can expect others to place confidence in us, is the aſſurance we give them that we act under the influence of ſuch moral obligations.

Theſe obligations to morality, however, can never exiſt in a mind uninfluenced by religious and philoſophical principles. It is therefore the worſt office which we can do to mankind, to overthrow eſtabliſhed tenets, without ſubſtituting others of equal moral efficacy in their ſtead: ſince it is much better, in many caſes, to be governed by erroneous opinions, than to be agitated by ſceptical notions.

Prejudice, it is certain, is always an enemy to truth: but perhaps in ſome minds it is a friend to virtue. All capacities cannot command a ſufficient degree of attention to purſue the intricacies of philoſophical ſpeculation; neither, if they could, are they endued with proper powers of perception to diſcern and judge for themſelves. Theſe muſt neceſſarily be governed by prejudices, and, if you remove them, you leave ſuch weak objects without any principle whatever. It muſt indeed be confeſſed, that the force of prejudice is not very powerful in the preſent age. Men in general are too wiſe to adopt the opinions of their forefathers, yet at the ſame time too indolent to eſtabliſh any of their own: and as they live without ſyſtem, they make preſent convenience the ſole rule of their conduct. Their virtues are only occaſional, but their vices habitual. Not content with having conquered the prejudices of Education, they triumph over reaſon, and over nature.

In theſe days of infidelity however, we do not remember to have met with a ſceptick of more candour and good ſenſe than the ingenious Author of the Epiſtles before us. Though he profeſſes to proceed on the Horatian principle, and to detach himſelf from all foregoing ſyſtems, yet he does not leave us without a guide.

He aſſures us that he is more ambitious of the character of a philoſopher, than that of a poet. But notwithſtanding the modeſty of his pretenſions, he diſcovers great poetic merit. His figures are bold and ſtriking, and his imagery apt and beautiful. Nevertheleſs, he is not always attentive to the harmony of his numbers; neither has he preſerved that perſpicuity of expreſſion, requiſite in philoſophical diſquiſitions: and though we agree with him that precepts in verſe are beſt remembered, yet we will venture to ſay that they are generally moſt difficult to comprehend. The fetters of rhyme and meaſure will not admit of that copious, clear, and preciſe expreſſion, which we may command in proſe. We might produce ſeveral inſtances, where the Author has ſacrificed ſenſe

ſenſe, and grammatical correctneſs, to ſound: but we forbear ſuch trivial criticiſms, as the ſubject opens room for more important animadverſions.

Theſe Epiſtles are introduced by a facetious Dedication *to the firſt Miniſter of State for the Time being*, in which the Writer ridicules all party attachments, and profeſſes to ſacrifice all prudential views to the love of truth.

In his firſt Epiſtle he examines the different criterions of truth; and obſerves that ſcience, or demonſtrative knowlege, is ſuppoſed to be the leaſt exceptionable teſt of what is true or falſe in general. But, as particular opinions are not always the effect of knowlege, he inquires if there be no other criterion to relieve the doubts and reconcile the oppoſite ſentiments of mankind. He endeavours to prove, that the diſpenſations of providence, as well as the dictates of revelation, are inadequate to the purpoſe. He obſerves, that the Chriſtian page admits of different conſtructions, as Hereticks of every kind find their tenets in the goſpel: and he ſhews, that even the ſtriking ſcenes of *nature* operate variouſly on different minds, according to the different degrees of knowlege with which they are endued. He cenſures divines and philoſophers, as mercenary wranglers, or bigots to particular ſyſtems, rather than fair enquirers after, or teachers of, the truth. He then proceeds to characterize a fair and ingenuous enquirer, and affirms that fortitude and moderation are the grand requiſites to form ſuch a character. The Author however proceeds with great impartiality; he is no leſs ſevere againſt the heterodox than the orthodox, and he adviſes Lorenzo to beware of both.

* Lorenzo, credit not too ſoon
Fine tales and tidings from the moon:
Nor, howſoever learn'd or juſt;
In prieſt or prophet put thy truſt.
By Paul or by Apollos taught,
Still to one teſt their tenets brought,
Their doctrines, howſoever true,
Adopt not till they're ſo to you.
For oft, when ſtript of its diſguiſe,
Folly the wiſdom of the wiſe.

Yet ſuperciliouſly reject
No dogmas that the world reſpect.
'Gainſt ſuch too raſhly ne'er inveigh;
Nor caſt thy grandſire's wit away.
Diſdaining at the lamp to pore,
That lights us to the claſſick lore,

* It is neceſſary to premiſe, that theſe Epiſtles bear reference to a part of this work publiſhed ſome time ſince, and intitled *Epiſtles to Lorenzo*; of which the reader may find an account in our Review, Vol. XVI. p. 226.

The half-taught deiſt thus exclaims
At texts rever'd and hallow'd names,
Damning profane or ſacred writ,
That ſquares not with his ſhallow wit.

But while, through ignorance or pride,
Opinions thus the world divide;
Faith made the prieſt's and ſtateſman's tool;
By turns while truth and falſhood rule,
Or, with ſome temporizing view,
Nonſenſe, that's neither falſe nor true;
Canſt thou, at eaſe in doubt, my friend,
On points too dark thy faith ſuſpend?
Canſt thou the world's eſteem forego;
And burns thy boſom but to know?
Is truth thy only creed profeſs'd?
Canſt leave to providence the reſt?
Throw partial ſyſtems all aſide,
And take thy knowledge for thy guide.

In the ſecond Epiſtle, our Author argues, that by the general pretenſions of mankind to *common ſenſe*, it is admitted that knowlege is the criterion of truth. Common ſenſe, he ſays, is the privilege of every mind without diſtinction; enabling us equally to draw like concluſions from like premiſes. He infers from hence, that all actual diſpute ariſes from a different acceptation of the matter in queſtion. He obſerves that the capacity and credulity of individuals, are different in conſequence of their diverſity of temperament, education, and experience. It is therefore, he ſays, injurious and ridiculous to inſult others, for thinking in the manner we ourſelves ſhould have done, under the ſame circumſtances: and ſtill more abſurd to reprobate the reſt of mankind, for not believing what we ourſelves do not, nor can poſſibly be made to believe. This leads our Author to ſome reflections on the truth of revelation, which, he ſays, if it be admitted in general, as what is revealed from heaven muſt undoubtedly be true, the difficulty of knowing what is particularly ſo, or who are the truly inſpired, is yet inexplicably great. Though the power of working miracles, ſays he, be allowed as a proof of inſpiration in the agent: the fallacy of pretended ones, and the ſuppoſed inſpiration of impoſtors, are almoſt invincible obſtacles to our diſcovery of the truth. He combats the ſuppoſition, that real miracles are trangreſſions of the laws of nature: he acknowledges, however, that we cannot philoſophically deny, that God ſometimes produces effects, for ends beſt known to himſelf, by means wholly unknown to us; and he concludes with aſſerting, that the criterion of ſcience is to be neglected only in points indiſputably and intelligibly revealed.

Theſe are topicks of a very nice nature, and it requires uncommon ſkill to treat them ſo as to preſerve the freedom of enquiry, and at the ſame time not offend tender conſciences, or incur the cenſure of affected zealots: for there are many, who pretend vaſt concern for the eſtabliſhed church, and the myſteries of our holy religion, who have, in fact, no more regard for the proteſtant eſtabliſhment, than they have for the Turkiſh Prophet or the Scarlet Whore. But our Author is not ſingular in his opinion. Many have ſhrewdly contended, that ſcience is the proper criterion by which to examine points not intelligibly revealed. According to them, it is not ſufficient that a number of traditional facts concur, to induce a belief of a PARTICULAR revelation; but they inſiſt that we muſt examine the myſtery depending upon thoſe facts, by reaſoning *a prieri & poſteriori*; that is, we muſt conſider, firſt, to what end ſuch a revelation could be given; and ſecondly, how far the effects have anſwered the purpoſe intended. The deſign of all revelations, ſay they, from heaven, muſt certainly be, to make mankind wiſer and better; if a PARTICULAR revelation, therefore, diſcloſes no more than what was known before by the light of reaſon or prior revelation *; or if it leaves mankind in the *ſame* ſtate of error, doubt, and impiety, they affirm that there is great room to ſuſpect that it is ſupported by impoſture. In vain we tell them, that we muſt not argue againſt the uſe of revelation, from the abuſe of it; and inſiſt, that the ſame objections which are made againſt the inſufficiency of revelation for the purpoſe propoſed, may be urged againſt the inſufficiency of reaſon itſelf. They reply, that admitting all that is here expreſſed, yet if reaſon, which was given by Heaven as a guide to virtue, proved an incompetent conductor, and it was found neceſſary to ſuperadd revelation, to diſcover new truths, or confirm and diffuſe ſuch as were before but partially known, then, in ſuch caſe, there was the ſtronger neceſſity that ſuch revelation ſhould be clear, indiſputable, and intelligible: for to add one inſufficient guide to another, ſay they, is rather to confound, than direct us in our ſearch after truth. They therefore affirm, that all traditional revelation ſhould be examined by the criterion of ſcience. We will only add, that the Chriſtian revelation has been ſatisfactorily tried by this criterion, and the truth of it fully proved. If it has not, as our Author inſinuates, totally baniſhed doubt, it has, nevertheleſs, reconciled the ſentiments of mankind, on the moſt important truths, to a degree of certainty, which pagan philoſophy could never eſtabliſh.

* Reaſon is here uſed in a ſenſe diſtinct from Revelation; though perhaps they may, in ſome ſenſe, be conſidered as ſynonimous: for Reaſon itſelf may be deemed a kind of divine revelation.

Our Author, in the third Epiſtle, laments the infatuation of mankind, who have rejected the general and obvious criterion of *common ſenſe*, for the particular dogmas and myſterious paradoxes of pretended revelation. He exemplifies the moral effects of this infatuation, in our ſuperficial attachment to religion, our indolent ſecurity in time of proſperity, and our tranſitory aſtonuhment and penitence under the immediate weight of misfortune. And he imputes our cowardice and imbecility to an abſurd ſcheme of education. From the following extract, our readers may judge with what ſtrength of ſentiment, and ſpirit of expreſſion, our Author has treated theſe points.

Lorenzo, our misfortune here
Th' effect of idleneſs and fear.
The ſluggard ſhuns inquiry's taſk,
Becauſe too great the pains to aſk;
Stifling th' emotions of his breaſt,
T' indulge his lazy brains in reſt.
A paradox, yet ſuch the fact,
" More fear to think than fear to act;
" In thought tho' danger we ſurmize,
" In act while real danger lies." *
In truth, my friend, 'tis ſad to find
Hence riſe the zeal of half mankind;
Religion, but the compound vice
Of indolence and cowardice.
Ev'n pious chriſtians, much I fear,
Oft practically atheiſts here.
How deaf and blind to calls of grace
When nature wears a ſmiling face:
But when ſhe frowns? in wild amaze,
Look how th' affrighted cowards gaze.
When clouds drop fatneſs on the plains.
In mildly ſoft deſcending rains;
In their due ſeaſon harveſts ſmile,
And plenty crowns the peaſant's toil:
As nothing rare, as nothing new,
We take the bleſſing as our due.
For O! proſperity's a lot
At eaſe enjoy'd, with eaſe forgot.
In June's warm ſun and April's ſhower
We trace not an Almighty power:
Ingrates! ſo light of Heav'n we make,
Nor think the hand that gives may take.
But ah! when threatning ſtorms ariſe;
When thunders rattle through the ſkies;
When the tall mountain bows its head,
And earthquakes vomit up the dead;
Behold whole nations proſtrate fall
Before the mighty God of all.

* Hume.

T' appeaſe

T' appeaſe his anger now their care,
Lo, all is faſting, ſighs and pray'r;
Till, the dread ſtorm blown haply o'er,
They riſe and revel as before,
Forget, or ridicule, the rod;
And laugh to ſcorn the fear of God.
Nor only, mov'd when danger's nigh,
Our fears awake the gen'ral cry;
Imaginary ſcenes, alike,
The daſtard ſoul with terror ſtrike;
While to the coward's opticks ſeem
Light ſtraws, as each a giant's beam,
In honour thus of God above,
So weakly draw the cords of love;
While nature's groans, or fancy's fears,
Drive, headlong, down the vale of tears.

Lorenzo, wouldſt thou freely trace
Whence grows a cowardice ſo baſe?
At th' early dawn of moral ſenſe
Th' infatuation did commence;
And, propagated ſince by art,
We all have more or leſs a part.
Ere hermit bald or pilgrim grey
Had worn the ſolitary way,
Ere yet the monk had told his beads;
Ere yet credulity or creeds;
To ſchool, with ſober *Reaſon* ſent,
Young *Genius* to *Experience* went.
The latter, tho', as yet, 'tis true,
No wiſer than the former two,
In charge the tender pupils took,
And with them read in nature's book.
So pedagogues unletter'd uſe
No claſs of blockheads to refuſe;
But gravely undertake t' explain
The arts themſelves muſt firſt attain
Sufficient if the maſter goes
Before his blund'ring pupil's noſe.
Careful his vacant hours t' employ,
Now *Reaſon* prov'd a hopeful boy.
But *Genius*, inſolent and wild,
By nature an aſſuming child,
A treach'rous memory his lot,
The little that he learn'd forgot;
Nor gave himſelf a moment's pain
To con his leſſons o'er again:
But, truſting to his forward parts,
Debauch'd with wit the ſiſter-*arts*;
Who, yet unſettled, young and frail,
Enamour'd, liſten'd to his tale;

And, ſince the cauſe of dire diſputes,
Turn'd out abandon'd proſtitutes:
By prieſt and prophet, once enjoy'd,
To baſeſt purpoſes employ'd;
For ages paſt, their only uſe
To vitiate reaſon or traduce.
For this, *Tradition* foremoſt came,
Inſtruction was her maiden name,
Now grown a ſmooth-tongu'd ſlipp'ry jade,
An arrant miſtreſs of her trade.
She told the ſtories, o'er and o'er,
That genius told the arts before,
Repeating lies, as liars do,
Till in the end they think them true;
And when detected in her lie,
" Myſt'ry"—the *biter*'s arch reply.

The Author concludes this epiſtle with endeavouring to expoſe the ſuppoſition, that ignorance and *implicit* ſubjection to authority, are neceſſary to the well-being of ſociety, or the political happineſs of mankind, as exemplarily falſe and abſurd. Perhaps, for the ſake of cavil, it may be objected to what the Writer has advanced on this head, that he argues againſt all ſubjection and legal ſubordination whatever: but it is to be obſerved, that he ſpeaks only of an ignorant and implicit ſubjection. It cannot be denied, but that the mind is free to range at will, in points of ſpeculation; and that we have a right to publiſh ſuch ſpeculations, is equally undeniable. As citizens, we may pay obedience to eſtabliſhed laws and regulations, which, as men, we do not approve, and in which we have a right to ſollicit amendment. If we diſcover any error or miſtake in the civil conſtitution, ſhall we appeal to the Prime Miniſter? If we find out any fallacy in religion, ſhall we carry our diſcovery to Lambeth? No! the Public is the proper judge. If what we communicate is falſe, and of dangerous tendency, there are among the Public, men of learning and virtue, ready to refute us, and the laws of our country are open to chaſtize us: if our propoſitions are juſt and profitable, they ought to be purſued in preference of all ſettled eſtabliſhments whatever. No authority leſs than divine, is too reſpectable to be called in queſtion: and law ſhould yield to reaſon, not reaſon bend to law. Falſhood and impoſture only can dread the freedom of enquiry, for truth will abide the teſt of the ſevereſt ſcrutiny.

In the fourth epiſtle, the Author treats of the limits of the human underſtanding. He affirms, that God is abſtracted from, and above our comprehenſion—that our pretenſions to deſcribe or define the Deity, are palpably abſurd and ridiculous: for that, though a created Being may aſcribe to its Creator the moſt reſpectable of all known perfections, yet as all its ideas of per-

perfection are relative to itſelf, the attributes human Beings aſcribe to God, are neceſſarily the ſuperior qualities of humanity. Nevertheleſs he argues ſtrongly againſt the diſbelief of the exiſtence of a God, and maintains the impoſſibility of denying the Being of a *Firſt Cauſe.*

Yet while to thee I freely own,
I reverence a God unknown;
Think not, through ignorance or pride,
A God was ever yet deny'd.
No atheiſt e'er was known on earth,
Till fiery zealots gave him birth,
For controverſy's ſake, their trade,
And damn'd the heretic they made.
Doth Clody, impudent and vain,
Deny a God in ſkeptick ſtrain,
And yet in ignorance advance
That nature is the work of chance?
Theologiſts, abſurdly wiſe,
With their anathemas deſpiſe;
For well may Clody theſe inflame,
Whoſe God exiſts but in a name;
A technick term, deviſ'd at ſchool,
I pity Clody as a fool.
To Epicurus' ſtrains belong
The cenſures of an idle ſong.
For ſay "united worlds might join
By accident, and not deſign;
Atoms might luckily *contrive*,
And ſtrangely find themſelves alive;
Or, by ſome other ſcheme as wild,
The world be fortune's fav'rite child."
Explain the terms—ſay what is meant
By atoms, fortune, accident.
What mean'ſt thou but th' efficient cauſe
Of nature's works and nature's laws?
O, think not, then, th' eternal mind
To term or epithet confin'd;
But take away or change the name;
And Clody's God and mine's the ſame.

The argument of the fifth epiſtle is Happineſs, which the Author declares to be unattainable: and he inſiſts, that even knowlege, religion, and virtue, are incapable of conferring it. This bold aſſertion may be nevertheleſs true, if by happineſs, as he conceives, is meant *ſome conſtant ſtate of actual bliſs.* But we do not agree with him, that this is the acceptation of the word among the generality of mankind. Few men are ſo weak as not to know, that a continued ſenſe of bliſs is inconſiſtent with the human frame. It requires but little philoſophy to perceive, that all happineſs is merely relative; but ſuch as it is,

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its higheſt degree, and moſt permanent ſtate, is only to be attained by knowlege, religion, and virtue. However, admitting his definition, we might ſubſcribe to the following concluſion, when, after ſhewing the impoſſibility of externals to confer happineſs, and the incapacity of human Beings to attain it, he ſays,

Hence not on earth a bleſſing ſent
Gives univerſally content.
For whi'e ſo varied is our taſte,
Manna itſelf were ſhow'r'd to waſte.
With reaſon, therefore, we profeſs
God meant not here our happineſs:
Elſe in the various bleſſings given
Sure various minds might find their heaven *.
But know, as different we find
Each individual's turn of mind,
As little with ourſelves we ſee
Ourſelves, at various times, agree.
So oft our views, our tempers change,
As through life's varied ſcenes we range.
At times, ſo different from himſelf,
The prodigal will hoard his pelf;
Spend greedily the night at play,
To throw next morn his gains away.
At times ev'n miſers rob their ſtore,
And give their ſix-pence to the poor.
At times ev'n trembling cowards fight,
And, deſp'rate, put the bold to flight:
While, ſick of fighting and of fame,
The brave, like Belgic lions, tame.
How oft, my friend, in private life,
We love the maid we hate a wife.
How oft the ſcene that gives delight
At morn, offends the eye at night.
'Tis not the want of that or this;
Poſſeſſion is the bane of bliſs:
And hence, of happineſs we ſee
On earth th' impoſſibility.

Here, nevertheleſs, we muſt take leave to object againſt our Author's reaſoning in the note to the foregoing extract. That there are various conditions of human life, admirably adapted to the ſeveral diſpoſitions of individuals, is true; but it does not follow, that the unequal diſtribution of the gifts of fortune is

* 'If, ſays Mr. Pope,

——To all men happineſs was meant,
God in externals could not place content.

To me, I muſt confeſs, the various conditions of human life ſeem ſo admirably adapted to the ſeveral diſpoſitions of individuals, that, if our happineſs in this life were intended, the unequal diſtribution of the gifts of fortune affords the moſt plauſible means to effect it.

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therefore the means to make us happy. This inference might, indeed, be juſt, if he could ſhew *each diſtinct condition* to be eſpecially ſuited to the particular temperature and diſpoſition of the individual to whom it is allotted: but as ſuch allotment is often, *ſeemingly at leaſt*, partial and prepoſterous, the unequal diſtribution of the goods of fortune, muſt be conſidered as the moſt fertile ſource of infelicity.

The ſixth epiſtle treats of abſtract good and evil. He is of opinion, that no abſtract evil exiſts: for that whatever calamities human life be ſubject to, their evil depends merely on our own ſenſibility. Even phyſical evils, he ſays, are evidently relative to their effects on the ſufferings or enjoyments of mankind: and therefore muſt not be accounted as abſtract evils, or real defects in the general ſyſtem of things; ſince we cannot tell how far apparent imperfections may conduce to the perfection of the whole. He aſſerts, that the evils of life are but temporary; and that, on a fair and impartial eſtimate, our ſufferings and enjoyments ſeem to ſtand on an equal balance.—As we do not doubt but the Author writes from his own perceptions, we congratulate him on his finding the account ſo even: we are afraid, however, that too many of his fellow-creatures perceive the balance to be againſt them.—He aſſerts in the next place, that if there be no abſtract phyſical evil in the univerſe, there is as little reaſon for us to hold the exiſtence of phyſical good.—As to *moral* good and evil, he ſays, that we owe a ſenſe of them purely to *phyſical*; for had mankind felt neither pain nor pleaſure, they would never, from the light of nature, have acquired the ideas of moral good or ill. He affirms, that thoſe actions are *morally* good which give riſe to more pleaſure than pain, and morally bad *vice verſa*: that innocence is neither good nor evil, and inconſiſtent with a ſtate of action.—Here we cannot admit that thoſe actions are morally good which give riſe to more pleaſure than pain, and ſo *vice verſa*: ſuch actions are, indeed, *phyſically* good, but it is the *intention* to give riſe to more pleaſure than pain, which conſtitutes *moral* virtue in the agent.

Our Author, in the next place, contends, that *moral* evil is merely relative to man, and can by no means be conſidered as a defect in the deſigns of Providence. He argues from St. Paul, that 'we cannot tranſgreſs without a law.'—Now nature's law, ſays our Author, is Heaven's command, whoſe will no mortal can reſiſt. He likewiſe endeavours to prove, that *moral* good is equally relative, and can plead no abſtract merit with the Deity. Nevertheleſs, he reaſons in ſupport of a future ſtate of retribution, where the virtuous and vicious may be very differently diſpoſed of in the ſcale of exiſtence.

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Upon the whole of this argument, we agree with our Philoſopher, that there is no *abſtract* good or evil. Nevertheleſs, we would not have our Readers haſtily infer, that this principle deſtroys free agency. Admitting good and evil to be merely relative, ſtill the merit accompanying the one, and the demerit attending the other, will be equally relative: ſo likewiſe will the rewards and puniſhments due to each, both here and hereafter. The difference between a good man and a bad one will yet remain. The honour alſo with which we diſtinguiſh the virtuous, and the diſgrace with which we ſtigmatize the vicious, will ſtill hold their proportion. Theſe conſiderations, therefore, are ſufficient incitements to active virtue.

In the ſeventh epiſtle, our Author aſſerts, that whatever diſtinction be made between the virtuous and vicious in a future ſtate, it muſt be purely owing to the good pleaſure of our Creator, and not to the influence of our merit over his final determinations. He affirms, that no rational conviction whatever is of itſelf a ſufficient motive to virtue; the uſe of reaſon being only to determine what is true or falſe, juſt or unjuſt; and not to excite us to embrace either.—That this is the buſineſs of the paſſions, which are in themſelves neither good nor evil: thoſe diſpoſitions of mind which are generally termed virtuous, being the frequent occaſion of our falling into vices, from which oppoſite ones, though generally diſapproved or deteſted, would have ſecured us. In fact, he ſays, we are much deceived in the motives, as well as in the practice of virtue: it being not only neceſſary that we ſhould mean to do good, and take the beſt way our reaſon may direct us to effect it, but that we ſhould previouſly take thoſe meaſures which are in our power, to acquire the knowlege of the means of doing ſuch good. He declares wilful ignorance therefore to be intentionally vicious: and he inſiſts, that as phyſical good in the conſequence, is the meaſure of moral good in the action, the very appearance of merit in the agent in a great degree vaniſhes: our power of doing good depending frequently on accident, and not very ſeldom on downright knavery. On all which conſiderations, he lays down knowlege as a fundamental and indiſpenſable moral principle.

This argument conveys ſome ſolid truths, interſperſed with ſome dangerous errors. It is certain that virtue and vice are often merely accidental, as depending frequently on the adventitious circumſtances of birth, education, and fortune. Many an opulent Knight, had he been doomed to ſtruggle under the preſſure of poverty, might have worn a rope of hemp inſtead of a collar of gold. Our ideas of virtue and vice are, in general, ſo imperfect, that we often admire the ſame principles in a certain degree, and in men of a certain rank, which in a leſs degree,

gree, and in perſons of inferior condition, we ſhould deem worthy of puniſhment. Thus Cæſar and Alexander, thoſe great ravagers of mankind, had they moved in a ſubaltern ſtation, might have ſuffered death as paultry marauders. Virtue and vice, however, do not only depend on the precarious contingencies of worldly endowments, but are, in a great meaſure, produced by the different perceptions of mankind. However it may mortify human pride, we may venture to alledge, that a good man and a bad one are influenced to action by the ſame principle. Each is determined by the proſpect of ſome pleaſure, either immediate or more remote: but the man of groſs ideas, and limitted capacity, purſues his immediate pleaſure, without regard to conſequences, which may affect himſelf or others; whereas the man of more refined notions, and enlarged comprehenſion, compares preſent gratification with the uneaſy conſciouſneſs which may enſue hereafter: ſo likewiſe with reſpect to active virtue, he often prefers the good of others to his own convenience, for the ſake of that pleaſing gratulation, and more permanent ſenſation of pleaſure, which he expects to ariſe from the ſacrifice he makes. This method of reaſoning, it is true, renders the moſt compleat virtue accidental, or, at beſt, in ſome degree, ſelfiſh: and ſo far we agree with our Philoſopher, that the very appearance of merit in the agent in a great degree vaniſhes. Nevertheleſs, we cannot acknowlege, with him, that phyſical good in the conſequence, is the meaſure of moral good in the action. The criterion of moral good in the action, is the *intention* * of the agent to produce phyſical good. Whether ſuch phyſical good be conſequential or not, is no ways eſſential to determine the moral good of the action. A wicked man, by a bad act, may conſequentially produce phyſical good, but the action is not therefore moral: and ſo *vice verſa*. Neither can we agree with him, that our merit, relative as it is, has no influence over the final determinations of our Creator. We conceive this to be a very diſcouraging, as well as very erroneous and dangerous doctrine. However fallible our mortal capacity may be in deſcribing the divine attributes, yet we cannot ſuppoſe the Deity to be otherwiſe than juſt: and, at leaſt, the improvement of our mental faculties, even to that degree of refined ſelfiſhneſs which teaches us to place our pleaſure in the eſteem of others, and the plaudits of a good conſcience, muſt give us ſome title to the divine favour. We may certainly challenge this deſert as our own, unleſs our Philoſopher ſuppoſes

* We would not be underſtood to ſpeak of a naked intention, or abſtract benevolence; but of any intention carried into action, as far as the power of the agent extends: and ſuch active good will, the moſt abject of human Beings may find opportunities to exert.

that

that every hour of application, and every effort of thought is predeſtined, which we imagine he will ſcarce venture to aſſert.

The ſubject of the laſt epiſtle, is an enquiry concerning the immortality of the ſoul. Our Philoſopher affirms, that the doctrine has been both weakly attacked, and lamely ſupported, by the philoſophical arguments generally made uſe of for, or againſt it. He endeavours to prove, that compariſons drawn from the vegetable creation—moral arguments—metaphyſical refinements concerning the ſoul's immateriality—our natural deſire of exiſtence, &c. are no proofs of our immortality. On the other hand, that the intimate connection between body and mind affords no argument againſt it. But ſetting all theſe metaphyſical refinements aſide, he conſiders man merely in the light of an animal. In which ſtate of humiliation, he ſays, his pretenſions to a future ſtate, are, notwithſtanding, evidently juſtified, on the plain and reaſonable ſuppoſition, that the Creator hath given to all animals ſuch powers and faculties, as were neceſſary to the ſtate of Being appointed them. He very juſtly obſerves, that the purſuits of other animals tend to the gratification of themſelves, or the preſervation of their kind: but that with man the caſe is otherwiſe. He is of opinion, that the faint image of the Deity may be traced in the powers of imagination and genius; and that philoſophy alone affords us ſufficient reaſon to believe the certainty of a future ſtate. In the illuſtration of theſe ſentiments, the Author diſcovers great good ſenſe, and genuine piety: and the following concluſion, which is truly conſolatory, is worthy of a Chriſtian and a Philoſopher.

Diſtinguiſh'd from the beaſts, my friend,
Experience ev'ry doubt may end;
Granting "by nature all enjoy
The pow'rs Heav'n meant them to employ;
Paſſion or inſtinct ne'er beſtow'd
On man, or beaſt, a uſeleſs load;
But ſerving animals, in kind,
To th' end for which they were deſign'd."
This once ſuppos'd, here end diſputes.
Look round among our fellow-brutes.
See to what point their labours tend;
And how in death their talents end.
Perfect the bird and beaſt, we find,
Advance not here their ſeveral kind;
From race to race no wiſer grow,
No gradual perfection know;
T' increaſing knowlege void their claim,
Still their ſpecific pow'rs the ſame,
In th' individual centred all,
Tho' generations riſe and fall.
Mean while, by obſervation wiſe,

The

The human genius never dies;
But, in tradition kept alive,
The wreck of kingdoms doth ſurvive;
Or, glowing in th' inſtructive page,
Improving, lives from age to age;
Ev'n giving thoſe who greatly know
An immortality below.
What idle mourner droops his head?
Is Plato, Locke, or Newton dead?
With Plato ſtill his pupils rove
Along his academic grove;
With Locke we wing the naked ſoul,
And mount with Newton to the pole.

To animals of ev'ry kind
Are, then, their proper pow'rs aſſign'd;
To actuate, ſtrengthen, or reſtrain,
Nor ſenſe, nor inſtinct, giv'n in vain?
Man, as an animal confeſs'd,
Diſtinguiſh'd plainly from the reſt,
Behold his pow'rs, his labours here
Preſumptive of a brighter ſphere!
Not merely to this life confin'd
The aim, and end, of human-kind!
Say, if our purpoſe but to live,
What mighty help doth ſcience give?
What needed more the human brute
Than cooling ſprings and ſtrength'ning fruit?
Or, ſummer-paſt, the diet ſpare
Of wholeſome roots, his winter fare?
How need our better reſt and health
Golconda's, or Potoſi's wealth,
That ſacrific'd that health and reſt,
To fetch it home from eaſt and weſt?
Lorenzo, ſure, if human kind
For this life only were deſign'd,
As well we ignorant had been
Of luxury, the bawd to ſin;
As well thoſe arts had been without
That give, while none can cure, the gout.
Ah! why was ſpeculation given
If not to teach the way to Heav'n?
What need have animals below
The planets' paths above to know?
Or in what curves, meand'ring, rove
Satellites round the orb of Jove?
Lends art its microſcopic eye,
In nature's miniature to pry?
To ſee beneath the civil knife
The butcher'd atoms robb'd of life;
To know, that 'ſcaping from the ſteel,
Thouſands may periſh at a meal:

While,

While, conſcious ev'ry ſtep we tread,
We trample hoſts of beings dead.
Ah, why this knowlege giv'n, to raiſe
Our wonder to our Maker's praiſe;
Why hence inſpir'd our God t'adore,
If ſeen, in death, his face no more?
It cannot be.—Of heav'nly birth,
Science, no offspring of the earth,
To man hath Jacob's ladder giv'n,
Reaching, its foot on earth, to heav'n.
O, ſeize, with ardour ſeize the prize;
And claim thy kindred to the ſkies,
Genius, Lorenzo, yours or mine,
Faint image of the pow'r divine;
Endow'd with ev'n creative pow'r,
To form the Beings of an hour,
To people worlds, to light the ſkies,
To bid a new creation riſe;
O'er all to weild the thund'rer's rod,
And act the momentary God!

Ev'n here, my friend, in nature's plan
Own'd the divinity of MAN.
A truth that genius feels and knows,
As oft as with the God it glows.
And ſhall t' oblivion be conſign'd
This portion of etherial mind?
O, no.—Come death in any form,
I doubt not to ride out the ſtorm;
The ſhipwreck'd body to ſurvive;
My thinking part ſtill left alive.
Mean while, through all the modes of ſenſe,
Bear me, bold Contemplation, hence.
On thy firm wing, O let me ſoar;
And idly hope and fear no more.
Bear me to th' ever-blooming groves,
Where Genius, with fair Science, roves;
Where, in the cool ſequeſter'd ſhade,
Sits Reſignation, pious maid;
To Heav'n directed by whoſe eye,
When drooping nature calls to die,
Let this my lateſt wiſhes crown,
On her ſoft lap to lay me down;
Whilſt mild content, and gentle peace,
Her hand-maids, waiting my releaſe,
Strew, ſtealing round with ſofteſt tread,
Their grateful roſes o'er my bed,
No thorn among, to break my reſt;
By euthanaſian ſlumbers bleſt;
Without a ſigh, at cloſe of day,
To breathe, becalm'd, my ſoul away.

From

From the foregoing abſtract of our Author's moral and philoſophical principles, we may venture to conclude, that however ſingular and miſtaken he may be in ſome particulars of his credenda, his ſyſtem, nevertheleſs, upon the whole, is by no means derogatory from religion and virtue: and he appears to us to have treated metaphyſical ſubjects with a laudable freedom of enquiry; though it muſt be owned that in ſome inſtances he has, unwarily perhaps, approached too near the borders of infidelity.

We muſt not omit to inform the Reader, that this work is embelliſhed with head-pieces and tail-pieces elegantly engraved, and repreſenting emblematical figures, which bear ſtriking alluſions to the ſubject of the poem. When engravings thus ſerve both for entertainment and illuſtration, the engraver is not called in vain to the aſſiſtance of the poet.

R--d

The Viſitations of the Almighty. A Poem. Inſcribed to her Grace the Ducheſs of Queenſberry and Dover. Part the Firſt, 4to. 1 s. Robinſon, &c.

THIS anonymous Writer informs us, that the entire Poem, which is now to conſiſt of four parts, had been ſo planned originally, as to be publiſhed in one; which he intended to have inſcribed to the late earl of Drumlanrig. But that young nobleman's deceaſe occaſioning a melancholy pauſe, ſet the Author on reconſidering his work; the conſequence of which was a diviſion of his ſubject, and a more diſtinct arrangement of it. The particular topics of the preſent publication are, Famine and Peſtilence. The ſubſequent ones are to pourtray Inſurrections, War, Land-Hurricanes, Sea-Storms, Inundations, fiery Eruptions from Volcanos, Earthquakes and Conflagrations; whence our Readers may readily infer the diſtinct ſubjects of each in this dreadful bill of fare, of which the human race have, at different periods, already partaken, and muſt hereafter partake, until the termination of the ſcene and ſubjects of them. Beſides the general and manifeſt intention of detaching the group of our ſhort-lived generations from their extreme if not ſole attention to an old and decaying world, to a contemplation of the temporary horrors and phyſical evils inflicted by the Omnipotent, our Author acknowleges, in addreſſing his noble patroneſs, a particular inclination to divert her from too preying an attention to a private, though moſt intereſting affliction, by tranſporting her imagination

> To regions where, amidſt ſurrounding woes,
> Sits TERROR thron'd! where ev'ry private ill
> Fades at the glare by public ruin caſt!

Indeed theſe ſubjects do not ſeem to have been ſelected by our Poet, without previouſly eſtimating his abilities to diſplay them. He is generally happy in deſcription; his figures and their attitudes are ſtriking and juſt, and his colours ſufficiently glowing. Having obſerved, that a famine, (by which he means a general one, a total want of herbage and all proviſion) attacks the brute creation firſt, he thus delineates, as it were, the famiſhing ſtate of ſome of them.

——— Along the mountain ſlopes,
Stripp'd of their verdant honours, feeble flocks,
Soft lamentations bleating, roll around
Deſponding eyes, and pine off ling'ring life.——
——— In his ſtall
The priſon'd courſer frequent turns his head,
And aſks the pittance he would gladly pay
With patient toil. Stretch'd at his maſter's feet,
The faithful dog, ev'n faithful in diſtreſs,
Dies almoſt unrepining.

Such melancholy ſituations of the moſt uſeful animals very naturally induce the not wholly unpleaſing emotions of humane concern and ſympathy: but in the moſt extreme inſtances of human diſtreſs from famine, we think a few of the repreſentations are full ſtrong, if not rather horrid, as in the following.

——— where children, friends,
Suck the congealing blood of thoſe they weep.
Where the fond mother gnaws the famiſh'd babe
That dy'd cloſe-claſp'd upon her milkleſs breaſt;
Drinking, in ſpeechleſs agonies, the tears
That trickle from her eyes.

He cloſes the ſcene of famine by an irruption of the beaſts of prey into cities already depopulated by it, and by their devouring each other at laſt, after a conſumption of all ſuch other food as ſhocks the imagination. The impoſſibility of this laſt inſtance, however, occurring among ourſelves, affords ſome ſuch conſolation to an Engliſh Reader, as Lucretius ſuppoſes a man on ſhore may have, in contemplating the danger of a ſhip in a violent ſtorm—*quibus ipſe malis careas quia cernere ſuave eſt.*

The inſtances of particular miſery from the peſtilence are not ill imagined, nor unfeelingly expreſſed. That of the father of a family ſurviving them all, and dying at laſt from the force of contagion aggravated by grief, is perhaps the moſt affecting.

——— Oppreſt with woes,
Upheaving all for vent, the houſhold lord,
Amidſt his lifeleſs offspring, gazes on
Their gaſping mother; whoſe impaſſion'd eyes

Look

Look terror, agony, deſpair, and love!
Tranſfix'd, he's ſilent till her eye-ſtrings crack!
Then, nature's flood-gates burſting, grief grows loud;
And rapid as the tempeſt on the wing,
Diſtraction ruſhes from his outrag'd mind.
Recounting ruin'd joys and blaſted hopes,
He clamours impious accuſation! raves,
And * ſublimates infection! till at once
The faculties of Being all abſorb'd,
He ſinks, embraces, ſhivers, groans and dies.

Having thus cited ſuch paſſages from this poem, as appear to us not the leaſt affecting, we ſhall ſubmit a ſlight exception or two to the judgment of our readers, and to the ingenious Author's conſideration.—In detailing the miſeries of famine, he ſays,

Where preſſing crouds with eager fingers ſeize
The fetid fleſh of fouleſt carcaſſes,
And ev'ry filth edaciouſly devour.

Here we ſuppoſe the well known word *voraciouſly* avoided as too ſynonymous, and, as we may ſay, too ſymphonous, with *devour*; and this probably was not amiſs: but *edaciouſly*, which we conceive this gentleman has firſt coin'd, ſeems to add little or no force to the verb it precedes here, as it was intended to do, which may be partly owing to its entire novelty; ſince, like Virgil's fame, it may gather ſtrength from a further progreſs. But while it is acknowledged to be neither unpoetical, rough, nor form'd contrary to analogy, perhaps a coarſer ſound might be more proper and energic in the expreſſion of this indelicate image. We are by no means for cenſuring the poetical liberty of the word itſelf, being ſufficiently mindful of the liberal conceſſions of Horace † on ſuch points; beſides which, it ſeems as if the very genius of our language delighted both in deriving and compounding boldly, and, like the ſpeakers of it, exulted in liberty.

It is only upon ſuch a principle, that the expreſſion of *liftleſs limbs*, p. 24. can be diſpenſed with, as it is not form'd ſtrictly according to the plain analogy of our language. The final monoſyllable *leſs* in compoſition is very rarely, if ever, annexed to verbs, but entirely perhaps to ſubſtantives, which it converts into adjectives, with a negative or privative conſtruction, as in

* *Sublimates* are the medicines produced from the ſubſtances which Chemiſtry, whence this metaphor is taken, *ſublimes*: and though the former may have been inattentively admitted as a verb, by ſome decent Writer, yet if it was not originally a meer vulgariſm, it is certainly more corrupt than elegant. Could analogy ſuffer it, it muſt be as a frequentative of the verb, *to ſublime*.

† ——— pictoribus atque poetis
Quidlibet audendi ſemper fuit æqua poteſtas.

lifeleſs, *deathleſs*, *motionleſs*, *thoughtleſs*, (not *moveleſs* nor *thinkleſs*) and a multitude of ſuch other words.

The following line, p. 24.

——— *In* ev'ry form diſtemper can *aſſume*,
And all terrific!

was probably intended as an elegant conſtruction or extenſion of the verb *to aſſume*, but it reads a little hard to us, and more exceptionable here with *in* than *invade* would have been. The hyſteric diſeaſe may be ſaid to aſſume many forms, but to invade *in* many. *Stagnate* occurs twice or thrice as a participle (the common way of forming them beyond the Tweed) for *ſtagnated* or *ſtagnant*, one of which we think ſhould be preferred, if it were only to diſtinguiſh it from the verb. Many ſuch little circumſtances of our language, which occaſion no obſcurity among ourſelves, produce no ſmall perplexity to foreigners; and the literal ſameneſs of our ſpelling different parts of ſpeech, from the ſame root, proves a conſiderable fund of difficulties to them. Now as a diſpoſition to learn Engliſh ſeems to increaſe on the continent, it would be but polite, and cannot be impolitic, to encourage the diffuſion of it, as our enemies have done of theirs ſome centuries paſt.

We have been the more particular, and perhaps even ſomewhat minute in theſe few, and not unfriendly ſtrictures, from the Author's having promiſed three ſubſequent parts to compleat his poem: and as we have no formal academy for the cultivation or ſtandard of our tongue, we think every learned and ingenious writer ſhould be rather the more attentive to obſerve, for his own part, and for the ſake of his readers, the elegance, the purity, and the perſpicuity of it.

K

The Art of Land-meaſuring explained, In five parts, viz. 1. *Taking dimenſions.* 2. *Finding contents.* 3. *Laying out ground.* 4. *Dividing. And* 5. *Planning. With an Appendix concerning inſtruments. By* John Gray, *teacher of the mathematics at Greenock, and land-meaſurer.* 8vo. 5s. Glaſgow printed, and ſold by Wilſon and Durham, London.

NECESSITY, according to the common proverb, is the mother of invention, and to this the art of ſurveying, in particular, owed its origin. The annual inundations of the Nile, deſtroying the marks which bounded the lands of different perſons, the ancient Egyptians were under a neceſſity of meaſuring to every perſon his reſpective quantity of land every year; but how far they improved the art of ſurveying cannot now be known. Perhaps, as it owed its origin to neceſſity, ſo it was never carried by them to any

any greater degree of perfection than was abſolutely requiſite for laying out the different portions of land, where the boundaries were obliterated by the overflowings of the river.

After the revival of learning in Europe, the art of ſurveying, as well as other branches of the mathematics, was greatly improved, though not carried to the perfection that might reaſonably have been expected, as its principles are few, evident, and eaſy to be underſtood; and its practice depends more on a robuſt conſtitution than on genius. But we know not how it has happened, that, among the many treatiſes on ſurveying, not one, that we know of, can be called a ſyſtem of the art; ſome being defective in one part, and ſome in another. Indeed, with regard to meaſuring, laying out of land, and drawing ſketches of ſmall demeſnes, few of them are deficient; but theſe do not conſtitute the whole art of ſurveying: though theſe are the only particulars explained in the work before us.

In the firſt part, namely, that of taking dimenſions, Mr. Gray has made uſe of no other inſtruments, than the chain with poles and pins; off-ſet ſtaves; a ſemicircle or graphometer of his own conſtruction; and an improved quadrant. With regard to the other inſtruments, as the theodolite, &c. Mr. Gray has abſolutely diſcarded them from any farther uſe in ſurveying, and condemned them to perpetual oblivion. If it ſhould be aſked why inſtruments ſo long in uſe, ſhould now have ſo ſevere a ſentence paſſed upon them? Mr. Gray will anſwer, becauſe an angle cannot be taken by them to nearer the truth than 10 minutes. But ſurely every writer, before he condemns an inſtrument, ſhould be well convinced, that he has ſufficient grounds for his cenſure. Now this is ſo far from being the caſe with regard to the theolodite, that an angle may be taken by ſome of theſe inſtruments to a ſingle minute. Indeed, formerly, theolodites, and other graduated inſtruments, were all made in the manner mentioned by Mr. Gray; and ſeveral writers have ſuppoſed, that an angle taken within five minutes of the truth is ſufficiently exact. But certainly this is no reaſon for condemning the theolodite as now generally made, it being poſſible, by the help of a nonius diviſion, to meaſure the quantity of an angle by it to the greateſt exactneſs.

It will however be granted, that the method Mr. Gray has laid down for taking dimenſions by the chain only, is very exact, and has always been recommended by ſurveyors in ſmall parcels of land. But this method, in large tracts, is inſupportably tedious, and, conſequently, ſome inſtrument muſt be uſed; and as the theolodite, as now improved, will ſufficiently anſwer the intention, we will take the liberty of reſtoring this uſeful inſtrument to the poſt it has ſo many years enjoyed.

We entirely agree with Mr. Gray, that 'nothing ſhort of the greateſt exactneſs, that poſſibly can be attained to, ſhould ſatisfy any man who teaches and practiſes any uſeful art.' And though we muſt differ from him with regard to the theolodite, &c. for the reaſons mentioned above, yet the care he has taken to guard his reader againſt committing errors in taking the dimenſions of land is truly commendable, and well worth the attention of every land-meaſurer.

As Mr. Gray has exploded the theolodite, he has alſo done the ſame by the protractor, and for the ſame reaſon; directing the practitioner to find all his baſes, altitudes, &c. not meaſured in the field, by calculation. It muſt indeed be acknowledged that this is a ſure method, provided no error creeps into the work, an accident too often unavoidable; but it is, at the ſame time, ſufficiently tedious; and as protractors are now made, by which an angle can be laid down to a ſingle minute, theſe tedious operations may be ſafely omitted. Perhaps the Author himſelf would not have recommended calculation, had he known that it was poſſible to lay down an angle ſo accurately by a protractor. We would however adviſe thoſe who are not furniſhed with ſuch curious inſtruments, to follow Mr. Gray's method, or meaſure all the baſes, perpendiculars, &c. in the field.

In the third and fourth parts of this treatiſe, concerning the laying out and diviſion of land, the reader will find more uſeful inſtructions than in any treatiſe we have ſeen. For as the Author very juſtly obſerves, ſeveral of the methods laid down by ſurveyors, are abſolutely impracticable in the field. This error Mr. Gray has avoided, and inſtead of difficult and impracticable methods, given a ſeries of directions for performing theſe parts of the land-meaſurer's taſk, equally eaſy to be underſtood, and reduced to practice.

The fifth part contains the 'neceſſary and proper rules for making a fair draught or repreſentation of any field, farm, &c. after it is ſurveyed, and its contents found; of any ground that is laid out or divided; and of the remarkable things, as towns, houſes, woods, or planting, rivers, lakes, or ponds, hills, rocks, hollows, remains of antiquity, &c. that may be ſeen within or near about the ground: and for doing the ſame when the content is not required; but the plan or map only, as of a pariſh, county, &c. expreſſing the true figure, ſituation, and proportion of the whole, and all the particulars, ſo as they may be eaſily diſtinguiſhed, their magnitudes eſtimated, and diſtances computed; but not to be meaſured for finding the contents. If it were poſſible to make a plan exact enough for this purpoſe, which I doubt very much, I do not know the leaſt neceſſity

ceſſity for any ſuch thing, nor any eaſe or advantage of any kind to be gained by it. I mean a plan made by the dimenſions taken in the field; and ſhall except a plain-table draught, from a ſcale of 200 links in an inch, at leaſt, which may come pretty near to the content; but I know no other exception. Neither is the planning, which I propoſed to explain, deſigned for a landſkip or perſpective view: for I think a land-meaſurer is not obliged to be an architect and a painter, nor a compleat geographer neither; for it is not maps of kingdoms, &c. that I intend.'

From this quotation, the Reader will perceive, that he is to expect, in this fifth part of Mr. Gray's performance, merely the manner of drawing a plain map or plan of a farm or demeſne. But we cannot help thinking, that though it is not to be expected that every perſon who meaſures a parcel of land, ſhould be an architect or a painter; yet thoſe who make ſurveying their buſineſs, ſhould not be wholly ignorant of either. That is, they ſhould be capable of drawing a perſpective view of any remarkable object that may happen within the limits of their maps; for if this be wanting, their performances will have a very mean appearance, and in all probability render the artiſt contemptible in the eyes of his employer. It is known to be a common practice for ſurveyors, after they have finiſhed their maps, to have recourſe to others for decorations; but ſurely, it would be much more to their credit to ſtudy the art of perſpective themſelves, than meanly to borrow the hand of a painter! And it is natural to think, that if thoſe who have written on ſurveying, had endeavoured to inſpire their readers with a notion that ſomething of perſpective is neceſſary in a land-meter, and laid down a few plain and eaſy inſtructions for attaining it, ſurveyors in general would have acquired a ſufficient knowlege of that elegant art, to have decorated their maps themſelves, with the true appearance of every remarkable object ſituated in, or near, the limits of the land ſurveyed.

B.

Human Nature ſurveyed by Philoſophy and Revelation. In two Eſſays. I. Philoſophical Reflections on an important Queſtion. II. Eſſay on the Dignity of Human Nature. With Aphoriſms and Indexes to both Eſſays. By a Gentleman. 8vo. 2s. Whiſton.

TO theſe Eſſays the following advertiſement is prefixed by the Publiſher.—'The Author of the following Eſſays did not at firſt intend to let the ſecond of them appear by itſelf, having deſigned it as a part of a much larger work; in which he propoſed to ſtate, in a more direct manner, the truths of re-

velation as they ſtand in the ſacred records, without regard to human ſyſtems.

'But having, about a year ago*, allowed the firſt Eſſay to be publiſhed in the form of a pamphlet, the deſign of which he now finds has been miſtaken by ſome of the friends, and miſrepreſented by the enemies of the cauſe he meant to ſupport by it; and though he is ſtill of opinion, that it is abundantly obvious to the thinking and unbiaſſed part of his readers; yet, to obviate all miſtakes, he hopes he has, in the Eſſay on the Dignity of Human Nature, fully cleared and illuſtrated the native conſequence of the argument in the Philoſophical Reflections.

'The reaſoning will appear to many entirely new: but if it is juſt, that can give no prejudice againſt it. An attempt is made to reduce the whole controverſy anent [*concerning*] revelation, and the ſelf-ſufficiency of human reaſon, into a narrow compaſs, and ſuch as admits of no evaſion. All intellectual knowlege is deduced from that ONE MEDIUM, which has been diſcarded by ſome of our mightieſt reaſoners, as the greateſt hindrance to a fair and impartial enquiry.

'There is one poſition which the whole argument ſeems to turn upon, namely, That the intellectual nature of man (his ſpiritual part) is formed for dependance on what is exterior to it, as certainly and as properly as his body, which cannot ſubſiſt but by the influence of that ſyſtem in which it is placed. As this is undoubtedly of the utmoſt importance, it deſerves the moſt particular attention.

'As the Authors of the London Review are of the number who had miſtaken the deſign of the Reflections, and were therefore pleaſed to put their ſtigma upon it; it is not doubted, if they are not like the children in the market-place (mentioned in a certain book) who would neither lament nor rejoice with their fellows, but that they will now be diſpoſed to a more favourable view of that piece.'

After laying the foregoing advertiſement before our Readers, we have little to ſay in regard to the work itſelf; for this plain reaſon, that we really do not underſtand it. We have attentively peruſed it, and we perceive in ſeveral parts of it, ſtrong marks of the Author's acuteneſs and diſcernment, but can form no clear or diſtinct idea of his ſcheme, upon the whole. He charges us with miſtaking the deſign of his firſt Eſſay, publiſhed about a year ago, and with putting a *ſtigma* upon it. In anſwer to this we can only ſay, that it was never our deſign to ſtigmatize

* See Review, Vol. XVIII. p. 286.

any

any performance that was intended to promote the intereſts of religion or virtue; but if an Author writes unintelligibly, he has no juſt reaſon to complain that he is not underſtood.

The important queſtion on which the Philoſophical Reflections are made in the firſt eſſay, is this—*Is the mind of man for the uſe of his body, or his body for the uſe of his mind?* The ſecond eſſay is a ſequel to the Philoſophical Reflections, and intended as a ſolution of thoſe difficulties in relation to man, which philoſophy could not determine.

The following advertiſement by the Author is prefixed to the Aphoriſms.—'Whatever is very uncommon, muſt appear prepoſterous; for which reaſon a copious index to a ſmall treatiſe will readily be accounted ſo: therefore I am obliged in civility to aſſign my reaſons for this ſingularity. A ſmall chart or map of any kind needs always the moſt diſtinct and plaineſt references, and diminutive objects need the medium of glaſſes to diſtinguiſh their members to our ſenſes. I think it is an impoſition on the good nature of readers, to ſwell an argument or ſingle thought into a volume, or volumes, as ſome Authors I could name have done; to avoid which oſtentation, I have thrown as much as I can into as narrow a compaſs as poſſible. A more ingenious and entertaining Writer might, with pleaſure enough to his Reader, have made every article of the Index a chapter. But I have neither time nor inclination for managing ſuch an undertaking. Therefore fearing leſt, by ſtudying brevity and conciſeneſs, I may have fallen into confuſion and obſcurity, I have endeavoured to remedy it by the diſtinctneſs of my references, which may be underſtood as *majors of ſyllogiſms*, and the aphoriſms belonging to each eſſay may be taken as the *conſequences.*'

We ſhall conclude this article by laying a few of the aphoriſms before our Readers.—'The conſciouſneſs of our own Being is not derived from the knowlege of ourſelves, but of other things.---Our powers are made for receiving, but not for inventing knowlege.—Certainties are not expoſed to us merely to rouſe in us ideas of poſſible or even probable uncertainties.—The contrivance of nature is like a leſſon ſet to our capacity, but it is not made for the enjoyment of our mind.—Even as to natural things, we generally abandon what we may diſcover, in queſt of things we cannot diſcover.—Calculation is an appeal of the ſenſes to the underſtanding.—Analogy bears the ſame relation to teſtimony as calculation does to ſenſe.—Analogy is an appeal of the underſtanding to the ſenſes.—Man is born not a rational creature, but a creature capable of becoming rational.—Society is the ſoil of reaſon; information, and not unaſſiſted penetration,

tion, is the plant; language is the ſeed.—It is impoſſible to prove the Being of a creator, unleſs it is firſt *proven*, that matter cannot be eternal, and that it can become nothing.—The mind of man cannot ſuggeſt to itſelf the exiſtence of intellectual powers, which have no relation to the operations of his own mind; neither can it conceive any external operations which have no relation to the powers of nature.—The mind of God gives Being to objects; but the impreſſions of objects give exertion to the mind of man.—All the powers and works of God are impoſſibilities to our mind, and are therefore what it cannot conceive; and what the mind cannot conceive, it can never ſuggeſt. Man can have no ideas without ſources.—The knowlege of facts which the mind cannot improve upon, is a proof their origin is not from nature. Hence it muſt be inferred, that every improvement of ſuch truth with human inventions and conjectures, is corruption.—Divine teſtimony is not grounded upon the previous acquiſitions of our own capacities.—The knowlege of facts unattainable by the natural powers of thought, is a proof of revelation; and the exiſtence of revelation is the only proof we can have that there is a God.—Speculative knowlege is not happineſs. Knowlege of divine things, as it can only be conveyed to us by facts, they muſt be facts unalterably relative to our nature and circumſtances, which eſtabliſhes them eſſential to our life.—None but the guilty or impure can blaſpheme juſtice or holineſs: it is impoſſible in nature for a right underſtanding to be capable of it: ſo that it is an irrefutable proof of depravity to be inſenſible that each attribute of God is eſſential to our knowledge and enjoyment of him.—A teſtimony is capable of no other evidence or demonſtration, but the perſuaſion it produces in the mind of its truth, ſimilar to the impreſſion light or objects make on the ſenſes: ſo that it is as abſurd to prove what we believe, as it is to demonſtrate by mathematics that we ſee, or to prove a mathematical propoſition by teſtimony.'

By theſe aphoriſms, which are intended as a ſummary of the concluſions deduced from the arguments in our Author's Eſſays, the Reader may form ſome notion of the arguments themſelves. As to the North-Britiſh idioms we have obſerved in the language, they are almoſt as diſguſtful as the obſcurities in his reaſonings.

R

A Dictionary

A Dictionary of the Holy Bible: containing an hiſtorical account of the perſons; a geographical account of the places; and literal, critical, and ſyſtematical deſcriptions of other objects, whether natural or artificial, civil, religious, or military, mentioned in the writings of the Old and New Teſtament, or in thoſe called Apocrypha. Wherein alſo are explained the various ſignifications of the moſt expreſſive appellatives in ſcripture; whereby the meaning of many obſcure paſſages of the ſacred text is cleared up, wrong interpretations corrected, and ſeeming inconſiſtencies reconciled. The whole compriſing whatever is known concerning the antiquities of the Hebrews; forming a body of ſcripture hiſtory, chronology, and divinity; and ſerving, in a great meaſure, as a concordance to the Bible. 8vo. 3 Vols. 15s. Beecroft, &c.

THE importance of cultivating a true knowlege of the ſcriptures, cannot be called in queſtion by any ſenſible and thinking perſons; though great fault may be found with many of the methods which have been taken towards the attainment of this deſirable end. What whimſical interpretations have been given us by the Hutchinſonians, from their intolerable vanity, and arrogant pretences to the deepeſt knowlege of the Hebrew language? and, on the other hand, what trite and trifling remarks are we preſented with, by the whole tribe of practical commentators? Theſe laſt will raiſe you doctrines and obſervations, without end, from a ſingle text; all of them mighty good and ſound, but without any peculiar relation to the text from whence they are aſſerted moſt naturally to ariſe. In this way, Henry, Burkit, Pool, &c. may have been uſeful; but they have very little, if at all, advanced the real knowlege of the ſacred ſcriptures. Again, what wretched applications of ſcripture texts do we meet with in moſt of the ſermons that are publiſhed? a method of treating the ſacred writings, in our opinion, not very conſiſtent with that reverence which every true believer ought to entertain of them. Of this we have thought proper to take notice, becauſe of its frequency, and that the bad conſequence of it ſeems to be hardly ever attended to. Every ordinary ſermonizer thinks he takes no unjuſtifiable liberty with ſcripture, in adapting any paſſages out of it to his preſent ſubject, though he uſe them in a ſenſe quite different from what they bear in connection with their contexts. But how well ſoever they may ſuit his purpoſe, ſuch accommodation of them is attended with this very bad effect, *viz.* to fix upon the mind of the reader a wrong idea of the paſſages quoted, and thence lead him to argue falſly from them, in defence of particular tenets he may have eſpouſed, however erroneous.

Theſe

Theſe obſervations on the frequent perverſion of ſcripture, by thoſe that would be thought to explain it, may give our readers ſome idea of the uſefulneſs of the preſent attempt to communicate religious knowlege; for in a Dictionary of the Bible, we expect to find that very ſenſe which a text bears in connection with the hiſtory. But for a fuller view of the extent of this undertaking, the plan on which it is founded, and the aſſiſtances of which the Author, or Authors, have availed themſelves, we muſt have recourſe to the account given us in the preface.

'Euſebius, biſhop of Cæſarea, wrote a Geographical Dictionary of the ſcriptures. This is a very uſeful and reputable work, and has been tranſlated by St. Jerom, who has conſiderably improved it.

'Philo the Jew, we are told by Origen, wrote a book of Hebrew names, with their etymologies and ſignifications in oppoſite columns. There is a work of this kind ſtill extant in Greek by Origen, and St. Jerom carried the ſame deſign beyond what either of them had done.

'A Dictionary intitled Mammotreptus, or Mammotrectus, was compoſed by a Franciſcan for the benefit of the poor clergy, who, when they read the Bible, did not underſtand the force and ſignificancy of the expreſſions, nor had a due regard in their pronunciation to the quantity of the vowels.

'A variety of moral Dictionaries, or repertories of ſuch ſcripture paſſages as relate to men's manners, have appeared at different times; ſuch are Wilſon's Chriſtian Dictionary, Bernard's Theſaurus Biblicus, Knight's axiomatical Concordance, father Balinghem's Common Places, Lauret's Sylva Allegoriarum, and Eulard's moral Concordances.

'Dr. Simon of Lions wrote a Dictionary of the Bible, firſt printed in one volume folio, in which are compriſed the hiſtories of the moſt remarkable perſons mentioned either in the canonical or apocryphal writings, or in thoſe of Joſephus; and alſo the geography as well as the natural hiſtory of ſcripture; and this work was ſo well received in the world, that the author publiſhed a new edition of it, which he augmented with a ſecond volume.

'Dom Auguſtin Calmet, a benedictine monk, and abbot of Senones, compiled an hiſtorical, critical, geographical, and etymological Dictionary of the Bible, in two volumes folio, which he afterwards enlarged with the addition of two other volumes, firſt publiſhed under the title of a ſupplement, but afterwards incorporated with the original work. If ſucceſs in the ſale of a book, and the many impreſſions and tranſlations of it,

it, may be admitted as an argument in its favour, not many books can claim more merit than this: for in a very few years after its firſt publication, there were ſeveral editions of it in French; and it has been tranſlated into Latin, Dutch, Engliſh, and moſt of the other languages in Europe.

'This excellent performance has largely contributed to our deſign: in the compilation of which, our helps were in ſuch multitude, and our authorities in ſuch variety, that it would be tedious to enumerate them; much more to refer to them, upon every occaſion, in the body of the work. As therefore, the form of our book would not conveniently admit of marginal references, we have made it only a conſtant rule to refer to the Bible; and this we have done all along, by quoting chapter and verſe. But wherever it was judged neceſſary, from a ſingularity of ſentiments, or for the like reaſon, we took care to mention our authors in the courſe of the ſubject, or collect them at the concluſion of the paragraph or article.

'Materials we wanted not. The ſources were more than ſufficiently ample: ſo that the difficulty lay in the form and œconomy of theſe materials. This difficulty rendered Calmet's Dictionary of ſingular uſe to us, where we found moſt of the articles diſpoſed in their alphabetical order; together with all that was neceſſary to be ſaid upon ſeveral of them.

'Calmet, however, has a great number of hiſtorical articles, collected from Joſephus and others; which, as they do not occur either in the Bible, or Apocrypha, to which we confined ourſelves, and conſequently do not come within the compaſs of our ſcheme, we moſtly rejected; as we have alſo done a great many terms peculiar to the Latin Vulgate, which this author frequently introduced for the ſake of explaining them, and clearing paſſages of this tranſlation which are obſcured by them. On the contrary, we have added and explained a multitude of articles, which are not to be met with in Calmet; and ſeveral of thoſe are articles of no ſmall importance.

'The contents of the Bible being in a great meaſure hiſtorical, it was neceſſary for our intended brevity, that the ſeveral narrations ſhould be as ſuccinct as was conſiſtent with the preciſion and circumſtantial exactneſs of ſcripture; and not interrupted by inſertions from Commentators or Expoſitors; unleſs where ſuch were requiſite from the occurrence of ſome difficulty. But the nature of a work of this kind being ſuch, that we were obliged to give diſtinct accounts of the actions of ſuch perſons as have been equally concerned in the ſame ſeries of events, a difficulty enſued in ſeparating carefully whatever is peculiar to each of them, and in dwelling upon ſuch circumſtances only as belong

long principally to the perſon we are ſpeaking of; or in giving every one his own, and no more, in order to avoid repetitions: this would indeed be impoſſible, did we not frequently refer to the names of thoſe perſons principally concerned in the tranſactions, under which the hiſtory moſt naturally occurs, for ſome particular facts and circumſtances that muſt otherwiſe have been related over again. The narratives are generally collected from the text of ſcripture, from Joſephus, from Simon's and Calmet's Dictionaries, and from Stackhouſe's and Howel's Hiſtories of the Bible; and throughout the whole, we have taken care, where we could not ſo conveniently make uſe of the ſacred text, to imitate, as near as poſſible, the ſcripture mode of expreſſion.

'In fixing the Chronology of hiſtorical events, or reducing facts to their proper period of time, Uſher's Annals have been generally followed; and only the epocha of the world's creation made uſe of, in aſcertaining the dates of ſuch tranſactions as have happened before the birth of Chriſt: but in the hiſtory of the New Teſtament, we have uſed the Chriſtian epocha. And here it may not be improper to obſerve, once for all, that the difference between both theſe epochas is 4000 years, though, according to the vulgar or common computation of the Chriſtian æra, the difference is 4004 years. Thence the Chriſtian epocha is reckoned four years later than it really is, and the birth of our Saviour is ſuppoſed to have happened in the year of the world 4004. We have not always been punctual in fixing the chronological periods of every tranſaction, becauſe the dates of ſuch tranſactions are generally aſcertained in the annals of the king or high-prieſt under which they happened, and under whoſe name a chronological ſeries of all tranſactions of importance, referred to his reign, are conſtantly exhibited. The liſts we have given of the Hebrew kings, and high-prieſts, may ſerve for chronological tables during the time of the Hebrew commonwealth. Beſides the Annals of biſhop Uſher, we have made ſome conſiderable uſe of Prideaux's and Shuckford's Connections, Baronius's Annals, Sir Iſaac Newton's Chronology, and the Univerſal Hiſtory.

'With regard to the geography of ſcripture, we are guided by Euſebius and St. Jerom, Calmet, Reland, Maundrell, Whitby, and Wells; and in order to clear this ſubject, the knowledge of which is ſo indiſpenſably neceſſary in the ſtudy of the ſacred books, we have not purpoſely omitted any one place of which we find mention in ſcripture; and have generally delivered all that is known with any certainty concerning each of them, down to the taking of Jeruſalem by the Romans. And here we ſhall obſerve, that, as there have been few names of places

places omitted, ſo there are few names of perſons paſſed unobſerved; but if ſome have been purpoſely left out, it is becauſe the ſcripture has tranſmitted us nothing concerning them, but their names.

'Upon the natural hiſtory of the Bible we may boaſt of being more ſyſtematical and accurate in our deſcriptions, than perhaps any who have gone before us; our materials upon this ſubject having been collected from the writings of Linnæus, Ray, Willoughby, Hill, &c. But with relation to this ſubject, it may be proper to acquaint the reader, that there is nothing more uncertain than the ſignification of the Hebrew terms, which denote the animals, plants, precious ſtones, &c. mentioned in the ſcripture; there being few of them that have not been differently underſtood by different expoſitors.

'In deſcribing the weights, meaſures, and monies of the antient Jews, and in reducing them to our ſtandard, Dr. Arbuthnot's Treatiſe upon theſe ſubjects has been our only guide; and under the articles WEIGHTS, MEASURES, and MONEY, we have given that author's tables of each ſubject.

'In treating of the feſtivals, faſts, laws, ceremonies, and ſolemnities of the antient Hebrews, it was neceſſary not only to exhibit what was to be met with in ſcripture; but to illuſtrate theſe ſubjects more fully, we were obliged to have recourſe to the writings of Joſephus, the Rabbins, and the Fathers; as well as to the cuſtoms of the modern Jews, as they are repreſented to us by Leo of Modena, Buxtorf, Herbelot, &c.

'In all literal, verbal, and critical articles of the ſacred writings, the ſentiments of the moſt eminent expoſitors, critics, and commentators are propoſed; without entering into the depths of controverſies, otherwiſe than by giving a ſummary of the arguments, pointing out the moſt general opinions, and declaring in favour of what to us appeared to be the moſt natural concluſions. Upon theſe ſubjects, the fathers are frequently quoted; as are alſo Bochart, Grotius, Hammond, Spencer, Le Clerc, Calmet, Pool, &c.

'The ſignifications of Appellatives, or common words, have been generally extracted from concordances, particularly that of Cruden; and in all quotations from the Bible, the Engliſh verſion has been literally copied, and all the references adjuſted thereby.'

This work, though much wanted, by common Readers eſpecially, on account of the ſcarcity or bulk of the beſt writings of this kind, would, however, we think, have proved of more extenſive advantage to the public, had it been comprehended in a

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ſtill ſmaller compaſs, and freed from many explications and opinions of various writers, which are of no uſe for throwing light upon the hiſtory: for theſe, at beſt, can only amuſe the reader, and are ſometimes quite tedious, and deſtitute either of utility, or entertainment.

D.

The Doctrine of irreſiſtible Grace proved to have no foundation in the writings of the New Teſtament. By Thomas Edwards *, *A. M. Fellow of Clare-Hall, Cambridge.* 8vo. 5s. Millar.

IT is juſtly obſerved, in the preface to this work, that as ſome of the ſtrongeſt arguments, and moſt conſiderable objections, which have been urged by unbelievers againſt the truth and authenticity of the chriſtian religion, are founded upon the more abſurd and uncouth doctrines of calviniſm, it would be of great ſervice to the chriſtian cauſe, and productive of very beneficial conſequences, to ſhew theſe doctrines to be entirely *unſcriptural* as well as *irrational*, and thereby prevent any bad uſe being made of them, to the prejudice and diſparagement of divine revelation. To the efficacy of ſuch powerful motives we owe the performanee now before us, wherein the Author endeavours to prove the particular tenet of *irreſiſtible grace*, that favourite dogma, ſo ſtrongly contended for by the Calviniſtical party, to be entirely deſtitute of foundation in the word of God; nay, to be as irreconcileable with the whole tenor of the evangelical and apoſtolical writings, as it is with the nature and conſtitution of man, and the moral attributes of the Deity. The method he obſerves in the proſecution of his deſign is this: he divides his work into five chapters; in the firſt of which he lays before his readers the ſeveral *ſcriptural* notions of the word *grace*, which obliges him to conſider all the paſſages in the New Teſtament, in which Χαρις occurs. In the ſecond chapter he particularly examines all thoſe texts, where mention is made of the *Holy Ghoſt*, the *Spirit of God*, the *Spirit*, &c. which either really bear, or may ſeem to bear relation to his ſubject. In the third chapter he endeavours briefly to ſhew, that, as the Calviniſtical tenet of *irreſiſtible grace* does not receive the leaſt countenance from, or is ſo much as hinted at in any of the texts conſidered under the two preceding heads, ſo neither is it poſſible, that it ſhould be countenanced either by theſe, or any other paſſages in the evangelical

* Author of a new tranſlation of the Pſalms from the original Hebrew, reduced to metre by the late biſhop Hare. See Appendix to the Review, Vol. XII. p. 485.

writings,

writings, ſince it moſt evidently makes them contradict, and be inconſiſtent with themſelves.

He conſiders, in the fourth chapter, the principal of thoſe paſſages in the New Teſtament, which are uſually alleged as irrefragable proofs of the above doctrine, and endeavours to refute the arguments deduced from them, by ſhewing them, when rightly interpreted, to be quite foreign to the purpoſe for which they are quoted. After proving the doctrine of *irreſiſtible grace* to have no foundation in the word of God, and conſequently the ſupernatural aſſiſtance, afforded to Chriſtians, to be conſiſtent with the nature and conſtitution of man, conſidered as a rational creature and moral agent, he briefly points out, by way of concluſion, in what manner, and upon what perſons, it ſeems moſt probable for the ſpirit of God to act.

Such is our Author's method of treating his ſubject. In regard to the merit of his work, it is but juſtice to him to obſerve, that he is well acquainted with the original languages of the Old and New Teſtament; that he is poſſeſſed of very conſiderable abilities as a critic; ſhews great candour and moderation, and ſeems ſincerely deſirous of diſcovering the truth, without any bigotted attachment to party, or party-notions.

Our readers will not expect that we ſhould give them a regular abſtract of ſuch a performance; which will ſcarce indeed admit of it: we ſhall therefore content ourſelves with inſerting the laſt chapter, wherein Mr. Edwards endeavours briefly to ſhew in what manner, and upon what perſons, it ſeems moſt probable to ſuppoſe the ſpirit of God to act.

'Though I do not think, ſays he, the ſupernatural aſſiſtance, in common to chriſtians of all ages, is to be collected from all thoſe texts in the new Teſtament, which are uſually brought as proofs of the truth and reality of it, (in many of which I cannot find, that it's either expreſsly mention'd, or tacitly implied,) yet there are undoubtedly ſeveral paſſages, which ſufficiently ſhew, that the operations of the Holy Spirit are not to be *entirely* limited and confin'd to the extraordinary and miraculous gifts and endowments peculiar to the apoſtolic age, but, on the contrary, that it will, in all ſucceeding times, be communicated, in a peculiar manner, to all thoſe who may ſtand in need of it *,

* 'I ſay, *who may ſtand in need of it*; for to affirm, as ſome do, that no chriſtian whatever can put in practice the ſeveral precepts and injunctions of the goſpel, or lead a good life, without the co-operation of God's holy Spirit, is, I'm afraid, to aſſert what is neither expreſsly declared in, nor can be fairly and rationally deduced from any paſſage of the new Teſtament, if rightly interpreted and explain'd.'

in order to the diſcharge of their duty. "Altho', ſays an eminent Writer †, when the *Holy Ghoſt*, or the gifts of the Spirit, are mentioned in the epiſtolary part of the new Teſtament, moſt commonly thereby the extraordinary effuſion, and miraculous gifts peculiar to the apoſtolic age are intended, yet, I make no doubt, the communication and influence of the Spirit of God in all ages to aſſiſt our ſincere endeavours after wiſdom, and the habits of virtue, is a bleſſing ſpoken of, and promis'd in the the goſpel." I can therefore by no means give into their opinion, who, with the witty French Jeſuit §, look upon theſe ſupernatural workings of the Spirit upon the minds of men, as entirely viſionary and chimerical, or, as he expreſſed himſelf, a mere *neſcio quid:* For tho' they undoubtedly have improperly enough had the appellation of *grace* given them, if we have regard to the ſcriptural notions of that word, which, as has been ſhewn, has no ſuch import in any of thoſe paſſages of the new Teſtament, where it occurs, yet it will not follow from thence, either that they are not mention'd in other places, or that, in many caſes, they may not be neceſſary and expedient, or that no rational and probable account can be given of the nature of them, and in what manner they operate upon us.

no

'Taking for granted then what, I ſhould think ~~on~~ one, who has duly weighed and conſidered the evangelical and apoſtolical writings, can poſſibly deny, that the aſſiſtances of God's holy ſpirit are there promiſed to ſuch Chriſtians of all ages as may ſtand in need of them, the general manner §, in which it acts and

† Dr. *Taylor* in his Script. Doct. of original ſin, pag. 247. 248. Edit. 1.

§ "A tempore *Auguſtini*, vix ulla vox frequentior fuit voce GRATIA, ubi ſermo eſt de hominis ad ſaniorem mentem reditu, et vi, cui is reditus debetur. Eâ tamen voce quid ſignificetur, cum ab iis quæritur, qui ea utuntur, nihil reſponſi perſpicui ferre licet. Hinc-ce factum ut in Gallia, Jeſuita feſtivi ingenii *, non inficetè dixerit, "*Gratiam* illam divinam, quæ tantum ſtrepitum excitavit in Scholis, "et tam mirabiles effectus in hominum animis edit, *Gratiam* illam "adeo efficacem, et ſuavem ſimul, quæ de duritie cordis, illæſa ar-"bitrii libertate, triumphat, nihil eſſe tandem, præter NESCIO "QUID." Nec certè ea vox uſquam in ſcriptura eo ſenſu legitur, quamvis cæteroqui ſit *πολυσημος*. Ubi de Deo ſermo eſt, *χαρις gratia*, ejus *miſericordiam*, aut beneficium quodpiam ſignificat, nuſquam arcanum afflatum; quo ſenſu eam intellexit *Auguſtinus*, popularis ſane orator, ſed Criticæ imperitus." *Clericus* in Art Crit. P. 2. S. 1. C. 8.

* *Bouhours* in Dialogo *du je ne ſcai quoi.*

§ 'It very evidently appearing, from what was delivered in the foregoing chapters, that the doctrine of *Irreſiſtible Grace* is no doctrine

and operates upon men, we may, I humbly conceive, with great reaſon and probability, ſuppoſe to be by *raiſing ſuch particular ideas in, or making ſuch particular impreſſions upon their minds,* as may influence them (if they are to be moved and affected by any ſuch impreſſions at all) more ſeriouſly to conſider and reflect upon, than they otherwiſe would do, the many and indiſpenſible obligations they lie under, to put in execution the ſeveral duties of religion and virtue; and the various motives and inducements which the goſpel makes uſe of to excite them to, and animate them in the diſcharge of, theſe duties, and to diſcourage and deter them from all ſinful and licentious practices. For certainly, as man is a rational creature, and moral agent, the Deity can only (conſiſtently with theſe two grand characteriſtics of the human nature) endeavour to engage him in the performance of his duty, by laying before him the obligations which render it incumbent upon him, corroborated and enforced by the ſtrongeſt and moſt alarming ſanctions: and if he ſhould not duly conſider and attend to theſe obligations and ſanctions, or ſhould be entirely neglectful and regardleſs of them, by internally operating upon his mind in ſuch a manner, as may move and excite him to lay them ſeriouſly to heart, and to pay that regard and attention to them, they moſt juſtly deſerve.

'Now God, by the internal law of nature, and the external light of revelation, has ſufficiently declared and notified to us oth what our duty is, the obligations we lie under to practiſe it, nd the conſequences which will enſue upon the performance, r non-performance of it: it cannot, therefore, without the ıgheſt impropriety, be imagined, and even ſuppoſing the Deity *actum agere*, that the communication of his ſpirit is in order to inform us of, or make known theſe truths to us; and conſequently it muſt (ſo far as I am able to diſcern) for the ends above mentioned.

'And this will appear the more probable, if it be likewiſe conſidered, that all the ſin and wickedneſs committed in the world, is entirely owing to men's acting without a due ſenſe of theſe very important truths upon their minds: their not regarding, as they ought to do, the ſtrict and indiſpenſible obligations they

of the Goſpel, and, by neceſſary conſequence, that all ſupernatural aſſiſtance vouchſafed to Chriſtians, in order to enable them the better to undertake or carry on the great work of religion and virtue, muſt be of ſuch a nature, as is compatible with the frame and conſtitution of rational and moral agents, I thought it would be no improper concluſion of this work, briefly to point out in what manner, and, in conſequence of that, upon what perſons it ſeems moſt probable to imagine the holy ſpirit, in theſe latter days, to act.'

are under, to keep up, in all their behaviour, the dignity of rational and moral agents.—Their not duly meditating upon the ſolid pleaſure and ſatisfaction *naturally* attendant upon the cultivation of religion and virtue here, and the exquiſite and unſpeakable happineſs it will be crown'd with hereafter, and—Their not ſeriouſly reflecting upon that diſquietude and remorſe, which are the *neceſſary* conſequences of wickedneſs and vice in this life, and the intenſe miſery and anguiſh, the unrepenting violator of the laws of God will plunge himſelf into, in a future ſtate,---are the baneful ſources of every ſpecies of immorality, and the deſtructive cauſes of all ſinful and flagitious enormities. Hence it is that we fall victims to every trifling temptation; that we become dupes and ſlaves to our luſts and paſſions; that we act in direct oppoſition to the dictates of reaſon, and the precepts of revelation; that we deſert the truly *pleaſant* and *peaceful paths* of religion and virtue; that *we look at things temporal,* and forget *the things eternal*; and for the ſake of the fleeting and unſatisfactory pleaſures of this vain and tranſitory world, give up even Heaven in reverſion.

'To what has been urged I muſt add too, that the above hypotheſis is entirely conſiſtent with the nature and conſtitution of man, conſidered as a reaſonable creature and free agent. It lays not any the leaſt reſtraint upon his elective powers: he is ſtill entirely at his liberty to comply with, or reſiſt the ſuggeſtions of the ſpirit; and be natural and revealed truths never ſo deeply impreſſed upon his mind by it, he may either regulate his behaviour accordingly, or, if he pleaſes, conduct himſelf (though undoubtedly with a very uncommon and extraordinary degree of perverſeneſs and obſtinacy) in a manner diametrically oppoſite to them. In ſhort, he ſtill has it in his power to *chooſe the good and refuſe the evil, or chooſe the evil and refuſe the good* *.

I

* 'The manner in which the ſpirit is here ſuppoſed to act, of courſe aſcertains the perſons, upon whom it operates; ſuch, namely, as either totally diſregard the obligatory duties of religion and virtue, and the ſtrong motives and inducements propoſed in the goſpel, in order to inſtigate and quicken us to the diſcharge of them, or elſe are not impreſſed with ſuch a juſt and lively ſenſe of the indiſputable validity of theſe obligations, and the very intereſting nature of theſe ſanctions, as is neceſſary to produce that rectitude of religious and moral conduct, the goſpel requires. From whence the reader will naturally collect, (what, indeed, was hinted above, and ſeems neither inconſiſtent with the nature of things, or repugnant to the word of God) that according to the preſent hypotheſis, Chriſtians may have this ſtrong inward ſenſe of theſe momentous truths upon their minds, and model their outward behaviour in ſtrict conformity thereto, without ever having received any impreſſions from the ſpirit of God; but from being

'I ſhall only obſerve farther, that it ſeems highly rational to conceive the holy ſpirit to repeat its impreſſions, or to make them deeper upon the mind, according as the various exigencies, circumſtances, conditions, natural conſtitutions, &c. of different perſons may require.

'And now having diſcuſſed the ſubject of theſe papers in the manner at firſt propoſed, and compleated my original plan, I ſhall leave what has been advanced in them to the judgment of the judicious and impartial reader; who, if he ſhould not agree with me in every ſentiment, will yet, I flatter myſelf, diſcern, that I am free from all party attachments in religious matters, and unprejudiced in my enquiries after *the truth, as it is in Jeſus.*

being moved and affected by them in ſuch a manner, independently of theſe ſupernatural operations, as the Deity undoubtedly deſigned every Chriſtian ſhould be; and paying that due regard and attention to them, they ſo juſtly claim from reaſonable creatures.'

R

A New Explanation of Daniel's famous Prophecy of the Weeks. Wherein (it is conceived) all difficulties are removed, with which all other attempts of this kind have been embarraſſed. By Thomas Hare, *M. A. Rector of Chedington, Dorſet, and Maſter of the School of Crewkerne, Somerſetſhire.* 8vo. 1 s. Baldwin.

EVERY attempt towards clearing up any dark paſſages of Scripture, and diſcovering the importance of what is contained in them, merits, at leaſt, a candid reception, and will meet with it from thoſe who entertain a juſt value for the ſcriptures of truth. In the piece before us, Mr. Hare has attempted an explanation of a paſſage as remarkable as any in all the Old Teſtament, and which has not been thought unworthy the notice, and moſt intenſe ſearch, of perſons of the greateſt learning and eminence. He ſeems to have been at great pains, and to have conducted his enquiry with impartiality, and a real deſire of coming at the truth; we do not think, however, he has been ſucceſsful enough in his attempt to give the ſame ſatisfaction to others which he profeſſeth to have received himſelf.

Before he proceeds to the explanation of the prophecy, he offers the following as the moſt literal tranſlation, and the moſt obvious ſenſe of the verſes wherein it is contained, viz. 24, 25, 26, 27, of the ninth chapter of Daniel.

'Ver. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to curb or reſtrain rebellion [or defection] to fill up the meaſure of ſins, to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to confirm the truth of the viſion and prophet, and to anoint the moſt holy.

'25. Know therefore and underſtand. From the going forth of the commandment to reſtore and to build Jeruſalem unto Meſſiah the ruler ſhall be ſeventy-ſeven weeks: threeſcore and two [weeks] are to be counted back again, [that is from Meſſiah the ruler] and then the ſtreet ſhall be built, and the wall even in troublous times.

'26. And after theſe threeſcore and two weeks [the following events ſhall be ſeen in their due time] Meſſiah ſhall be cut off, but not for himſelf, [or for his own fault] and the people of the governor that ſhall come, ſhall deſtroy the city and the ſanctuary, and the end thereof ſhall be with a flood, and to the end of the war deſolations are determined.

2 '27. And he [the governor that ſhall come] ſhall eſtabliſh a treaty of peace with many during one week [or a courſe of ſeven years] and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe; and with wings of abominations he ſhall ſpread deſolation even to utter deſtruction, and that [deſtruction] being determined, ſhall be poured on the deſolate.'

After having made a few remarks in vindication of this new tranſlation, he proceeds to ſhew the agreement of each part of the prophecy, according to his ſenſe of it, with real facts, and that the things foretold did come to paſs preciſely in that number of years which is fixed in the prophecy. The decree or edict iſſued out for rebuilding and reſtoring Jeruſalem, he ſuppoſes to al be that of Cyrus the Great, the firſt and principle edict publiſhed on this occaſion, and that from which the others took their riſe. Beſide other reaſons in ſupport of ſuch a ſuppoſition, he obſerves, that though only the building of the Temple is mentioned in the account of the decree of Cyrus given us by Ezra, yet the ſame King Cyrus did really give orders for building the city, as well as Temple, of Jeruſalem: for when he gave the Jews liberty to return to their own country, he muſt certainly have allowed them to build houſes for their habitation there; and that they actually did begin to build the city by virtue of Cyrus's decree, though they were hindred from making any great progreſs in the work, appears from Ezra iv. 12, &c. Haggai, i. 4.

This

This decree of Cyrus he ſuppoſes, with Helvicus and ſeveral other chronologers, to have been made in the year of the Julian period 4183: as it does not appear, however, what day, or what month the forementioned decree was publiſhed, he takes the liberty of computing from the firſt month, according to the ſcripture-reckoning in the year 4184, Julian period, not taking in the year in which the decree was iſſued out, and in this month from the time of the paſſover therein celebrated. From this time to the thirteenth year of our Saviour's age, the 4723d of the Julian period, are numbered 539 years, which anſwer to the ſeventy-ſeven weeks. To this year of Chriſt he thinks the ſeventy-ſeven weeks extend with great reaſon and propriety, as our Saviour did *then* firſt exert his abilities, pre-eminence and authority in the Temple, and the word נגיד was the title given the perſon who was maſter or ruler of the Temple.

In explaining the remaining numbers in the prophecy, our Author next reckons back from this year, viz. 4723 Julian period, the threeſcore and two weeks, or 434 years, which bring us back to the 4289th, Julian period, in which the building and re-eſtabliſhment of the new city of Jeruſalem was finiſhed. This was the fortieth year of Artaxerxes Longimanus, King of Perſia.

The next thing conſidered is the computation of the ſeventy weeks, which are ſaid to be determined on the holy city. We ſhall conclude with giving our Author's account of the matter in his own words, which will ſerve as a ſpecimen of his manner of writing; and, with what has already been remarked, is ſufficient to let our Readers ſee how far this performance may merit their peruſal.

'Now by theſe ſeventy weeks, which are ſaid to be determined on Daniel's people, and his holy city (by which is undoubtedly meant the city of Jeruſalem) the holy ſpirit deſigned to ſhew how long it ſhould be from the time the rebuilding the city of Jeruſalem, in conſequence of the decree of Cyrus, ſhould be finiſhed, to the beginning of the laſt week or ſeven years, in which its utter deſtruction ſhould be accompliſhed.

'The laſt week here mentioned is, that one odd week, in the 27th verſe, which moſt have added to the ſeven weeks, and threeſcore and two weeks in our Engliſh tranſlation of the Bible, in order to make up ſeventy weeks, but which, according to my interpretation, has nothing at all to do with them, but is to be looked on as quite detached from, and ſubſequent to, the ſeventy weeks before mentioned. Of this week, or ſeven years of troubles and war I ſhall ſay more hereafter.

'The ſeventy weeks ſaid to be determined on the city of Jeruſalem, could not certainly begin whilſt Jeruſalem lay in ruins, or before it was rebuilt, and became a city again, after it had been demoliſhed and deſtroyed by the Chaldeans.

'Beginning then the ſeventy weeks, as the prophecy itſelf directs, at the Time when the walls and ſtreets of Jeruſalem were rebuilt, and the city was reſtored to its former ſtate, that is, on the fortieth year of Artaxerxes Longimanus, and the 4289th of the Julian period (and we cannot properly fix their commencement at any time elſe) we muſt add ſeventy weeks, or 490 years, to the date before mentioned, which will bring us to the 4779th of the Julian period, and the 66th year of Chriſt, according to the vulgar æra, and the 12th of Nero the Roman Emperor. In this very year the Jews revolted from, and took up arms againſt, their maſters the Romans; for which reaſon Geſſius Florus, governor of Judea, ſlew a great number of them, and Ceſtius Gallus, governor of Syria, inveſted Jeruſalem with a large army, as both Roman, Jewiſh, and Chriſtian Hiſtorians aſſert, to chaſtize, curb, and reduce to good order, this rebellious people: and this undoubtedly is that curbing and reſtraining of rebellion or defection meant by the words כלא הפשע in the beginning of the prophecy.

'The Jews had now filled up the meaſure of their fathers ſins, as our Saviour, in reference probably to the words of this prophecy, expreſſes himſelf, [Matt. xxiii. 32.] and were now ripe for deſtruction. Their own Hiſtorian, Joſephus, declares, that they were come to the higheſt pitch of wickedneſs at this time, and that in caſe their city had not been aſſaulted by the Romans, it muſt ſhortly have been ſwallowed by the earth, or deſtroyed by fire from Heaven, like Sodom, whoſe inhabitants they exceeded in wickedneſs. Jeſus Chriſt had, before the defection juſt mentioned, received his unction from the Holy Ghoſt, and been endued with full power by his father for the execution of his high office: everlaſting virtue and righteouſneſs had been introduced into the world, publiſhed and preſſed on mankind by him and his apoſtles, as the terms of eternal ſalvation: and he had ſuffered and died to make reconciliation to his father for iniquity, and to expiate the guilt of offending mortals: the truth of the prophecies of Daniel and others, who had foretold the coming and death of the Meſſiah, and the defection, calamities and deſtruction of the Jews, was confirmed by their being fulfilled, or manifeſtly drawing to a full completion, the Roman armies being even now come all around to ſcourge the rebellious nation, Heaven diſplaying dreadful ſigns of wrath, and ruin impending over it, and already falling upon it.'

'Thus

'Thus were all the events, which the Holy Spirit, by Daniel the Prophet, foretold ſhould come to paſs in the ſpace of ſeventy weeks, or 490 years after the re-building of the city of Jeruſalem, which was finiſhed, as we before obſerved in the fortieth year of Artaxerxes Longimanus, King of Perſia, actually and evidently accompliſhed within that period of time, and not one year before the expiration of it.

'The ſeventy weeks, then, in the 24th verſe, reach from the fortieth of Artaxerxes Longimanus, when the re-building of Jeruſalem was compleated, to the twelfth of Nero, and ſixty-ſixth year of our Lord, when the Jews were chaſtiſed for their rebellion by Geſſius Florus, who maſſacred many thouſands of them, and Jeruſalem was beſieged by Ceſtius Gallius: after which beginning of ſorrows, this miſerable people were perpetually harraſſed by the Romans, and enjoyed no reſt till their city was demoliſhed, and their nation diſſipated and deſtroyed. The Jewiſh war, in the ſeventh year after the beginning of it by the Romans above mentioned, was quite finiſhed by Veſpaſian, and the governors under him, and not before; which ſpace of time makes up the one week in the laſt verſe of the prophecy.'

D.

Account of FORREIGN BOOKS.

Lettres edifiantes & curieuſes, ecrites des Miſſions etrangeres par quelques Miſſionnaires de la Compagnie de Jeſus. That is,

Letters inſtructive and curious, written from their foreign Miſſions, by ſome of the Jeſuits Miſſionaries. Paris, 1758. 12mo. 450 pages. Gueren and Delatour.

LIKE the reſt of the collections under the ſame title, that have hitherto appeared, this is calculated chiefly to ſound the praiſes of the Jeſuits, and to magnify their labours in propagating the Chriſtian faith. This occaſions a great part of the work to contain little more than heavy, tedious, ſuperſtitious, narratives, that would find very few peruſers, even in popiſh countries, if they were not interſperſed with ſome curious pieces, in relation to geography, natural hiſtory, and phyſic; and of the moſt ſtriking among theſe, we will give the Reader a ſuccinct account. Father John Maria de Mailla, who died at Peking, Jan. 28, 1748, at the age of ſeventy-nine, has left behind him a tranſlation of a compleat hiſtory of China, written in the Tartar language, by the command, and under the direction

tion of, one of the late Emperors. The tranſlator has prefixed to this a long and learned preface, in which is comprehended, a full account of the Chineſe literature, and a detail of the pains taken to render this hiſtory equally authentic and correct. He has likewiſe added many uſeful and curious notes, furniſhed by the enquiries he made, from the moſt intelligent ſcholars in China. There are various copies of the original work in France, and a fair manuſcript of the entire tranſlation, which will make ſeveral volumes in folio, in the Jeſuits College at Lyons.

Father Chanſeaume deſcribes, in a long and curious memoir, the method by which the Chineſe obtain great quantities of wax from a certain tree, of which there are two ſorts. The method of of treating them, as far as we learn from this diſcourſe, is pretty much the ſame. Theſe trees bear a kind of tufts, which break out afterwards into branches of white and very odoriferous flowers. When theſe flowers begin to appear, they take the neſts of certain inſects, and apply them in a manner particularly deſcribed in this paper, to the boughs. Theſe animals, which are exceedingly ſmall, live and feed upon the plant all the ſummer, and cover themſelves from the heat and rain by a very thin filament, which flows out of their bodies, as the web does from the ſpider. In the month of September, this kind of coat is ſcraped clean from the branches, with the fingers, and collected together. In order to purify it, they take a large china baſon, into which they put a ſmall quantity of hot rice, well boiled and thoroughly drained. They cover this with a leſſer bowl, on the top of which the matter collected from the trees is laid, in a heap, and the larger baſon being ſet a little ſhelving, the pure wax, melted by the heat, flows down the ſide of the leſſer, into the larger bowl, the dregs being left on the top. One ounce of this, which is perfectly tranſparent, being mixed with a pound of common oil, converts the whole into a ſort of clear white wax, which is not only fit for all domeſtic uſes, but is alſo ſerviceable for many phyſical purpoſes.

The next we ſhall mention, is a very entertaining and intereſting memoir of Father Gaubil, which contains an hiſtorical and geographical deſcription of the dominions of the King of Lieou-Kieou. This is an archipelago of thirty-ſix iſlands, moſt advantageouſly ſituated between Corea, Formoſa, and Japan; and the repreſentations we have of the country, its climate and productions, the people, their cuſtoms and manners, their arts, manufactures and commerce, are really very pleaſing and inſtructive, more eſpecially to ſuch as are inclined to penetrate into the ſecrets of the Eaſt, and wiſh to ſee our correſpondence with that part of the globe extended as far as it might be.

There

There are ſome other pieces in this collection, that certainly deſerve notice; but theſe are the chief, and are ſufficient ſpecimens of thoſe literary-curioſities, with which the reverend Father endeavours to bribe intelligent readers into the peruſal of thoſe voluminous and extravagant panegyrics which they beſtow upon the order in general, and upon each other.

Hiſtoire de Soladin, Sulthan d'Egypte & de Syrie: avec une introduction; une Hiſtoire abrégée de la Dynaſtie, des Ayoubites, fondée par Saladin; des notes critiques, hiſtoriques, géographiques and quelques pieces juſtificatives, par M. Marin. That is,

The Hiſtory of Saladin, Sultan of Egypt and Syria, with an introduction; an abridgment of the hiſtory of the Dynaſty of the Ayubites, founded by Saladin, with notes critical, &c. and ſome papers in ſupport of theſe memoirs. By Mr. Marin. 2 vols. 12mo. Paris 1758. For Tilliard.

The deſign of this elegant performance, is to gratify the public with the memoirs of an oriental hero, and at the ſame time to place a very remarkable period of the Mohammedan hiſtory in a full and a clear point of light. This is the *profeſſed* deſign, but the real intention of the Author ſeems to be, under colour of refuting vulgar prejudices, and doing impartial juſtice to merit; to repreſent all things in a new light, and to give his Readers quite another idea of this mighty Conqueror than they would ever have acquired, by the peruſal of his actions, as they ſtand recorded in other hiſtories.

Saladin was born at Tehrit, on the weſt bank of the Tigris, in the year 1137. He was the ſon of Ayub, who being intruſted with the command of an army by the King of Damaſcus, had delivered up the city to Noradin, to whoſe father he was under great obligations. On this account, Ayub was in high favour with the laſt mentioned Prince, when his ſon Saladin came into the world; who paſſing his youth in opulence and tranquility, immerſed himſelf deeply in pleaſure, and contracted from thence an habit of indolence, that made him unwilling to follow his uncle Schirkouh, who was detached with a part of Noradin's army, to the ſuccour of the Caliph of Egypt, then much in danger of being oppreſſed by the Chriſtians. Saladin was intruſted with the defence of Alexandria, while his uncle was employed in augmenting his army in ſuch a manner as might enable him to move to its relief. He performed on this occaſion all that could be expected from him; and the ſucceſs of the uncle and nephew having awakened the jealouſy of the Caliphs prime miniſter, this produced conſpiracies on both ſides, which ended in

in the deſtruction of the Egyptian, and in the Caliph's being obliged to raiſe Schirkouh to the poſt of Vizir. He did not, however, enjoy his new dignity long, being removed by an indigeſtion. The Caliph then elevated the nephew to that envied employment, which the uncle had enjoyed, not out of favour, but by the advice of his own creatures, from a principle of policy founded in fear, and in hopes that this would create ſuch an animoſity in the Syrian Emirs, who commanded under him, as might occaſion a revolt in the army, and thereby afford him an opportunity of reſuming his authority, and of getting rid of thoſe, who, from being his auxiliaries, were become his maſters.

Saladin defeated this deep-laid ſcheme, by a total change in his manners. He grew of a ſudden wonderfully devout, extremely condeſcending to all who ſerved under his orders, vigilant, indefatigable, and ſo attentive to every thing which might gain him the hearts of the ſoldiers, that in a very ſhort ſpace of time, he commanded rather by virtue of being maſter of their affections, than in conſequence of his being either the Vizir of the Caliph, or the General of Noradin.

In obedience to the orders of the latter, he depoſed the former. He then governed Egypt abſolutely, though as the Vizir of Noradin, and kept the Emirs ſo inceſſantly employed in different expeditions, and at ſo great a diſtance from each other, that it was impoſſible for them to cabal, or to conſpire together, as they were inclined to do, for his deſtruction. He was continually giving repeated aſſurances to his maſter of the moſt inviolable fidelity, which, however, were far enough from curing Noradin of his ſuſpicions; but as Saladin had a great army at his devotion, and the treaſures of Egypt in his poſſeſſion, he durſt not attempt to deprive him of his authority, till ſuch time as he was in a condition to march againſt him with ſuperior force. On the other hand, Saladin concerting all his meaſures with the utmoſt prudence, affected to execute the Sultan's orders with the niceſt punctuality; but took care to render all his enterprizes ſucceſsful, or abortive, as beſt ſuited his own intereſt. Noradin having made peace with all his other enemies, and a truce with the King of Jeruſalem, began his rout with a powerful army, in order to diſpoſſeſs Saladin of Egypt. He died in his progreſs thither, and his demiſe was quickly followed by that of the King of Jeruſalem. Both theſe Princes left their ſons under age, and Saladin availed himſelf very effectually of theſe minorities.

He renewed with much formality his oath of fidelity to Saleh, the ſon of Noradin. But when he underſtood, that ſome of the Emirs had revolted againſt that young Prince, he proceeded

ceeded directly to Damaſcus, and made himſelf maſter of the city; in taking poſſeſſion of which, however, he aſſumed no higher title than that of Lieutenant to Saleh, pretending his only ambition was to act as the protector of that young Prince; and having thereby, in ſome meaſure, calmed Saleh's fears, he marched on a ſudden with all his forces, and inveſted him in Aleppo. He failed however in his deſign upon that place, and being obliged to raiſe the ſiege, entered Meſopotamia, and ſurprized Balbec. There his good fortune ſeemed to be at a ſtand. All the neighbouring princes, alarmed at his ſucceſs, aſſembled their forces, and advanced towards him, with an intention to cruſh him by ſuperiority of numbers. Saladin, confiding in his veterans, and availing himſelf, like an able general, of the advantage of the ground, defeated his enemies, and by his clemency to the vanquiſhed, and his generoſity to his own troops, rendered his victory perfectly compleat. He then returned to the ſiege of Aleppo, which though he could not reduce, yet he obliged Saleh to make a ceſſion of Damaſcus, Emeſſa, and Hamah; upon which he aſſumed the title of Sultan, and governed ever after as a ſovereign, and independent prince.

The ſame good fortune attended Saladin, in his other wars, both againſt the princes of his own religion and the Chriſtians, from whom he took the city of Jeruſalem, and almoſt all the poſſeſſions which, with an infinite expence of blood and treaſure, they had acquired in the eaſt. He was indeed totally defeated in one battle by our king Richard, and that might have been fatal to his affairs, if his talents, as a politician, had not been equal to his abilities as a captain. He knew the jealouſies and animoſities of the chriſtian princes, which enabled him to play them one againſt another, till by degrees, and their miſapplition of their own forces, he weakened them all. Death put an end to his conqueſts, in the year 1193, in the fifty ſeventh year of his age, when he had reigned twenty two years in Egypt, and nineteen in Syria.

He was, without doubt, a very extraordinary perſon, endowed with many high qualities, and having the appearance of many ſhining virtues, all of which this author with infinite pains, and in the moſt agreeable manner, has placed in the faireſt point of view. But from this naked detail of facts, the reader will think it very ſtrange, that he ſhould be repreſented as a religious, magnanimous, juſt, generous, and all accompliſhed prince. If there be any thing certain, it is this, that courage degenerates into ferocity, prudence into craft, when they are not exerted upon principle, and in the cauſe of truth; and we may further venture to ſay, that wit, ſtile, and all the powers of writing, are never ſo ill applied, as when they are intended

intended to varniſh over crimes, and to miſlead the judgment of poſterity, in reſpect to the ſucceſſes of ambitious men.

Remarques ſur pluſieurs branches de commerce et de navigation. (i. e.)

Remarks upon various branches of commerce, and navigation. Two Volumes, 12mo. 1757.

As the hardſhips ſuffered by the people ariſing from palpable errors in government, have of late prompted men of genius and good ſenſe to conſider the natural advantages of France, ſo they have proſecuted this important ſubject with that vivacity, which is the characteriſtic of the nation. In the laſt twenty five years, they have publiſhed more books upon this topic than were written in two centuries before, and there is nothing of greater conſequence to us, than to be well apprized of this, and to have, at leaſt, a general notion of the contents of ſuch performances.

Our Author begins with giving a ſuccinct hiſtory of the navigation and commerce of the ſeveral powers in Europe, ſince the diſcovery of America. He then makes ſome very ſenſible obſervations upon two points, which he acknowledges to have been largely treated by others, of whoſe labours he ſpeaks with becoming reſpect. The firſt of theſe, is the culture of lands, upon which he remarks, that the tax called the *Taille*, augments, in proportion as the more corn is produced, upon any quantity of land; that is, the tax increaſes, as the value of the commodity decreaſes. This, he truly ſays, is a direct oppreſſion of induſtry, and the relief he propoſes, is to reverſe the method of taxing; the good effects that would ariſe from which he explains at large. The ſecond point, relates to the exportation of grain. He takes notice that Sir Thomas Culpepper, in 1621, complained bitterly, that corn was brought in ſo cheap from France, as prevented the raiſing it in England to profit. He ſhews very clearly by what means the caſe has been altered, and aſſerts, that the rents and fertility of land, the price of labour, and other circumſtances conſidered, corn might be afforded one fourth cheaper in France than in England, and conſequently might be exported without a bounty; which would effectually compenſate that diminution of *taille* which he propoſes.

He proceeds next to the fiſheries, more eſpecially of herring and mackrel. He explains the great advantages ariſing from them, both private and public, as enabling an honeſt laborious race of men to marry early, to raiſe numerous families, and to maintain them comfortably, at the ſame time that it provides for the ſupply of able ſeamen in time of war, and the only encouragement

couragement he pleads for in favour of theſe people is, that they ſhould be exempted from ſerving on board the king's ſhips, except in time of war. From this topic he takes occaſion to inveigh warmly againſt the folly of ſuffering the Dutch to vend all the merchandizes of the North in France; which they purchaſe with their fiſh, when, with a little encouragement and protection, the French might be enabled to procure thoſe commodities for their own fiſh, and thereby not only ſave a great expence, but at the ſame time augment conſiderably their navigation.

The ſecond part of the book contains a very inſtructive and judicious hiſtory of the Levant trade; the riſe, progreſs, and advantages it brings to France, but, above all, the difficulties under which it ſtill labours. In treating of this matter, the Author ſhews inconteſtably, that all the orders, regulations, and reſtrictions, which have been ſuggeſted by different bodies of traders, to the miniſters of France, in reference to this trade, have been ſo far from promoting it, that, in reality, they have ſerved only to produce a great variety, and a never ending train of inconveniences. He therefore propoſes, as the ſureſt and moſt effectual method for extending it to the utmoſt, to repeal all theſe ordinances; to leave the manufacturers at liberty to make their cloths as they think fit; to allow them to make them in what quantities they judge proper, and to ſell them for what prices they can get. He declares, in like manner, againſt all reſtraints in exporting them, and lays it down as a thing certain, that to render this commerce lucrative, it ſhould be made as free as poſſible.

As the very notion of commerce implies an intercourſe between people of different countries, as the general maxims of commerce are to be acquired in all countries, and what is applicable to the intereſts of one country, may be often, though not always, ſo to thoſe of another; there cannot be any thing more uſeful than the peruſal of treatiſes, that regard the improvements and trade of other nations, in order thoroughly to comprehend, and to promote, thoſe of our own.

Real Academia de Buenas Lettras de Barcelona, origen, progreſſos, y ſa primera junta general, baxo la proteccion de ſu Mageſtad, con los papeles que en elle ſe accordaron. i. e.

The academy royal of Belles-Lettres, eſtabliſhed in the city of Barcelona; its origin, progreſs, and firſt general aſſembly, under the protection of his Majeſty: with ſuch pieces of literature, as were read and approved by the academy. Barcelona,

lona, Tom. I. pp. 665, 4to. For Francis Suria, printer to the Royal Academy.

There had been, time out of mind, ſelect companies of literary men, who met occaſionally in Barcelona, in order to improve themſelves by the communication of their different diſcoveries, in ſeveral ſciences, and thoſe lights that naturally ariſe, and indeed, can only ariſe, from converſation. Theſe meetings were much interrupted by the war, in the beginning of the preſent century, on account of the ſucceſſion to the crown of Spain, and moſt of them entirely broken and diſſolved, during the long ſiege which the inhabitants of Barcelona ſuſtained againſt the forces of his late Catholic Majeſty Philip the fifth. But when the public tranquillity was happily reſtored, and the government once more ſettled, the arts of peace revived, and the lovers of literature aſſociated themſelves as before. This coming to the notice of the viceroy, he thought it would add luſtre even to his ſupreme dignity, if, while he was honoured by his king with the government of this city and principality, he ſhould likewiſe preſide, by their own free choice, over the promoters of learning in both.

This wiſe and worthy man was the marquis de Richebourg, of the illuſtrious houſe of Melun, then captain-general and governor of Barcelona and Catalonia, under whoſe auſpices the academy was founded in 1729, and inſtead of thoſe ſwelling and pompous titles, ſo much affected by the wits of Italy, modeſtly took that of *Academia de los des-confiados*; that is, The academy of the unaſſuming. The regulations they framed for themſelves were equally uſeful and prudent, and the figure they made was ſuch, that in 1751 his Catholic Majeſty, king Ferdinand the ſixth, was pleaſed to declare himſelf their protector, and, by letters patent, to refound the academy, to confine the number of members to forty, and to authenticate a-new and well digeſted body of ſtatutes, under which they have flouriſhed ever ſince.

The objects of their enquiries are the ſciences in general, but the point they have particularly in view, is the cultivating the hiſtory of Spain, and of the principality of Catalonia eſpecially, as the moſt honourable to their country, and in that reſpect the moſt worthy of good citizens. In reference to this, there is no want of materials; the only difficulty is to digeſt theſe materials into a proper method, ſo that they may be read with pleaſure, and underſtood with eaſe, due regard being had to the order of time, the certainty of facts eſtabliſhed, and cauſes and events ſhewn in that relation to each other, in which they naturally ſtand.

The

The firſt part of the book having explained the hiſtory, diſtinguiſhed the different forms, and diſplayed the preſent ſtate of the academy; the ſecond contains addreſſes of thanks to the king and queen of Spain, and to Mr. de Carvajal; (who was prime miniſter when the academy was refounded) and which is indeed of much more conſequence than all the reſt, amoſt admirable ſyſtem of rules for writing Hiſtory,—that the members of this aſſembly might know by what laws their writings were to be tried, and have, at the ſame time, a juſt idea of the perfection they were to reach, the neceſſary helps towards attaining it, with a view alſo of, at leaſt, the capital errors, they were to avoid.

This, we muſt allow, is ſetting out properly; and from the elegance and correctneſs of this firſt Tome, the learned world has juſt reaſon to expect extraordinary things from the academy of Barcelona.

Raccolta di Lettere, ſulla Pittura, Scultura, ed Architettura, ſcritte da piu celebri perſonaggi, che in dette arti fiorirono, dal ſecolo xv. *al* xvii. That is,

A collection of Letters, relating to painting, ſculpture, and architecture, written by perſons the moſt celebrated for their knowlege in thoſe arts, who have flouriſhed from the fifteenth to the ſeventeenth century. At Rome printed for Nicholas and Mark Pagliarini, 1757, 2 vols. 8vo.

The deſign of this work, is to collect and preſerve the detached pieces that have been occaſionally written, by the moſt diſtinguiſhed artiſts, in regard to ſubjects that relate to their own profeſſions. The many different occaſions which produced theſe letters, were ſuch as excited the authors to diſplay their utmoſt abilities, on topics they beſt underſtood, and with the greateſt freedom. It is not therefore eaſy to conceive, how a miſcellany of this kind could be rendered more pleaſing, inſtructive, or uſeful.

The far greateſt part of theſe letters have hitherto remained buried in the duſt of libraries, or kept as rarities, in the cloſets of the curious. They have been drawn out of both, for the ſake of promoting theſe arts, that they might do juſtice to their illuſtrious authors; and that being thus conſigned to the public, they might be, at leaſt, ſecure from thoſe accidents to which diſcourſes of this ſort, while in manuſcript, are always liable. There are indeed ſome that have been printed before, but they were ſuch as had acquired great reputation, and were either become extremely ſcarce, or were involved in books upon other ſubjects. There are likewiſe others, tranſlated from the French, becauſe of their merit, and the deſire

the editor had to render his collection as compleat as it was in his power; in order to this, he has promiſed a third volume, which will finiſh the work, and which, he aſſures the public, will follow as ſoon as poſſible.

This collection has been received with great applauſe. The firſt volume, publiſhed about two years ſince, gave a favourable idea of the performance; but the ſecond contains more pieces, of equal, if not ſuperior value, written by perſons of the moſt extenſive capacities. It is not barely the ſucceſs that this book has met with amongſt painters, ſculptors, and architects, though they are certainly the beſt judges of its worth, that has contributed to eſtabliſh its credit. It has proved no leſs acceptable to general ſcholars, on account of the perſpicuity and preciſion with which the principles of theſe arts are laid down, the ſagacity and juſtice of the critical reflections, penned with equal ſpirit and accuracy, and the many particulars in relation to the lives and performances of ſome of the moſt celebrated men, in their reſpective profeſſions, with which the world had been hitherto unacquainted. Theſe reaſons alſo determined us, to inſert this ſhort account of a piece that muſt be very agreeable to all lovers of the fine arts in Britain, who will from hence derive an opportunity of procuring what muſt give them infinite entertainment and ſatisfaction.

C

An Illuſtration of the Holy Scriptures, by notes and explications on the Old and New Teſtament. In which, the uſeful obſervations of former commentators will be made uſe of. The different tranſlations of the bible into various languages taken notice of, to explain difficult texts. The obſervations of the moſt learned men applied, and ſuch new notes added, as will greatly explain the nature and ſpirit of the Holy Scriptures, ſhew the gracious deſign of God in every part of them, unfold the ſublime truths they teach, more particularly that great and wonderful myſtery of the redemption of mankind by Jeſus Chriſt: clear the ſeeming difficult accounts of things found therein, and ſet to view the great uſe, improvement, and delight, we may gather from them. Fol. Vol. I. 1 *l.* 7 *s.* 6 *d.* in ſheets. Baldwin.

THIS work appears to us to be a mere *compilation* from former writers; whoſe ſenſe is here retailed out by piecemeal; but *generally* without making the uſual compliment of a *reference* to the *original* authors. The work, however, may be looked upon as an uſeful family-book: though we can ſcarce imagine,

imagine that men of learning and genius will be altogether ſatisfied with ſuch kind of *ſecond-hand* performances.—But let us ſee what the *compilers themſelves* have to ſay in praiſe of their own undertaking, in the *Preface*; where we are told, that

'The NOTES, EXPLICATIONS, and OBSERVATIONS, will be ſuch as will be of real SERVICE, thoſe of leſs USE, with which many commentators do too much abound, and which would ſwell the work to too great a bulk, will be omitted: However, all important matters will be fully treated of;—yet—the whole work will be brought into as *narrow a Compaſs* as the nature of the deſign (to be well executed) will admit of.'———Our readers will make their own remarks upon the *ſtyle*, and manner of *pointing* (which is exactly followed) both in this *quotation*, and the *title* of the book.

The preſent volume begins with *Geneſis*, and ends with the book of *Eſther*: ſo that the *narrow compaſs* into which the *whole work* is promiſed to be brought, will probably be *three volumes in folio*, at the leaſt.—The *text* and *notes* are all along *intermixt*; which appears to us a much leſs eligible method of diſpoſition, than it would have been to have placed the *former* at the *top*, andthe *latter* at the *bottom* of the page.

As a *ſpecimen*, we ſhall give the laſt chapter of the book of *Eſther*.—

1. And the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

Laid a tribute upon the land, and upon the iſles of the ſea.] 'Having occaſion for money, he laid a new tax upon all his provinces, both *in* the continent (as we ſpeak) and in the iſles of the *Ægean* ſea, belonging to his dominions.'

2. And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

'Theſe words ſignify, that as this king did great things, ſo they were to be aſcribed very much to the management of *Mordecai*, after he was advanced to the higheſt authority in the kingdom. But it was not the deſign of the author of this hiſtory, to relate ſuch things; for which he refers to the publick records of the kingdom, which were kept in ſome part of the king's houſe (as appears from *ch.* vi. 1.) and were extant in thoſe days, when this book was written.'

3. For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of

his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

And accepted of the multitude of his brethren.] 'His greatneſs did not make him forget his brethren: by whom he was highly eſteemed, and much honoured by every one of them.'

And ſpeaking peace to all his ſeed.] 'Adviſing and promoting whatſoever was for their advantage; and ſpeaking ſtill to the king for that which might tend to the happineſs and proſperity of his nation, which he advanced to the utmoſt of his power; treating even the pooreſt of his countrymen with affability, and not diſdaining to ſpeak familiarly and kindly *with* any of them; which ſhews him to be a man of a noble and amiable diſpoſition, who was not puffed up with ſuch an unexpected riſe of his condition, which redounds greatly to his praiſe.

'That which is ſaid at the end of this chapter, that *Mordecai* procured the good of his nation, and ſought the proſperity of his people, is a leſſon to great men, and thoſe that are in credit and authority, that if God hath raiſed them, the beſt uſe they can make of their authority is, to employ it to ſupport the innocent, advance the intereſts of religion, and promote the glory of God.'

N. B. This Work is publiſhing in weekly Numbers, at 6d. each.

P

New Principles of Geography, and Navigation. In two parts. Part I. containing, The theory of the true figure and dimenſions of the earth, deduced from actual menſuration, and applied to a juſt conſtruction of maps and charts, for land and ſea uſe. The whole exemplified in a new geographical chart for Europe, and a large ſea chart to ſeventy degrees of latitude. Both which are adapted to the ſpheroidical figure of the earth, and the degrees in each are divided into minutes, with a ſolution of all the caſes of ſailing on this new ecliptic chart. Part II. containing a table of meridional parts, calculated for the ſpheroid to every minute of latitude, from the meaſure of a degree at the equator, by don George Juan, and don Antoine de Ulloa, with a ſolution of the ſeveral caſes of ſailing by it. Alſo new aſtronomical principles of navigation, and an improved mechanical theory of working a ſhip, with a table of the ſun's declination and place in the ecliptic. By Benjamin Martin. *Folio.* 10s. 6d. Newbery.

MATHEMATICIANS, from the earlieſt ages, conſidered the earth as a ſphere, and on this ſuppoſition founded their principles of geography and navigation. But as it was alſo abſolutely neceſſary to determine the magnitude of the earth, ſeveral attempts to anſwer ſo valuable a purpoſe were made

made in different ages and with different degrees of accuracy; till at length M. Piccard, purſuant to an order of Lewis XIV. ſeemed to have put a ſtop to all further enquiries of this kind, by his accurate menſuration of a degree of the meridian.

But in the year 1672 M. Richer, in making aſtronomical obſervations at Cayenne, the capital of an iſland near the coaſt of South-America, in about 5° N. latitude, found that his pendulum clock, which had been carefully regulated at Paris, loſt every day two minutes 28 ſeconds. At his return he publiſhed an account of this phœnomenon, which he conſidered as very important, and worthy the diſquiſition of philoſophers; and as it appeared at a time when the greateſt ornaments of mathematical learning flouriſhed, it did not long wait for a ſatisfactory ſolution. The penetration of Sir Iſaac Newton ſoon diſcovered that it was owing to a diminution of the preſſure of gravity; that Cayenne was therefore farther from the center of the earth, than Paris; and, conſequently, that the earth was an oblate ſpheroid: and, from a very ſubtle theory, he found, that the axis of the earth was to the diameter of the equator as 229 to 230.

And here perhaps the enquiry might have terminated, had not Caſſini, from repeated menſurations, in different places, with different inſtruments, and by different methods, declared in a treatiſe publiſhed in the year 1718, that the earth, inſtead of being an oblate, was a prolate ſpheroid, the length of the axis being 6579368 toiſes, and that of the equatorial diameter 6510796 toiſes.

As theſe meaſures were ſo contrary to the figure of the earth, reſulting from the experiments of M. Richer, and the laws of hydroſtatics; and as, at the ſame time, the deciſion of this point was of the utmoſt importance; the king of France ſent, in the year 1736, certain mathematicians to the equator, and others to the arctic circle, to meaſure the length of a degree of the meridian at thoſe places, in order to determine the true figure and dimenſions of the earth.

The mathematicians who went to the north, at the head of whom was the celebrated Maupertuis, ſoon performed their taſk, and found that the length of a degree under the arctic circle contained 57437,9 toiſes, about 1000 toiſes longer than it ought to be according to Caſſini's table, which ſufficiently proved the earth to be an oblate ſpheroid, and confirmed the theory of Sir Iſaac Newton.

From this menſuration, and the length of a degree accurately meaſured in France, Mr. Martin has determined the figure,

&c. of the earth, ſhewn the true principles of conſtructing geographical maps, and the method of ſolving the various caſes of navigation, by a new ſea chart, conſtructed from theſe principles; as had before been done by ſeveral writers, particularly the Rev. Mr. Murdock; tho' Mr. Martin's are the firſt charts we have ſeen of this conſtruction, adapted to the practice of navigation; and by dividing the degrees of longitude and latitude diagonally, are rendered far more accurate than any yet publiſhed.

The difference reſulting from two ſolutions of the ſame queſtion according to Mercator's chart, and the new one of Mr. Martin's, is very conſiderable: for if a ſhip ſails from a port in the lat. of 38° to another in 5°, and the difference of longitude 43°, her courſe will be 49° 58′, and her diſtance 3078 miles, according to Mercator's chart; but, by Mr. Martin's, the courſe will be 50° 29′, and the diſtance only 3059 miles. Thus the error in the courſe is 31′, and that in the diſtance 19 miles.

But as theſe concluſions followed from menſurations taken in France and Lapland, mathematicians waited with impatience the reſult of the operations in Peru: and in the year 1748 Don George Juan and Don Antonio de Ulloa, who joined the mathematicians ſent from France, and aſſiſted in meaſuring a degree at the equator, publiſhed, at Madrid, the reſult of their operations. In the year 1744, an account alſo appeared by the French Mathematicians, in the memoirs of the Royal Academy of Sciences at Paris. Meſſ. de la Condamine and Bouguer likewiſe obliged the public with accounts of this noble undertaking, which had engaged the attention of all Europe.

This Menſuration confirmed the opinion of Sir Iſaac Newton, that the earth was an oblate ſpheroid; but at the ſame time proved that its dimenſions were very different from thoſe reſulting from the menſurations made in Lapland and France; for according to the latter the length of a degree at the equator will be only 65600, whereas it was found by menſuration to be 56767,788 toiſes; ſo that the figure of the earth, according to this menſuration, approaches much nearer to a ſphere, than was thought from thoſe made in the north, and is not very different from that reſulting from Sir Iſaac's theory. It will therefore follow that the ſurface of the earth is not that of a perfect ſpheroid, or that it is impoſſible to determine its true dimenſions by actual menſuration. For it appears from the accounts publiſhed, that all of them were performed with the greateſt

care

care and accuracy; and, conſequently, that there is not the leaſt reaſon for preferring either of them to the other.

Now, if we ſolve the problem mentioned above, by Don Juan's meridional parts, which Mr. Martin has inſerted in this performance, the ſhip's courſe will be 50° 8′, and her diſtance 3071; differing from the ſolution by Mercator's chart 9′ in the courſe, and 7 miles in the diſtance. But the error in the courſe is of no conſequence at all, it being abſolutely impoſſible to ſteer a ſhip to a degree, much leſs to nine minutes; and the 7 miles, in ſo large a diſtance, is inconſiderable; eſpecially if we ſubdivide it into twenty days work, and conſider the many incidents of unknown currents, ſeas running either with or againſt the ſhip, lee-way, and innumerable others, which render it impoſſible to keep an accurate account of a ſhip's way.

Nor can we ever hope to ſee the art of navigation brought to perfection, till the latitudes and longitudes of places are more accurately determined than they are at preſent; for every perſon who has been converſant in the practice of navigation, well knows, from experience, that the ſurer he is of the latitude and longitude of his ſhip, the more certainly will he miſs the intended port, a very few only excepted, whoſe longitudes and latitudes are determined to the neceſſary exactneſs. The firſt thing therefore neceſſary to be done, is to ſettle the latitudes and longitudes of our ſea coaſts, and from thence to conſtruct accurate maps, according to the true figure of the earth: for it is of no conſequence to endeavour to correct minute errors, while others of the greateſt magnitude are continued. There is, however, but very little hopes of this being effected; the ſailors are too tenacious of old cuſtoms to aſſiſt in improving their art; and it is only from thoſe who viſit the different parts of the globe, that the neceſſary obſervations can be expected.

This cannot, however, be imputed to the mathematicians. They have done all in their power to improve the art of navigation; and the work before us is a proof, among innumerable others, that calculations, however laborious, are not ſufficient to deter them from performing whatever has a tendency to improve the uſeful branches of ſcience.

The Caſe of the Dutch ſhips conſidered. 8vo. 1 s. Dodſley.

IN the Review for laſt month, p. 542. our readers will find an account of an ingenious work, intitled, 'A Diſcourſe on the Conduct of Great Britain in reſpect to neutral Nations,' which has in ſome degree foreſtalled the matter of the pamphlet before us, and is indeed much ſuperior to it, in elegance of ſentiment and power of expreſſion.

Nevertheleſs, as all men have their ſeveral excellencies, the able Writer of the treatiſe under preſent conſideration, has juſtified the conduct of Great Britain, by ſome new arguments; and, as truth admits of various illuſtrations, he has placed thoſe which have been urged before, in different points of view.

He begins, though perhaps ſomewhat abruptly and irregularly, with a poſitive aſſertion, that the ſubjects of Holland have no right to cover the enemy's property, either by the common principles of neutrality, or by virtue of ſubſiſting treaties. He examines the principles of neutrality by the authority of the beſt writers, and the common uſage of all nations. He conſiders what privilege the ſubjects of Holland have acquired, by ſubſiſting treaties; and he ſays, that the whole argument in their favour is reſted entirely on the words of the treaty of December $\frac{31}{11}$, 1674. He then very methodically ſtates the treaty in queſtion; dividing the page into two columns; in the one, he inſerts the words of the treaty, and, in the oppoſite column, he gives his expoſition of each article.

He argues, upon the footing of the firſt and ſecond articles of this treaty, which extends the freedom of navigation to all commodities that might be carried in time of peace, that the product coming from French colonies to Europe, are commodities which could never yet be lawfully carried by Dutch ſhips *in time of peace*, directly nor indirectly, nor can it be ſhewn, that they will be hereafter ſo carried.—That therefore they cannot be carried *now* by all the words of this treaty.

The contents of theſe two articles, he ſays, *do lead* and controul all the other articles; that therefore, whatever may be determined to be the meaning of the *eighth* article, which ſpeaks of carrying the enemy's property, it muſt be conſtrued according to the ſpirit, view, and intention of the articles going before, as well as according to the letter of them.

He juſtly obſerves, that the opening a trade to the colonies of France, *flagrante bello*, is a tranſaction between France and the ſubjects of Holland, to the prejudice of England.—and he inſiſts, that

that this trade therefore, *ex poſt facto*, cannot be opened in time of war to the ſubjects of Holland; ſo as for them to carry it on by virtue of the engagements ſubſiſting between England and Holland: prior not only to the exiſtence, but even *probable* exiſtence of this object: for, ſays he, the abſurdity of an object, no leſs than the defect of an object, proves a defect of intention.

He very ſhrewdly argues further, that if the enemy, for his own immediate and temporal intereſt, pleaſes to give to certain particular perſons, ſubjects of any neutral power, a licence to trade to his colonies; yet nevertheleſs, if an enemy does not give this liberty, as a general and *conſtant* privilege, to the neutral ſtate itſelf, but confiſcates all ſuch ſhips of theirs as are found trading thither without that licence, then that licence is *ſpecial* and *perſonal*.—Therefore that ſpecial and perſonal licence does adopt all thoſe who have it, and their property, in the view of ſubjects of that government which grants the licence.

He affirms, that a Dutch ſhip, trading to the colonies of France, without a licence from the French government, is confiſcated as good prize to French captors: and concludes, that therefore all Dutch ſhips ſo licenſed are adopted French ſhips.

In the next place he ſtates, that by the words of the 4th article of the treaty of December $\frac{1}{11}$, 1674 ſtill ſubſiſting, certain commodities therein particularly mentioned *may be carried free to the enemy of either party*.—He then ſhews, that by a ſecret article of the treaty of February $\frac{2}{12}$, 1673—4 not abrogated, but *revived* and ſubſiſting, ſuch commodities *may* NOT be *carried to the enemy of either party*. The Dutch, he ſays, claim an extenſion of carrying free, not only the above commodities, but all others, being enemy's property, in every place and manner *poſſible*, at any time, by a pretended conſtruction of the treaty of commerce, December $\frac{1}{11}$, 1674.

But our Author argues, that a poſitive permiſſive article muſt yield to a contrary article that is equally poſitive, but negative. If, ſays he, we determine more favourably, the point in debate muſt be *left open to common principles of neutrality*, as undecided by equally ſubſiſting treaties: and in reſpect of things nominally ſpecified in both theſe articles, which are in the terms mutually deſtructive of each other, muſt be withdrawn out of the queſtion, as neceſſarily null and void.

The Writer then proceeds to examine whether the Dutch have diſcharged their duty as allies to England. He ſtates the treaty of February $\frac{2}{12}$, 1673—4, and that of Utrecht, January $\frac{11}{22}$, 1712—13, between Great Britain and the States General, by

by which the latter undertake to guarantee the former, and to afford certain ſtipulated ſuccours when required. He inſiſts, that notorious or avowed preparations on the part of a declared enemy, to attack or invade, neceſſarily endanger the object guaranteed, and are a foundation for the requiſition—that therefore Great Britain is intitled, in ſuch a caſe, to ſuccours, by both treaties.

But it is contrary to the intention of the contract, ſays he, that the party who is to ſuccour ſhould judge of the foundation for requiring it. If it relied upon him, he would have it in his judgment or power to ſuccour or not, and the view of the contract might be fruſtrated. If he is unable, a temporary inability may be remedied, and it is in his power. If a perpetual inability prevents his giving the aſſiſtance ſtipulated, the ſame inability prevents his receiving any benefit ſtipulated: for the non-performance of part of an alliance, is a diſſolution of the whole, whatever are the reaſons.

The Writer, in the laſt place, conſiders the Dutch objections, which he anſwers *ſeriatim*, and, in our judgment, fully refutes.

Upon the whole, we are well pleaſed to find a point, ſo national and important, treated with ſuch judgment and perſpicuity. We conſider it as a happy preſage of ſucceſs, that our miniſters *dare* to do juſtice to their country: and that advocates of ſound learning and ſolid abilities, are not wanting to manifeſt the equity of the national conduct.

R--d

A poetical Tranſlation of the Elegies of Tibullus, and of the Poems of Sulpicia. With the original text, and notes critical and explanatory. By James Grainger, *M. D.* 12mo. 2 Vols. 6s. Millar.

WE have long thought it ſomewhat extraordinary, that while the other poets of the Auguſtan age have had ample juſtice done them by Engliſh tranſlators, Tibullus, one of the moſt elegant of them, has been ſo much overlooked. Nor has the neglect of this bard been confined to Britain; the French and Italians, who abound with verſions of the beſt claſſical poets, having no good tranſlation of this great maſter of elegy. For this, however, ſome reaſon may be aſſigned: the unaffected ſimplicity of his manner little ſuiting the quaint, pointed, love-writers of thoſe nations. But whence (it is) a that

that (except one Mr. Dart) none of the poets of our country, who have treated amorous ſubjects in the Tibullian ſpirit, ever attempted to render the whole of Tibullus into Engliſh numbers? Was it his peculiar fate to be more praiſed than peruſed, to be more admired than underſtood?—But whatever the cauſes were, the fact is inconteſtible, it was therefore with pleaſure we firſt heard of a new tranſlation of this elegant Roman poet, by one who had formerly given very promiſing ſpecimens * of his poetical abilities.

The original Latin of Tibullus is printed with Dr. Grainger's tranſlation; and we learn that, on this occaſion, recourſe has been had to the beſt foreign editions; ſome material improvements have alſo been made by the preſent editor and tranſlator; and to the whole is prefixed, the Life of Tibullus.

As we have a natural curioſity to enquire into the hiſtory of eminent perſons, there are no lives which are peruſed with more eagerneſs than thoſe of admired writers; mankind being ſolicitous to learn their fortunes and adventures, in proportion to the regard they entertain for their writings.

But that genius which diſpoſes men to ſerve or amuſe the public by their literary labours, either not allowing its poſſeſſors time to mingle in the affairs of the world, or giving them a contempt for its common purſuits,—little entertainment is in general to be met with in their ſtory. Beſides, envy is the inſeparable attendant on merit of every kind, and the anecdotes of eminent perſons are generally handed down to us under the diſguiſe of partiality and miſrepreſentation. Nor are theſe the only obſtructions to our enquiries concerning the lives of literary men, which are uſually as much miſrepreſented by their admirers; a fond biographer often running into mere adulation, or a frivolous detail of what is little or legendary.

If theſe are the common impediments with reſpect to the memoirs of our own authors, we muſt expect ſtill fewer materials, and more uncertainty, in thoſe of a foreign poet, who died ſo long ago, as before the commencement of the Chriſtian æra.

Such then being the difficulties which every writer of the lives of antient authors has to encounter, we muſt not expect a full banquet, where only a cold collation can be provided; for if a biographer has collected all that is certainly known, if he has offered the moſt probable conjectures on the dubious, and thrown what light he could on the obſcure, he has done all that can be reaſonably expected from him.

* See, particularly, an Ode to *Solitude*, in Dodſley's Collections, Volume the fourth.

With

With theſe reflexions, we ſat down to peruſe Dr. Grainger's account of Tibullus; and upon comparing it with thoſe memoirs of that poet already publiſhed, we muſt allow, that the life now given us, is more compleat than any of the former. We ſhall therefore make an abſtract of it, for the entertainment and information of our readers; adding a few curſory remarks on the ſtate of poetry in the Auguſtan age.

Albius Tibullus, a Roman knight, not more eminent for his genius, than illuſtrious by his birth, fortune, and perſon, was born at Rome. A. U. C. 690. ſix years after the birth of Virgil, and one after that of Horace. His father, who was deſcended from the Albian family, having taken part with Pompey againſt Cæſar, either fell in action, or was butchered by proſcription. The young Tibullus adopted the political maxims of his father; and having been preſent, with his great friend and patron the illuſtrious Meſſala Corvinus, at the deciſive battle of Philippi, he loſt a conſiderable part of his paternal eſtate, which was divided among the ſoldiers of the ſucceſsful Octavius. However, by the intereſt of Meſſala, who ſoon after joined the conqueror, a competence was left for the plundered knight; who being diſguſted with the ill ſucceſs of his firſt appearance in arms, retired to Pedum, the ſeat of his anceſtors, where he devoted his time to love and the muſes.

His firſt favourite was Glycera, but ſhe proving inconſtant, he again accepted of a military command under Meſſala, who was one of the generals appointed by Auguſtus to quell a rebellion in Panonia, A.U.C. 718. In this expedition, Tibullus behaved with uncommon bravery.

——————— teſtis mihi victæ
Fortis Japidiæ miles, teſtis quoque fallax
Pannonius, gelidas paſſim diſjectus in Alpes.

At his return to Rome, he fell in love with Delia, whoſe real name, as Apuleius informs us, was Plania; and with her he paſſed ſome time in uninterrupted pleaſure. During this happy interval, Meſſala again invited our poet to accompany him in the field; but Delia, who conjured him with tears not to hazard his life, had ſo entirely baniſhed every ſentiment of military glory from his mind, that he long withſtood all his noble friend's ſolicitations. However, when Meſſala was inveſted with an extraordinary command over Syria, and was about to make the tour of Greece, Cilicia and Egypt, Tibullus then broke the bands of love, and went on board with that General; who, upon this occaſion, was alſo attended by many young noblemen, the friends of Tibullus.

Our

Our poet had not been long at ſea, e're he was taken ſo ill, that Meſſala was obliged to put him aſhore in Phæacia: in this iſland, ſo famous for the gardens of Alcinous, and for the ſalubrity of its air, he ſoon recovered; and, reimbarking, overtook Meſſala in Greece. On his return, he found his Delia married; yet he ſtill continued his addreſſes to her; and, in a fit of jealous reſentment, let her huſband into the knowlege of his intrigue; which, no doubt, put an end to it.

Soon after, *viz.* A. U. C. 726, Aquitaine having revolted, and Meſſala being ſent to reduce that country, Tibullus went with him, and behaved ſo well, that he was rewarded with military honours.

Whether Tibullus made any more campaigns, is uncertain; probably he did not; but rather devoted his hours to the more pleaſing purſuits of love and poetry. He was ſucceſſively enamoured of Neæra, and Nemeſis; and was jilted by both.

His ill-luck in his amours, at length, ſo far diſguſted him, that renouncing his attachment to Venus, he bent all his thoughts to the care of his eſtate, the ſtudy of philoſophy, and the extenſion of his acquaintance and friendſhips with wiſe and learned men. His ſocial and literary connexions now became numerous; for this was an age when good writing of all kinds, eſpecially poetry, had riſen to an extraordinary degree of perfection, and was in the higheſt eſteem. Many cauſes, both phyſical and moral, contributed to its advancement. Rome was then the flouriſhing capital of the greateſt empire that ever exiſted in the world; and its citizens enjoyed a tranquillity, the more deſirable, as, from their bloody civil wars, it had long been unknown to them. But though they rejoiced at the ſhutting the temple of Janus, they were ſtill Romans, and retained a deep-rooted antipathy to the dominion of ONE. It therefore behoved Auguſtus to endeavour, by every art, to reconcile his new ſubjects to his new authority; and, by the inſinuating charms of peace, to ſoften the ruggedneſs of their natures. This the emperor knew and practiſed; nor, perhaps, was his conduct merely political: he really loved the muſes, and was beloved by them.

So many circumſtances thus uniting for the cultivation of genius, it is the leſs ſurprizing that a Virgil and a Horace ſprung up, and that poetry, warmed by the genial beams of court-ſunſhine, ſhould produce ſuch excellent fruits.

But though Greece had brought forth nothing equal to the Georgics of Virgil, nothing of the ſame nature with the ſatires, nor any thing ſuperior to the odes, of Horace; though Ovid in his

his Medea, and Varius in his Thyeſtes, had improved the Roman drama, till it became a powerful rival to the Greek—yet the age of Auguſtus could not, in all reſpects, be compared to that of Alexander, as the Roman genius had not yet frequented the myrtle ſolitudes of elegy. Tibullus ſaw this, and moved alſo by the native tenderneſs of his diſpoſition, he devoted himſelf almoſt entirely to the plaintive muſe. He ſoon ſurpaſſed his maſters in this ſpecies of poetry; and, in the opinion of the beſt judges, has not ſince been equalled by any elegiac poet, either for the genuine tenderneſs of his thoughts, or the eaſy correctneſs of his verſification. But if, in theſe reſpects, our elegant Roman is without a competitor, we muſt grant, that both Propertius and Ovid exceed him in copiouſneſs of invention; for if we take from Tibullus his praiſes of the country, his averſion to war, his complaints of female falſhood and venality, and his deſcriptions of rural devotions, we leave him few thoughts behind: and as his elegies are all of the plaintive kind, there is a more frequent recurrence of the ſame thought in them than in either of the other two elegiac poets. How little does Tibullus then deſerve the character of an original, as moſt critics have affected to ſtile him? Yet if truth obliges us to deny him that honour, juſtice will make him full amends by her teſtimony in favour of his judgment:—in which even the critical Horace himſelf repoſed ſuch confidence, that to his correction he ſubmitted his poems: as he himſelf informs us in a beautiful epiſtle to our poet.

Albi noſtrorum ſermonum candide judex, &c.

Some commentators, and others, notwithſtanding the expreſs teſtimony of Horace in this very epiſtle, and notwithſtanding many paſſages in Tibullus's own poems to the contrary, inſiſt, that having exhauſted a large patrimonial eſtate by his youthful extravagancies, he was forced to retire to the country, where he ſupported himſelf by writing verſes. This opinion, ſo diſadvantageous to the memory of his favourite poet, our Tranſlator has fully refuted; for the Doctor juſtly imputes the great diminution of his fortune, as hath already been obſerved, to the ill ſucceſs of the party to which, in his early youth, he had attached himſelf. Rich, indeed, he was not, if we compare his circumſtances with thoſe of his forefathers; yet neither his impaired fortune, nor his friendſhip for Meſſala, could ever induce Tibullus to part with his independency. Nay, while Virgil wrote his Æneid, purpoſely to reconcile the Romans to monarchical government; while Horace, and other bards, addreſſed Auguſtus as a deity, in their poems, Tibullus, never deviating from his political principles, does not once mention either that emperor or Mæcenas. On the contrary, if Dr. Grainger's conjectures

conjectures are well founded, and they ſeem to carry as much certainty as matters of this kind commonly admit, Tibullus obliquely oppoſed a favourite plan which Auguſtus formed for tranſferring the ſeat of empire from Rome * to Troy: and perhaps it is not paying the fifth elegy of the ſecond book too great a compliment, to ſay, that it had a conſiderable ſhare in deterring the Emperor from his projected innovation. As a patriot then, his Tranſlator deems Tibullus unrivalled; and he is perfectly enthuſiaſtic in his eulogies on him, in this reſpect.

Thus, beloved by the beſt, and admired by all, Tibullus enjoyed every advantage that birth, merit, competence, and philoſophy could afford. His death is ſuppoſed to have happened about the time of Virgil's deceaſe, viz. in the year of Rome 735. At leaſt it appears from the following lines of a cotemporary Epigrammatiſt, that Tibullus was the firſt Poet of eminence who died after the great Author of the *Æneid*.

Te quoque Virgilio comitem, non æqua Tibulle!
Mors juvenem campos miſit ad Elyſios:
Ne foret aut Elegis molles qui fleret amores,
Aut caneret forti regia bella pede.

Nor was Marſus the only Poet who lamented the death of Tibullus; Ovid has immortalized both himſelf and his friend, by a beautiful elegy which he compoſed to his memory. Of this poem Dr. Grainger has inſerted a good tranſlation, by a friend.

We muſt requeſt the patience of our Readers, till the publication of the next Review, for an examination of the merit of our Tranſlator's verſion.

* This matter is fully diſcuſſed in the notes to the fifth elegy of the ſecond book.

G

Lectures concerning Oratory. Delivered in Trinity College, Dublin, by John Lawſon, D. D. Lecturer in Oratory and Hiſtory, on the foundation of Eraſmus Smith, Eſq; 8vo. 5s. Davis and Reymers.

IN theſe Lectures we have the late * Dr. Lawſon's ſentiments on a great variety of ſubjects, that have been frequently treated of by ſome of the beſt Writers, both antient and modern. Thoſe who are converſant with ſuch ſubjects, will find that the Doctor has ſcarce advanced any thing new upon them, and that his ſtile is not always well ſuited to the dignity of his ſubject. His lan-

* The Doctor died at Dublin but a few weeks ago; and the news of his diſeaſe did not arrive in England, till after this article was drawn up. LL

guage, though clear and ſtrong, is ſometimes inelegant; and his periods often harſh and unharmonious. His obſervations, however, are generally juſt; his method is eaſy and natural; and he has diſplayed no inconſiderable ſhare of learning. But we ſhall lay ſome few quotations before our Readers, together with a general view of what is contained in the work, and thus enable them to judge for themſelves.

The firſt lecture conſiſts of ſome general introductory obſervations, concerning the excellence of eloquence, &c. in the cloſe of it the Author makes a little excurſion into metaphyſics, and enquires into the meaning of the word *Taſte*; with what ſucceſs, the following extract, without any comment upon it, will ſufficiently ſhew.

'If I underſtand rightly, ſays he, the Authors who treat of *taſte*, they repreſent it as a diſtinct faculty of the mind, that as the underſtanding judgeth of truth and falſhood in ſcience, ſo doth taſte of what is beautiful or otherwiſe in the polite arts; it is here the umpire and ſole judge. Now it hath been laid down as an axiom, and is not, I think diſputed, that no more cauſes are to be admitted than ſuch as are real, and ſufficient to produce the effect. If then, the known faculties of the mind ſuffice to this end which is aſcribed to taſte, why ſhould we ſuppoſe the exiſtence of this latter? We muſt reject it as altogether imaginary.

'And that they do thus ſuffice, I apprehend to be clearly the caſe. For proof of which, run over in your own minds the ſeveral arts, poeſy, eloquence, muſic, painting, architecture; then aſk, "Is there any thing in theſe, which I may not conceive to be produced by genius, directed by a good underſtanding, improved in the manner above mentioned; by judicious application?" I know not any: proportion, harmony, variety, novelty, beauty, and if there be any other excellence, may be all accounted for from theſe cauſes. Genius and underſtanding we know to be real cauſes, exiſting in nature, and we find them to be ſufficient; what then is taſte? Conceived as a faculty diſtinct from them, is it any thing but a mere name?

'If theſe, genius and underſtanding have produced, it follows, that they ſuffice to judge of theſe arts. Diſtributed in different degrees, they produce and judge: a great degree of genius makes the excellent artiſt; a leſs, joined with good underſtanding, forms the accurate critic. From whence you ſee the reaſon, why the deepeſt mathematician, however juſt his underſtanding, may be a very incompetent judge of poeſy, or eloquence: genius is wanting: which reaſoning may be extended to the other arts.

'It

'It deſerveth particularly to be noted, that this realizing the imaginary faculty of taſte, began indeed in the arts: yet it did not remain confined to them; the infection ſpread farther, was received into the affairs of common life, into modes and dreſs; nay, it caught even the philoſophers; it became the great ſtandard of manners; and we have ſeen a certain inward ſenſe, a moral *taſte*, made the ſource of duty and obligation; it may be feared with worſe effects; as it is more dangerous to reſolve *manners*, the art of living well, than other arts, into chimerical, at leaſt refined metaphyſical principles.

'My anſwer then to the queſtion propoſed, "Do I allow of the uſe of the term *Taſte*," is direct. I do, as a complex term, expreſſing the reſult of "genius and underſtanding, improved by due application;" in which ſenſe you ſee it is the ſame with the qualities before mentioned; but in what I take to be the uſual ſuppoſition, as a diſtinct principle from the underſtanding, as an independent legiſlator, I cannot ſee any reaſon for admitting its exiſtence, and I think the uſe of it hath cauſed much obſcurity, and ſome miſtake.'

The ſecond lecture contains the hiſtory of the riſe and progreſs of eloquence among the antients; the third, an abſtract of Ariſtotle's rhetoric, and of Cicero's treatiſe concerning the Orator, with a compariſon of theſe two tracts. It will not, perhaps, be diſpleaſing to the learned Reader, to ſee the parallel which the Doctor draws between theſe two celebrated performances.

'In each of theſe tracts,' ſays he, 'we behold ſtrongly expreſſed the character of the Writer. The Greek ſpeaks itſelf the work of an Author turned to ſpeculation, one of ſevere ſtudy and intenſe thought, a genius ſubtile, penetrating, and profound. The Latin diſcovers the hand of a Writer long in high office, poliſhed by converſation and commerce with the Great, a genius rich, agreeable, and delicate. The one is ſtrong, grave, and cloſe; the other eloquent, eaſy, and copious. That addreſſes himſelf to reaſon alone; this calleth in the aſſiſtance of imagination. You may liken Ariſtotle's book to a vaſt magazine, completely furniſhed with all materials and inſtruments uſeful to an orator, all diſpoſed in the moſt exact order; yet their very abundance produces a ſeeming diſorder; and in this profuſion of treaſure, where no ſpace remains unpoſſeſſed, things moſt valuable ſeem piled up negligently, as if vulgar and ordinary: Cicero's is a much ſmaller ſtore, and for the moſt part ſupplied from the other; but he has poliſhed every thing to ſo high a luſtre, and hath ranged them with ſuch ſkill, that they appear in

the moſt advantageous light, and even trifles in him are things of value. The one excelleth in energy, the other in beauty.

'Ariſtotle never dwelleth upon a thought, giveth ſhort, and here and there ſeemingly imperfect, but bold and maſterly, ſtrokes: Cicero carrieth every thought to its utmoſt perfection; and you ſee his whole work finiſhed with touches of the moſt patient and exquiſite art. As Cicero, when writing of philoſophy, by enlivening and adorning the dryneſs of his matter, diſcovers the orator; ſo Ariſtotle, treating of oratory, diſcovers the philoſopher, tracing things back to their firſt cauſes, and reducing all, as far as may be, to fixed principles. This latter engages your attention by gratifying your curioſity; you are ſtill pleaſed, becauſe ſtill learning: Cicero hath little new, but ſo embelliſheth the old, as to give it the charms of novelty. Reading the former you are in the ſtate of one travelling through a ſtrange country, always pleaſed, becauſe every ſtep opens a new proſpect: the other, it is true, leads you through a country already known, but ſo beautiful, both from nature and art, that no repetition maketh it tireſome; you ſee indeed what is familiar, but in ſuch lights that it is always charming.

'The Roman, it is owned, hath this advantage, that writing of oratory, himſelf a moſt excellent orator, he exemplifieth his precepts in his diſcourſe, at once teacher and pattern: on the other hand, in ſtrength of reaſon, in manly brevity, in depth of thought, in ſolid reflection, and capacious comprehenſive genius, the Athenian is undoubtedly ſuperior. If you are not capable of improvement in eloquence, from reading Cicero's work, you reap no advantage: whereas, with reſpect to Ariſtotle, we may pronounce, that every attentive reader cannot but receive much benefit, from the vaſt fund of good ſenſe, the great inſight into human nature, and the curious obſervation, which form the peculiar praiſe of this judicious, weighty, accurate treatiſe.'

In the fourth, fifth, and ſixth lectures, we have the characters of Quintilian and Longinus; a continuation of the hiſtory of eloquence among the moderns; a compariſon of antient and modern languages, together with ſome general obſervations on the eloquence of the pulpit and the bar.

The ſubject of the ſeventh is Imitation. The Doctor introduces it with telling us, that one of the beſt fruits ſpringing from a frequent and careful peruſal of the works of the antients is, that we are thereby led to imitate them, and by degrees may be transformed, as it were, into their likeneſs. But as ſome prejudices lie againſt imitation in general, and as thoſe who acknowlege its uſefulneſs are yet liable to err in the application, he

he thinks it neceſſary to make ſome reflections upon the ſubject, in order to ſhew how uſeful a thing imitation is, and to point out the rules of good imitation. The arguments by which he endeavours to prove the uſefulneſs of imitation, are drawn from two ſources, experience and reaſon.

If we look back on former ages, we ſhall find, it is ſaid, that the moſt eminent perſons in all kinds of literature, owed their firſt materials to the diſcovery of others, nay, and derived from example a great part of their ſkill in the management of thoſe materials. 'Concerning Homer, continues our Author, it ſeems probable, not only from the perfection of his writings, but alſo from the looſe traditions, and obſcure accounts of the times preceding him, that there were models, which he followed and improved upon. Such we may juſtly ſuppoſe to have been Orpheus, and Linus, and Amphion, and Muſæus; names which, however faintly, do ſtill ſhine through the darkneſs of fable, and appear to have been renowned for ſkill in poeſy and muſic. But as all monuments of thoſe very antient times are now loſt, we cannot determine this point with any degree of certainty.

'Let us therefore allow him the honour of original genius, to which his antiquity hath perhaps contributed not a little to render his title indiſputable; it remaineth, however, undoubted, that the whole multitude of Writers who flouriſhed ſince, have been much indebted to him. The critics agree in this obſervation; and ye may yourſelves, with little difficulty, confirm it by inſtances from all the Authors of Greece. In the unaffected ſimplicity of the firſt Hiſtorian; in the ſtrength of the ſecond; in the ſublimity of this philoſopher; in the eaſe and ſweetneſs of that other, and in the expreſſive brevity of a third, you may trace the genius of Homer, his ſentiments, nay, his very words, taken by them, and fitted to the contexture of their own proſe; which they thought not to conceal, as theſts, but were open and ambitious in their imitation; looking upon his works as of a rank above human, as a vaſt treaſure left in common, from which it was allowable for all, who were capable of performing it rightly, to transfer a gem to enrich and adorn their own productions.

'Next after the poets, this treaſure was moſt uſeful to the orators, who found here an inexhauſtible ſtore of noble and lofty images; and to none was it more uſeful than to Demoſthenes, who having applied himſelf from the beginning to acquire a reſemblance of this poet, and of Thucydides, hath happily united the clearneſs, abundance, and elevation of the one,

to the weight, nerves, and brevity of the other; thus ſublime without ſwelling, and cloſe without dryneſs.

"It would be tedious and unneceſſary to extend this obſervation to the Romans; to ſhew particularly that it was the caſe of Tully and Livy, of Virgil and Horace; and the reſt of thoſe extraordinary perſons, who were the ornaments of the Auguſtan age; of whom it is acknowleged, that they profeſſedly formed themſelves upon the models of the antients, eſteeming it ſufficient honour, that they brought home to their own country the moſt precious treaſures of Greece.

"If I ſhould go one ſtep farther, and aſk you, who among the moderns have excelled, they who relied upon their own ſingle force, or they who made a judicious uſe, and trod in the ſteps of antient wiſdom? the anſwer will decide the queſtion; and this muſt be the anſwer, "Almoſt all ſuch have been in ſome meaſure *imitators*."

Having thus endeavoured to prove, that experience is on the ſide of imitation, he proceeds to ſhew, from reaſon, that it is beyond the power of human nature to arrive at perfection without its aſſiſtance. Men are ſo formed, we are told, that a ſingle perſon is unable, by the power of his own genius, to carry any art from its firſt rudiments to perfection. Arts and ſciences have always had their infancy and manhood, as it were, no leſs than the human race; weak and rude at their firſt dawning, they received ſtrength and growth by degrees, and at laſt roſe to maturity. This obſervation, it is ſaid, evinces, beyond controverſy, the uſefulneſs of imitation. Men aſſiſt each other: ſome lucky hit, or happy inventive genius, opens the right ſource; others following his ſteps, collect and guide the waters in proper channels. For ſuch is the weakneſs and indolence of man, ſo limited are his talents, ſo many the accidents to which he is liable, and his life at the utmoſt ſhut up within ſo narrow bounds, that it is ſcarcely poſſible for the ſame perſon to light upon the right vein, to purſue it ſteadily, and trace it to its fartheſt limits: this muſt be the work of many hands, nay, for the moſt part, of many generations, labouring in ſucceſſion.—The Temple of the arts cannot be raiſed by one perſon, ſeldom in one age; generation after generation works upon it, each mounting on the labours of the foregoing.

The hiſtory of the famous painter, Raphel, is produced, as affording a ſtrong inſtance of uſeful imitation. His firſt manner, it is ſaid, was like that of his maſter, Pietro Perugino, dry and cold: upon ſeeing ſome paintings of Leonardo da Vinci, he altered this manner, and gave new life and grace to his figures: but after he had fixed his abode in Rome, by a continual

ſtudy

ſtudy of the beautiful monuments of antiquity, of ſtatues, coins, and bas-reliefs, and more particularly, by obſerving privately the ſtile of Michael Angelo, his rival, he opened a new way, and raiſed himſelf to that animated, noble, and loſty manner, which ſo glorioufly diſtinguiſhes his lateſt performances.

Though the Doctor thinks it evident, that imitation is extremely uſeful, nay, in ſome meaſure, neceſſary to our arriving at perfection, yet he acknowleges, at the ſame time, that it may likewiſe be hurtful, and that it has miſled as well as ſet right. It muſt not, however, on that account be rejected; it muſt only be regulated. Accordingly he cloſes this lecture with ſome rules for the regulation of it, and proceeds, in the eighth and ninth lectures, to conſider eloquence as addreſſing itſelf to reaſon.

The firſt great end, he obſerves, which every ſpeaker ſhould propoſe to himſelf, and to which every other ſhould be ſubordinate, is to convince. Every man, therefore, who deſires to excel in eloquence, ſhould make it his earlieſt and principal care, to ſtrengthen and improve his reaſoning faculty; and ſhould, conſequently, be early initiated, and carefully inſtructed, in thoſe ſciences which ſtrengthen and direct reaſon by rules and exerciſe. Under this head he recommends the ſtudy of logic, and eſpecially that of geometry, to all young perſons, who would attain to a rational, and manly eloquence.

In treating of the arrangement of arguments, he conſiders the following queſtion, propoſed by Quintilian, as of ſome nicety, and variouſly anſwered, viz. In what manner ſhall an orator diſpoſe his arguments, ſo as to give them the greateſt poſſible advantage? Shall he place in the firſt rank thoſe which are ſtrongeſt, and ſo proceed to the weaker? Or ſhall he ſet out with the weaker, and riſe gradually from thence, concluding with the moſt weighty? Or laſtly, ſhall he marſhal his arguments according to the diſpoſition of Neſtor's army in the Iliad, throw the feebleſt reaſons into the middle, as that leader ſtationed the worſt troops in the center, while the braveſt and moſt experienced formed his van and rear?

Quintilian's anſwer to the queſtion is this; they may be diſpoſed in any of theſe ways, according to the nature of the cauſe, with one exception, that the diſcourſe ſhould not ſink from thoſe which are ſtrong, to the light and feeble. 'If I might attempt, ſays our Author, to give a more particular anſwer, it ſhould be the following.—Always begin with ſome argument, at leaſt pertinent; and end with one weighty, and likely to have effect. If the cauſe require, that you ſhould propoſe the weighteſt firſt, (which you muſt do, if there is but one that is of much weight) and you judge it needful afterwards to add others

more feeble, for ſuch ſeparately inconſiderable, collected may have force; in this caſe, I think it adviſeable, at the cloſe, to reſume and dwell a little upon that which was firſt propoſed, that you may leave with the hearer the moſt powerful and convincing. In which way of proceeding, you muſt take care not to exhauſt the argument at firſt, but to ſhew ſo much of it only as may be ſufficient to raiſe attention, and good expectation; otherwiſe, little more being left than mere repetition at the end, inſtead of convincing, it is likely to diſguſt and tire.

In the tenth and eleventh lectures the Doctor conſiders eloquence as addreſſed to the paſſions. But as there is much obſcurity and confuſion, he ſays, in the notions commonly received concerning theſe, he thinks it neceſſary to premiſe ſome obſervations upon the nature, uſe, and qualities of the paſſions, that the duty of an orator, in this reſpect, may be more clearly determined. The manner in which both moraliſts and rhetoricians have treated of the operations of the mind, it is ſaid, has given occaſion to a great miſtake concerning them. If we examine cloſely into the opinions uſually entertained about them, we ſhall find that they are looked upon as ſeveral independent principles, diſtinct Beings, grafted, as it were, into the mind, and acting by their own force. But a very little application to this ſtudy, would teach us, that it is the whole ſoul which acts in every caſe, that judges, imagines, remembers; that every mode of apprehenſion, from ſimple ſenſation, up to the moſt abſtract reaſoning, many of which we diſtinguiſh by the name of ſeveral faculties, are only actions of the ſame faculty of the underſtanding; or more properly, of the ſoul exerciſing this faculty, and differ ſolely by means of the objects, or of their circumſtances. Conſcience is the underſtanding, judging of actions compared with the moral law; taſte, judging of works according to the laws preſcribed to ſuch works by natural diſcernment, improved by knowlege and care: and ſo in all others.

'Aſk yourſelves, (ſays our Author, p. 168) in the many treatiſes upon this ſubject, in diſcourſe where it hath been mentioned, what have we read or heard? how are the paſſions deſcribed or defined? As modifications of the mind, emotions, agitations, inſtincts;—words either vague or metaphorical, conveying none, or no clear meaning. Take them now in this point of view—We eaſily conceive two powers or actions of the mind, Underſtanding and Will. Under the firſt are ranged all the modes of thought; perception, imagination, reaſoning: under the ſecond, all practical determination framed thereon, from the firſt ſimple motion of aſſent or preference, to the moſt rapid *impetus* of deſire or averſion; comprehending all the affection

ſections and paſſions, often ſo voluminouſly and obſcurely deſcribed. Here is order, plainneſs, ſimplicity; from whence it ſeems agreeable to nature, ſimple in cauſes, however abundant and various in effects.'

Such are our Author's ſentiments in regard to the paſſions, whether they are ſatisfactory or not, the reader will determine for himſelf. He now lays down the following rules to be obſerved in addreſſing the paſſions.—Obſerve which, of what kind and turn are the paſſages, (we uſe his own words) that moſt affect yourſelves and others; from thence take your direction.—Be yourſelf poſſeſſed with the paſſion you would excite. Let your addreſs to the paſſions be as ſhort as it conveniently may: for two reaſons; that you may beſtow more time and care upon the rational part, and becauſe nothing more quickly tires and diſguſts than addreſſes of this ſort. In ſpeaking to the paſſions, as much as poſſible conceal your doing ſo.

The ſubject of the twelfth lecture is *Elocution*; and here the Doctor makes a few obvious reflections on perſpicuity and purity of ſtyle; after which he proceeds, in the thirteenth lecture, to treat of *Ornament*, in which, we are told, the chief ſplendour of eloquence is placed. There are two branches, he obſerves, from which chiefly all true ornament ariſes, *viz. Compoſition* and *figures*; on theſe he makes only ſome preliminary obſervations in this lecture, which he concludes in the following manner. 'That I may give you in one view, ſays he, my whole ſenſe of this article, Ornament, I ſhall conclude with laying before you an idea of a ſpeaker perfect herein.

'He conſiders well before-hand the ſubject he is about to enter upon; whether it requires to be explained only, or demands proof likewiſe; or whether needing both theſe, it doth beſides intereſt the paſſions of the hearers. To judge rightly hereof, he ſubſtitutes himſelf in the place of his hearers: if one ſhould ariſe before me to ſpeak upon this point, ſaith he, what would I expect? Explanation, arguments, pathetic, imagination. He proceedeth accordingly.

'If this ſubject be a complex one, he weighs the ſeveral parts of it diſtinctly; here he expounds, there argues, again affects; in another place, ſoftens the rigour of reaſon and tumult of paſſion with the gayer colours of fancy. He is always pure, clear, and harmonious in his ſtyle; and is more eſpecially attentive to ſuit it to the occaſion: it ſeems to ſpring from his ſubject, and the words wait ready, without his induſtry, to cloath his thoughts, as faſt as they riſe in the mind. He is plain and modeſt in propoſing; diſtinct and accurate in unfolding; weighty and preſſing in confirming; in the application touching, warm-

ing, penetrating. He is close, connected, full of dignity and energy in reasoning; clear and distinct in explaining; lively and short in relating; exact, though concise, in describing; quick, rapid, animated in passion.

'He mingles the fire of a poet with the simplicity of a philosopher, and the grave majesty of the historian; is sparing of digressions, easy in transitions, accurate in comparisons, weighty in reflexions. Never more artful than in concealing art. Seeming most natural, where most skilful; most easy, where he had laboured most; correct with spirit; entertaining with solidity; with seeming liberty observing always strict method; never appearing to wander, but in order to make his return more effectual; nor seeking to please, but with a view to persuade. Still gratifying your curiosity with somewhat new, yet still keeping it up by a prospect of more, ever rewarding your attention, at the same time redoubling it. At every step, as in the ascending a high hill, he presents to you a new prospect, with a glimpse of more opening behind. Thus still satisfied, still unsatisfied, you are led on from expectation to expectation, and remain in suspense, until you arrive at the summit, the close and winding up of all; from whence you see the scheme compleat; one just, well-conducted whole; and the mind entirely acquiesceth in it.'

The Doctor now proceeds, in his fourteenth lecture, to treat of *Composition*, by which he means, *the due arrangement of words with regard to signification and sound.* But he enlarges chiefly upon the latter, *viz.* the arrangement of words with respect to sound: and here he lays down and illustrates some general rules, such as the following.—Words ought to be placed in such a manner, as not to shock the ear with jarring sounds.—Be on your guard against monosyllables; too frequent in our language.—Observe a reasonable limit in periods, never exceeding the usual power of the breath to utter with ease; which may be about the length of six of our heroic verses.—Seldom let two, never three, of this extent succeed each other.—Avoid no less the contrary extreme of short sentences, which are unmusical, harsh, abrupt. Especially string not many such together. The best method is, to mingle those of each kind; for thus the long will derive vigour and vivacity from the short, and the short, numbers and harmony from the long.—As periods consist usually of several members, you should take the same care in each, as of the whole.—Be careful that weaker expressions do not follow stronger; let them rise in energy, closing with the strongest.—Be sparing in the use of epithets, and synonymous terms, which clog the discourse with idle sounds.

In

In the fifteenth lecture the Doctor makes ſome obſervations on the uſe of figures. He ſets out with enquiring, whence it comes to paſs, that figures render diſcourſe more pleaſing; and then points out ſome abuſes neceſſary to be avoided in the uſe of them. Of theſe he ſpeaks under three heads; the number, the kinds, and the application of figures. As to the number of figures, he obſerves, that multiplying them without meaſure, introducing them every where, and heaping them up with profuſion, produces the worſt conſequences. *Nothing ſo quickly tires*; it takes away *credibility from the ſpeaker*; and renders diſcourſe *obſcure.*

In regard to the *kind* of figures, he obſerves that, generally ſpeaking, we ſhould avoid all ſuch as turn merely upon ſound; that *hyperboles* are dangerous figures; that *oppoſition* is a figure, which ſhould be uſed diſcreetly; and that no figure is more commonly uſed by orators than gradation or climax, yet the frequent uſe of it is faulty; becauſe it ſavours of affectation, is too artificial, and grows tireſome.

Speaking of the *application* of figures, he obſerves, that the fineſt embelliſhments rhetoric can furniſh, introduced in a cauſe which demands only diſtinctneſs and perſpicuity, deform, inſtead of beautifying. Metaphor, he ſays, is one of the greateſt ſources of beauty in figurative writing; but there are two dangers attending it. One is, the purſuing it too far. A train of metaphors carried on, forms an *allegory*; which figure, or rather chain of figures, if every part be apt, well connected, and agreeing with the original idea, is juſtly pleaſing; but purſued too far, errs in one of theſe two ways. Either the truth ſhadowed under it lies too open, and then it becomes flat and tedious; or elſe the reſemblance is too remote; in which caſe the allegory degenerates into a riddle, and offends becauſe it puzzles.—A ſecond danger attending the uſe of metaphors is, the mixing different and inconſiſtent ones. Much vigilance, we are told, is requiſite, in guarding againſt this fault, the infection of which ſeems to have reached, in ſome degree, the beſt writers, both antient and modern.

In the ſixteenth and ſeventeenth lectures, which are in the way of dialogue, the Doctor conſiders the advantages that may be derived, in the ſtudy of eloquence, from reading the poets. In the eighteenth he treats of Plato, as a teacher of eloquence by precept, and as an eloquent writer; and traces out a ſhort idea of his Phædrus.

The ſubject of the remaining lectures is, *the eloquence of the pulpit*; and here our Author confines himſelf chiefly to ſuch remarks

remarks and precepts upon the ſubject, as appear to him to be moſt wanted. He takes a particular view of the chief qualifications requiſite in a preacher; leads him through the compoſition of his ſermon; directs him how to chooſe his text, how to collect his materials, how to ſet out, and how to reſolve the whole into diſtinct heads; conſiders him as addreſſing himſelf to reaſon in his proofs, to paſſion in his inferences, or to the imagination by intermingling decent ornament; and concludes with ſome reflections on ſtyle and pronunciation. As a ſpecimen of his manner of treating the ſubject, we ſhall lay before our readers what he ſays upon *addreſſing the paſſions.*

'It is allowed, that a preacher ſhould be able to move the paſſions: but the attempt is delicate; if he miſcarry, it is greatly prejudicial; he then becomes diſguſting, not ſeldom ridiculous. "What therefore ſhall I do? Shall I give up, as deſperate, the "only way whereby one can greatly excel? Or ſhall I run ſo "great a riſk of contempt?"

'In anſwer, the beſt advice I can think of is the following: conſider well, have you a genius turned to this pathetic? If not; by no means attempt it; for you never can ſucceed well; precept, labour, ſtudy, all are vain.

"But how ſhall I know my own genius? nothing is more "hard. Men miſjudge therein every day."

'It is true: and the following rules may, I think, be of uſe.

'Recollect if you can, in the eſſays of your younger years, which is the courſe you have taken: for at that time genius, leſs altered by imitation of art, diſplayeth its innate bent and impulſe.

'Obſerve afterwards. In thinking of any ſubject, what is the parth into which your firſt thoughts hurry you, before reflection checks their career? This ſpontaneous wandering ſheweth the direction of nature.

'Again, which are the ſtudies you are moſt inclined to? Do you lean towards mathematics, or metaphyſics, or works of fancy; and in the mixed, which part draws you moſt powerfully? In the writings of others, what is it which pleaſeth you moſt at firſt view? this inclination, this preference ſpeaks the voice of genius.

'Suppoſe that each of theſe marks fail, that all taken together may; I believe you may ſtill judge ſecurely, if to them you add theſe others.

'Reflect, wherein do you make the eaſieſt and quickeſt progreſs. Every regular diſcourſe conſiſteth of ſeveral kinds; it would

would be abſurd to make one wholly up of pathetic: now, which of theſe ſeveral kinds do you fall into moſt readily, and advance into moſt ſwiftly?

'If your genius be truly pathetic, you will indeed take care of the plain and argumentative parts, becauſe they are neceſſary to your deſign, and to the ſucceſs of the whole; but you will not find them in the ſame facility, or delight, as in the others: you will go through them, like a traveller in a rugged road, with diſcretion and caution; whereas you come to the other as fair champain ground, which you fly over with pleaſure and rapidity.

'And laſtly, to make this characteriſtic compleat, take in the *ſucceſs* alſo.

'Every perſon may be ſure of diſcovering this by the help of reaſonable attention, without imputation of lightneſs or curious anxiety; eſpecially in the point before us. Public miſcarriage herein, affords too great triumph to a revengeful or ſatirical perſon, to be long paſt over in ſilence. As you find the event, regulate your conduct.

'For, if in all caſes, as we before obſerved, men ought to be cautious of attempting the pathetic, ſurely in this, we ought to be more eſpecially ſo; becauſe the more important the ſubject, the more ſerious the deſign and argument, the plainer ſhould be the manner, the more remote from all appearance of ſkill, or ſuſpicion of ſeduction.

'So much for the general attempt to addreſs the paſſions: particular obſervations are theſe.

'Occaſions often occur in every part of your diſcourſe, in the explanatory, in the argumentative, where the pathetic may be proper: but in thoſe places, it ought to be merely a ſtroke, a flaſh, rapid and inſtantly diſappearing. Inſiſt upon, lengthen ſuch paſſages: you ſoon offend, or fatigue.

'The ſituation moſt fit for, I may ſay, peculiar to this kind, is the *application*. Here it is, that you are to unfurl all the ſails, or to raiſe the metaphor, that you are to pour forth the whole ſtorm of your eloquence; to move, to exhort, to comfort, to terrify, to inflame, to melt. Your thoughts, your language, your voice, your whole form ſhould be animated. You cannot be too ſoft, too inſinuating, too rapid, too various, too ſublime. Among others, we ſee two cauſes, why this (the application) ſhould be the peculiar ſeat of the pathetic.

'One is, that before conviction, every avenue through which paſſion might reach the mind is ſhut up, or guarded, and nothing

thing from that quarter admitted without careful examination. Convince your hearer:--Suſpicion ceaſeth; you obtain credit with him; he conſidereth you as a fair and ſafe guide; thus openeth out his paſſions to your call; nay, conſpireth with you, and induſtriouſly aſſiſteth you in your deſign of moving them. And becauſe the exertion of paſſion is in the act itſelf, from our original conſtitution, pleaſing, he aſſiſteth herein the more willingly, as he is now ſecure, that he may exert it ſafely. Before, you wrought againſt the ſtream with much labour and little progreſs; here the current ſets with you, and you glide down eaſily and ſwiftly.

'Another cauſe is, that impreſſions made on the paſſions are the ſtrongeſt, and moſt ſenſibly felt by all men; whence it is prudent as in this caſe, to leave them laſt in the mind. A man convinced by argument believeth, acquieſceth; and often thinks no more of the matter: intereſt his paſſions warmly, the images remain, will be, for a long time at leaſt, eaſily revived, and for ever returning. * *Did not our hearts burn within us while he talked with us?* is the character given of his eloquence, who *ſpake as never man ſpake.*

'It is true, wiſe ſtates † prohibited by expreſs laws, pleaders to direct their diſcourſe to the paſſions of the judges: but the caſe of preachers is very different. A judge cannot intereſt himſelf in the cauſe of the parties without injuſtice; to engage his paſſions is therefore to ſeduce him: but in the duty of a chriſtian, religious and moral, his moſt precious intereſts are directly concerned: ſo that to judge of them rightly, his paſſions muſt be, ought to be ſtrongly engaged.

'The beſt advice on this head which we would do well conſtantly to follow, is this.—Raiſe your imagination by a lively portraiture of all the circumſtances, thoſe in which you write, and thoſe in which you ſhall pronounce what is written: the dignity of the ſubject, excellence of the deſign, zeal becoming of your office, good that may be wrought, the place, the occaſion, the audience, the ſtillneſs, the attention, ſuppoſe all preſent at the inſtant:—This will awaken every ſpark of genius within you; your thoughts will be warmed, they will flow in expreſſions, ſtrong, lively, glowing; you will have fire, force, dignity.

'A preacher ſhould further note on this occaſion, that the effects of the pathetic vary together with the audience, and ſhould take his meaſures accordingly.

* St. Luke xxiv. 33. † Egypt and Athens.

'The

'The paſſions are more eaſily excited in the young than in the old; in women, as being of a frame more delicate, than in men; in the poor and diſtreſſed, than in the rich and fortunate, for proſperity hardeneth the heart: in the illiterate, than in the learned, becauſe more prone to admire; and, for the ſame reaſon, in thoſe who have lived privately, than in men of large experience, and much converſant with affairs.

'Further, fear is the moſt powerful of our paſſions. Its impreſſions are the moſt ſudden, ſink the deepeſt, remain the longeſt. This mighty engine therefore you ſhould not fail to employ in the cauſe of religion; notwithſtanding the viſionary notions of perfection and diſintereſt, with which ſome have endeavoured to flatter mankind, in contradiction to univerſal common experience. You ſhould ſeek, not only to win men to virtue by repreſentations of its amiable nature, but deter them from vice, by juſt pictures of its deformity; and eſpecially, of its dreadful conſequences; and diſplay before the eyes of the ſinner, in as ſtrong colours the unſpeakable terrors, as the tender mercies of the almighty judge: which I the rather mention, becauſe in this poliſhed age, I think, there are not wanting inſtances of that falſe and dangerous delicacy, well deſcribed by the poet,

> To reſt, the cuſhion and ſoft Dean invite,
> Who never mentions hell to ears polite. POPE.

'Inferences we have ſaid form the beſt kind of concluſion. But here one thing ſhould be adverted to, "The time of concluding." Have you not obſerved many, in the midſt of argument or warm exhortation, ſurprize their audience at once with a ſudden unexpected ending?—But every thing abrupt is ungraceful.

'Others there are, who fall into an oppoſite and worſe extreme; who know not how to have done; who ſeem never to think they have ſaid enough; but when the length of the time, when their own matter and manner promiſe the end to be at hand, when their hearers expect it, add yet more, go round and round, and continue hovering about a point, teizing by this diſappointment, and fatiguing the congregation. This ill habit, whether proceeding from zeal or wrong judgment, omit no pains to avoid, or correct.

'Learn to diſtinguiſh the preciſe time of concluding; that is, "When you have executed the ſcheme at firſt laid down; "when you have nothing new to ſay; nothing of more weight "and force than what hath been ſaid; when you have brought "you

"your argument to a point; while the impreſſion is ſtrong "and ſtill warm in the hearer's mind."

'For this reaſon it ſeems not an adviſeable cuſtom, to make ſeveral ſermons on the ſame text. In which way, each one loſeth of its beauty and uſefulneſs. Of its beauty, becauſe there is no point from whence you can have at once a view of the whole, and ſo judge of the proportions. Of its uſefulneſs, becauſe the former parts leave the inſtruction imperfect; the others bring it late, to a faint and now confuſed memory.

'Abundance of matter is alleged as a reaſon: a good one, where real; but you may for the moſt part either take a narrower compaſs; or abridge words, and by condenſing, ſtrengthen ſenſe. I dare not, however, condemn a cuſtom juſtified by great authorities: and ſhall only remark; "That it is much "fitter for a reader than hearer: that it ſhould be uſed ſeldom: "and not extended beyond two diſcourſes."

'Under the heads of proofs and inferences, we have remarked what ſeems moſt material in the preacher's addreſs to reaſon and paſſion: It is further uſeful, ſometimes neceſſary, to relieve and mitigate the ſeverity of reaſon and vehemence of paſſion, by ſtrokes of imagination: but, in works of this very grave caſt, theſe ſhould be uſed ſparingly and with diſcretion. Such licences are and may be indulged to young perſons, in whom ſome degree of luxuriancy is to be wiſhed for; that old age may have ſomewhat to lop and prune away, without injury to the ſtock: but theſe ill agree with riper years, and more ſerious character. A good rule ſeems to be this, borrowed from a work ſerious in its kind.

'In tragedy, ſay the critics, every incident, every ſpeech, one may almoſt add, every line ſhould have a reſpect to the main deſign, ſhould contribute to the cataſtrophè. It is an imperfection ever to let the plot ſtand ſtill, to leave the ſtage empty, much more to go out of the way. In like manner, having fixed exactly the plan and ſeries of your diſcourſe, examine every period; doth it go on in the ſame line? Doth it lead your hearer nearer to the concluſion? Do your images throw in light to direct, illuſtrate, prove? Or do they merely entertain? If this latter be the caſe, reject, cut them off as ſuperfluous. Admit nothing idle, howſoever pleaſing or pretty it may appear. Obſerving this rule ſteadily, you ſhall not much tranſgreſs in the uſe of imagination; your ornaments will be chaſte and manly.'

We ſhall cloſe our account of this performance with acquainting the public, that the Doctor has given us ſeveral pieces of poetry,

poetry, both Latin and Engliſh. But as we have extended this article to a ſufficient length, we muſt refer the conſideration of the *Doctor's poetical merits*, to the judgment and taſte of his readers.

R

MONTHLY CATALOGUE,

For JANUARY, 1759.

POLITICAL.

Art. 1. *The Manifeſto of the Court of France; or, a parallel of the King's conduct with that of the King of Great Britain, Elector of Hanover: relative to the affairs of the empire, and particularly to the breach of the capitulation of Cloſter-ſeven.* 12mo. 2s. ſewed. Scott.

HIS moſt Chriſtian Majeſty, it muſt be confeſſed, tells his ſtory very well; and, according to his own account, he is the moſt *righteous* and moſt *beneficent* prince in the world: but, *cudi alteram partem.* His Majeſty of Great Britain has likewiſe ſomething to ſay for himſelf, both as King and as Elector; and, as the principal ſtreſs is here laid on the affair at Cloſter-ſeven, we need only, on this occaſion, refer the candid reader to a paper, entitled, 'Authentic Docu-'ments of the French adminiſtration in his Majeſty's German Domi-'nions.' (See Review, Vol. XVIII. p. 265.)—and to a ſpecial refutation of this Manifeſto; great part of which has appeared in the News-papers of the preſent month.

Art. 2. *An Apology for W. P. Eſq; in which the conduct of L—— G—— B—h is vindicated from all the cavils thrown out againſt him.* 8vo. 1s. Pridden.

The Author endeavours to vindicate the fame of G—— B—h at the expence of Lord H—we's reputation; and attributes the chief cauſe of our loſs at St. Cas to the boats not being ready to convey the troops on board, when they arrived at the Bay: but he ſeems to know very little of the matter; and is, in general, ſo unhappy a reaſoner, that, to uſe the words of Dean Swift,

> His arguments directly tend
> Againſt the cauſe he would defend.

MISCELLANEOUS.

Art. 3. *Tartarian Tales: or, a thouſand and one quarters of hours. Written in French by the celebrated Mr.* Guelletee, *author of the Chineſe, Mogul, and other tales. The whole now for*

for the firſt time tranſlated into Engliſh. By Thomas Floyd. 12mo. 3s. Tonſon.

This book was publiſhed ſome years ago, but not compleat. The whole is now tranſlated, as the title intimates; and thoſe who have a taſte for theſe marvellous eaſtern ſtories, will here find abundant gratification.

Art. 4. *The Farrier's and Horſeman's complete Dictionary: containing the art of farriery in all its branches; with whatever relates to the manage, and to the knowlege, breeding, feeding, and dieting of Horſes; as delivered by the beſt writers upon theſe ſubjects.* By Thomas Wallis, *Surgeon.* 8vo. 3s. 6d. Owen.

This ſeems to be a uſeful compilation; the Author having drawn his materials from the lateſt and beſt writers on the ſubject: as Gibſon, Bracken, Bartlet, Wood, La Foſſe, &c. &c.

Art. 5. *The Naval Hiſtory of Great Britain; with the lives of the moſt illuſtrious admirals and commanders, from the reign of Q. Elizabeth. Interſperſed with accounts of the moſt important diſcoveries made in the ſeveral parts of the world; and including all the great events of the preſent war, to the year* 1758. *Adorned with the heads of the principal admirals.* 12mo. 4 vols. 12s. Rivington *and* Fletcher.

We lately gave an account of two different naval hiſtories in *folio*. They were both but ordinary performances; and if this has not more merit with reſpect to the writing, or the value and authority of the materials, it at leaſt deſerves the preference, for being comprized in a narrower compaſs, printed in a more convenient ſize, and ſold at a more reaſonable price.

Art. 6. *The Hiſtory of Wilhelmina Suſannah Dormer: containing a wonderful ſeries of events.* 8vo. 1s. 6d. Cooper.

An unintelligible and romantic pamphlet. Whether, as the Writer profeſſes in his motto, he has * *clouded with needful ſhadows ſacred truth*; or whether the whole tale is the work of his own abſurd invention, we are not enabled to ſay; nor does it ſeem worth any one's while to enquire.

* Quoted as from Denham.

Art. 7. *Female Rights vindicated; or the equality of the ſexes morally and phyſically proved. By a lady.* 12mo. 2s. *ſewed.* Burnet.

We apprehend this performance is too dull to be the work of a Lady.

Art.

Art. 8. *The Virtuous Criminal; or the hiſtory of Lord Stanley. Tranſlated from the French.* In two volumes, 12mo. 6s. Noble.

Abſurdity throughout!

Art. 9. *The Brothers. By the Author of the Stage-coach* *, *and Lucy Wellers.* 12mo. 2 Vols. 6s. Dodſley.

Written by a Lady, who has thought proper to follow the manner of Mr. Richardſon, author of Pamela, &c. Mr. R. is certainly a great genius in his way; and therefore it is no reflexion upon the writer of *the Brothers* to ſay, that ſhe has by no means equalled her pattern; but, at the ſame time, it muſt be allowed, that her book, notwithſtanding the many improbabilities, and ſome abſurdities, that are found in it, is an entertaining and intereſting performance. She has greatly mended her hand, ſince ſhe publiſhed the Stage-coach and Lucy Wellers: to which we think ſhe has injudiciouſly referred the Readers of her preſent work. Had her former pieces been buried in eternal ſilence, her reputation would have loſt nothing on that account.

* See Review, Vol. IX. p. 394. † Review, Vol. X. p. 75.

Art. 10. *An Account of two miſſionary voyages, by the appointment of the Society, for the propagation of the Goſpel in foreign parts, &c. By* Thomas Thompſon, *A. M. Vicar of Reculver, in Kent.* 8vo. 1s. 6. Dod.

Mr. Thompſon recites the ſucceſs of his miſſion at New Jerſey in North America, and among the Negroes on the gold coaſt of Africa, where he was able to do very little; for which he partly accounts, from his ignorance of the language of the country: ſo that it is no wonder he could make no great impreſſion on the minds of poor ſavages, equally ignorant both of the doctrine and the language of their teacher.

Art. 11. BIBAIOMAXIA: *or, The Battle of the Books. Tranſlated from the Greek. Suppoſed to have been written by Dean Swift.* 8vo. 1s. Hope.

An indifferent imitation of Swift's Battle of the Books. The Author makes the *Chriſtianus* and the *Infidelians* contend for victory; and he introduces Dr. Hill as one of the great champions in the chriſtian cauſe, on account of his treatiſe on God and Nature. Does the Reader deſire further proof of the Writer's ſagacity?

Art. 12. *An Anſwer to an anonymous Letter* * *to Dr. Louth, concerning the late election of a warden of Winchester-College.* 8vo. 1s. Millar.

* See our laſt volume, p. 304.

The ſubject of this conteſt, between Dr. Lowth and the anonymous Letter-writer, is of too private a nature for us to enter into the merits of it minutely. The two diſputants are undeniably maſters in the art of controverſy: the equity of the cauſe however ſeems to be on the ſide of Dr. Lowth; who has treated his antagoniſt with great keenneſs of reprehenſion, without tranſgreſſing the bounds of moderation, or the rules of good manners. We wiſh, for the honour of literature, and the dignity of human nature, that all diſputes among the learned were purſued with that decency and decorum, which Dr. Lowth has exemplified in the pamphlet before us.

We muſt obſerve, that the Doctor has not only juſtified his own conduct, but he has, with becoming ſpirit and generoſity, vindicated his noble patron, the biſhop of Wincheſter, from the imputations thrown upon him by the anonymous Letter-writer: and the Doctor concludes, that he has given ſufficient reaſons and authorities, for his having affirmed, that on the late election of a warden of Wincheſter college, when the biſhop's duty required him to interpoſe with authority, his deciſion was wholly diſintereſted, and perfectly upright: that in rejecting the warden of New College, being, as ſuch, a diſqualified perſon, and in the place of him appointing Mr. Golding to the wardenſhip in queſtion, he acted juſt as the Founder, whoſe ſubſtitute he was, had preſcribed;—juſt in every reſpect as he would have acted himſelf.

R—d

Art. 13. *A Letter to the Rev. Dr. B———n.* 8vo. 6d. Townſend.

The wit of this very little piece lies chiefly in the type, which is made unuſually large, with wide ſpaces between the lines, to ridicule the looſe manner in which the Doctor's works are printed. However, we commend the Letter-writer's reflections on the abſurdity of crowding books with copper-plates. Having ſneered at thoſe authors who wire-draw as much ſenſe as might be included in one period, through the pages of a whole volume, he adds,

There are another kind of authors, who having read of the near relation poetry and painting bear to each other, have reſolved to ſhew their ingenuity, and unite them, if poſſible, ſtill cloſer. For this purpoſe, every poem that they publiſh muſt have a head and a tail-piece, finely engraved by a Grignion or a Major; bringing them thus together, to enable the reader to form a more complete and ſatisfactory judgment of the diſtinct merits of the two competitors for fame. He obſerves, that moſt of the treatiſes he has read upon this ſubject, ſeem, upon the whole, to have given the palm contended for to poetry; whether with juſtice, or not, he cannot tell; but he thinks, that were they now to reſume the parallel, they would not fail to give the preference to the picture: and indeed, ſays he, that they themſelves are conſcious of ſome eſſential defect in their writing, and the abſolute neceſſity of calling in the engraver to their aſſiſtance, is evident from the general courſe of their advertiſements; wherein they inform

Inform the publick that the work ſhall be beautifully *illuſtrated* by copper-plates.

Theſe animadverſions are ſmart and judicious. Nothing certainly can be more injudicious and childiſh, than to lard a book with copper-plates, unleſs they repreſent ſome emblematical figures, which may *really* ſerve to exemplify and illuſtrate the ſubject of the printed pages.

The Letter-writer's obſervations on this head, put us in mind of an extraordinary advertiſement of an extraordinary hiſtory, which concludes with the following quackiſh *Nota Bene*—Be careful to aſk for the hiſtory with one hundred and fifty copper-plates,

R--d

Art. 14. *An Eſſay, to prove the Superiority of the preſent age and nation over that of any former. In anſwer to the ingenious, but malevolent writer of an Eſtimate of the manners and principles of the times. By* Britannicus. 8vo. 6d, Hope.

A Rhapſody of nonſenſe.

R--d

Art. 15. *A Treatiſe of the Uſe and Abuſe of the* Second, *commonly called the* Steward's Table, *in families of the firſt rank.* 8vo. 1s. 6d. Printed for the author, and ſold by Mr. Carter, at the bottom of Clarges-ſtreet, Piccadilly.

This, take it altogether, is a very extraordinary performance, ſaid to be the work of a perſon whoſe juvenile follies reduced him to the ſtation of a hackney coachman; and written, as he aſſerts, in conſequence of a ſubſcription among ordinary ſervants, in order to have their grievances made known and redreſſed. The inſolence and frauds of upper ſervants are placed here in a very ſtrong point of light, and if any credit be due to the author's account, it muſt be allowed to open a ſcene of great corruption, which deſerves to be enquired into, and ſuppreſſed, in order to preſerve honeſty in almoſt any rank of people. We have waited many months, before we gave an account of this coachman's cut at the ſteward's table, from a ſuppoſition, that ſome anſwer would have been given to it, on the part of the perſons therein ſo ſeverely treated: but nothing of this kind hath yet appeared. However, the turning this tract over may be no unworthy condeſcenſion, as it can certainly be no great loſs of time to any nobleman or gentleman, who keeps many ſervants. It will either afford the means of diſcovering and correcting enormities in his own family, or, which is rather to be wiſhed, the ſatisfaction of finding there are none ſuch; and that he is not at all in danger of Actæon's fate, the being eat up by his own hounds.

C—n.

Art. 16. *The Univerſal Gazetteer: or a deſcription of the ſeveral empires, kingdoms, ſtates, provinces, countries, cities, towns, ſeas, lakes, rivers, mountains, volcanoes, &c. in the known world. Together with an account of the extent, produce, revenue, forces, trade, manufactures, religions, &c. of the ſeveral*

countries; and of the battles, ſieges, and other tranſactions that have rendered them remarkable. To which is prefixed, a copious introduction to geography. The whole calculated to explain the occurrences in modern hiſtory. Illuſtrated with four large and accurate maps of Europe, Aſia, Africa, and America. 12mo. 3s. 6d. Rivington *and* Fletcher.

In times when commotions, which throw Europe into confuſion, extend to the various quarters of the world, and occaſion places to become topics of converſation to perſons who never before heard their names; it is very neceſſary to have a key to the general circumſtances of their ſituation and government. Echard's Gazetteer was approved of in its time; but the many imperfections diſcovered in that book, made it give way to Salmon's, a work more extenſive, though ſtill much deficient. Indeed it is next to impoſſible to conceive a geographical dictionary in ſo ſmall a ſize, even tolerably compleat. A third Gazetteer is now attempted; which profeſſes to include more places than any before it: and to which the compendium of geography prefixed, is no ill judged introduction. The maps of the four principal diviſions of the globe, may ſerve to ſhew how places are ſituated; and had a fifth been added, uniting the ſeveral quarters, and giving a general view of the world, it would have been no diſadvantage to the deſign.

N

Art. 17. *A new and accurate Deſcription of the preſent great Roads and the principal croſs Roads of England and Wales, commencing at London, and continued to the fartheſt parts of the kingdom, with the ſeveral branches leading out of them, and a deſcription of the ſeveral towns that ſtand thereon. Divided into four parts, viz. weſtern, northern, eaſtern, and ſouthern. To which are added, the antient Roman roads and ſtations in Britain. Alſo ſome general rules to know the original of the names of places in England, a liſt of mitred abbots, and an alphabetical liſt of fairs, regulated according to the new ſtyle.* 8vo. 4s. Dodſley.

Works of this kind, if well executed, are very uſeful companions upon the road. But as to the piece before us, we cannot altogether agree with the title-page, in calling it a *new* and *accurate* deſcription of the *preſent* roads of England; for it often leads us through ways long ſince diſuſed, and ſeldom agrees in the number of miles with thoſe marked upon the ſtones. It is, however, very comprehenſive, by means of the many abbreviations made uſe of; and has a pretty good whole ſheet map of England, though not taken notice of in the title. As to the deſcriptions of the ſeveral towns upon each road, they are taken *verbatim* from a late work, entitled, *England's Gazetteer*.

P

Art. 18. *The Traveller's Pocket-Book: or, Ogilby and Morgan's book of the roads improved and amended, in a method never before attempted. Containing, I. The diſtances in meaſured miles from*

from London to all the cities, towns, and remarkable villages in England and Wales, according to the new erected mile-ſtones: and an account of ſuch noblemen's and gentlemen's ſeats as lie near the road ſide. 2. *The croſs-roads in England and Wales.* 3. *An alphabetical liſt of all the cities, towns, and remarkable villages, ſhewing in what road they are ſituated. With a whole-ſheet map of the roads, &c.* 1s. 6d. Meadows.

The editor of this little piece ſays, the greateſt care has been taken to make it as compleat as poſſible.—And in the roads we are acquainted with, it really appears to be the moſt accurate thing of the kind we have yet ſeen; though ſome miſtakes may be diſcovered.

P.

Art. 19. *An hiſtorical Account of the riſe, progreſs, and management of the general hoſpital or infirmary, in the city of Bath: with ſome queries, to the principal conductors of that charity. By* William Baylies, *M. D.* 8vo. 1s. 6d. Printed at Bath. Sold by Hitch and C°. London.

The profeſſed purpoſe of this pamphlet, is more fully to evince, that there is a want of medical œconomy in the hoſpital at Bath. Our Author, after having been unſucceſsful in his attempts to become an attendant phyſician there, ſeems determined to try whether, by dint of pen and ink, he cannot terrify his alleged adverſaries to admit him; and thereby make him the means of working a reformation.

Unfortunately for the Doctor, theſe his ſuppoſed adverſaries have not yet deigned to take any notice of his former writings; and ſhould they now continue obſtinately ſilent, it may be doubted, whether candour will conſtrue it into a 'confeſſion of guilt,' or whether it will 'convince the world the accuſations are unanſwerable.'

Had the allegations againſt the phyſicians here accuſed, come from a more diſintereſted appellant, they might, perhaps, have been more worthy the attention of the public: but every page ſerves to ſhew, that reſentment has a greater ſhare in this production, than charity.

On our firſt acquaintance with this Author, we freely declared our ſentiments concerning his claim *, nor do we find any thing in his preſent publication, that can incline us to retract them.—It is with pain we ſee a continuation of illiberal diſputes among gentlemen of a profeſſion, that ought to inſpire the ſtrongeſt dictates of humanity and generoſity.

Though we might, with great juſtice, point out ſeveral paſſages, in which we apprehend our Author arrogates too much merit both to himſelf and his chemical preceptor, we chooſe to decline the invidious taſk, and ſhall content ourſelves with recommending to his remembrance,

——*Taritus* paſci ſi poſſet corvus, haberet
Plus dapis, et rixæ *minus* invidiæque. HOR. *Epiſt.*

L

* See Review, Vol. XVII. p. 166. and p. 569.

Art. 20. *Remarks upon Church Muſick. To which are added ſeveral obſervations upon ſome of Mr. Handel's Oratorio's, and other parts of his works. By a Lover of Harmony.* Worceſter printed. 8vo. 6d. Sold by Sandby in London.

The deſign of this pamphlet is not ſo extenſive as the title intimates, the Author's criticiſm being chiefly confined to the compoſitions for the words of the *Te Deum*. The objects of his cenſure are Meſſ. Tallis, Bevin, Rogers, Patrick, Gibbons, Jackſon, and ſome others, whoſe compoſitions, however juſt as to the laws of the ſcience, yet their harmony, he ſays, upon the whole, ſeems to have little connexion with the words. Take a ſpecimen of our Author's taſte in muſic, from his criticiſm on Mr. Purcel's *Te Deum*, which he admires upon the whole, and no doubt with great reaſon.

'A compoſer, ſays he, may be defective in one part and excel in another. This is the caſe not only with regard to Mr. Purcel, but many other compoſers, who have adapted harmony to the words of the Te Deum.

'The general opening to Mr. Purcel's Te Deum (or what is commonly called the ſymphony) is as fine a movement as ever was heard. It is a noble preparative. There is a vaſt deal of true grandeur and majeſty in it, and the whole breathes the very ſpirit of church-muſick.

'In the following ſtrain, the ſenſe and meaning of the words (*We praiſe thee, O God*) are almoſt convey'd in the very ſound. To a diſcerning and judicious ear at leaſt, there is ſuch an agreement of harmony and ſentiment, which (one would imagine) was impoſſible for the former to confer or the latter to receive. The very act of praiſe is not only convey'd in chearful ſounds, but in ſounds ſolemnly chearful. In this conſiſts the great art and ſkill of a compoſer.

'In the verſe (*To thee Cherubim*, &c.) Mr. Purcel has given us the picture of nature. The harmony is extremely well adapted, and has a very pleaſing effect upon the mind. But in the words (*Thou didſt open the Kingdom of Heaven,*) what a ſtrange falling off is there? inſtead of ſounds expreſſive of the ſenſe, he ſeems to lead one very gently down into a dark hole, or ſomething like it. If it has that effect upon my ears only, it is not in my power to help it.

'In the verſe (*Vouchſafe, O Lord*, &c.) There Mr. Purcel's genius ſhines forth again. This is the very picture of church muſick. The whole ſtrain is truly petitionary and affecting, and is finely calculated to raiſe and animate our devotions, and to anſwer the end and deſign of church muſick.

'It has been generally remarked of this verſe, that there is a great difficulty in the time of it. That it ſeems to move, and not to move, with many obſervations of the like kind. As for the time of it, I beg leave to ſay, that there is no difficulty at all. The greateſt part, if not the whole, ſeems to be nothing elſe, but what is generally called in muſick an *ad Libitum*, and if the vocal part will hearken to the inſtrumental part, and ſo *vice verſâ*, there is no ſort of occaſion for any exact time at all. If I may venture to give my opinion upon this verſe,

verſe, I have often thought, that if the whole of it was entirely confined to the voice without any inſtrumental part at all, that ſuch an expedient would have an admirable effect upon the generality of an audience. But whether ſo great an alteration as this would be doing all proper juſtice to the general deſign of Mr Purcel, I muſt leave to the more learned and judicious to determine.

'There are other parts of the Te Deum which Mr. Purcel has done all proper and reaſonable juſtice to; and notwithſtanding he has failed in many inſtances, yet the whole of the harmony, when taken together, is finely calculated to raiſe and animate our devotions, and to anſwer the end and deſign of church-muſick.'

As for our Author's obſervations on Mr. Handel's Oratorios, they are extremely ſuperficial, and rather mere general encomiums and expreſſions of his admiration of them, than illuſtrations of their particular excellencies, or attempts to ſhew wherein their merit conſiſts. Thus he tells us, that 'moſt of the chorus's, in his Alexander's feaſt, are compoſed with great energy,' and that 'the accompanied recitatives are the very portrait of a Handel.' 'The maſk of Acis and Galatea, which was compoſed in the more early part of his life, was a great proof of what the world might expect from that genius. The airs have a great deal of nature in them, the chorus's are finely imaged; and *The ſocks ſhall the mountains*, &c. is a trio, which muſt always redound to his character.' What does all this amount to? The Author might as well have told us, in one word, though every body knows it already, *that Mr. Handel is a very excellent compoſer.*

D

Art. 21. *The Conduct and Treatment of John Crookſhanks, Eſq; late Commander of his Majeſty's Ship the Lark; relating to his attempt to take the Glorioſo, a Spaniſh ſhip of war, in July 1747. Containing the original orders, letters, and papers, that paſſed in conſequence of that affair, between Captain Crookſhanks, Admiral Knowles, the Secretaries of the Admiralty, and others. With a Plan, ſhewing the poſitions of the ſhips.* 8vo. 2s. Scott.

The following ſhort abſtract of Capt. Crookſhank's caſe, was drawn up by himſelf, in a petition, delivered in the year 1749.

To the KING's Moſt Excellent MAJESTY.

The humble Petition of Capt. John Crookſhanks, late Commander of your Majeſty's ſhip the Lark;

Sheweth,

That your Petitioner, in the year 1747, being ordered to convoy a fleet of merchant-ſhips to North-America, having your Majeſty's ſhip the Warwick at that time alſo under his command, your petitioner diſcovered, chaced, and, after forty hours, came up with a Spaniſh man of war, of ſeventy-four guns, which ſince appears to have been the Glorioſo. Your petitioner, in paſſing her to leeward, engaged her, and fired three rounds of all his *guns*; by which all the breechings

of the lower-deck guns were broke. Beſides the neceſſity of quitting the lee-ſide of the enemy, till this damage could be repaired, it was your petitioner's plan of operation, to ſtand ſo far a head of the enemy, as was neceſſary to gain the wind of him, in order to engage *him to* more advantage upon the weather bow.

'*That* Capt. Erſkine, in the ſaid ſhip the Warwick of ſixty guns, when your petitioner firſt began to engage, *tacked*, and ſtood a-ſtern of the enemy, and from your petitioner, his commanding officer. The enemy, availing himſelf of this miſtake of Capt. Erſkine, ran down before the wind upon him, and brought him to a ſeparate engagement, which Capt. Erſkine quitted.

'The Lark, which was of forty guns, was then nearly got up again with the Warwick, and preparing to attack in conjunction with the Warwick: but upon the enemy's ſtanding to the north-weſt, your petitioner followed him, with a reſolution to have attacked again ſeparately at day-light; but was prevented by the Warwick's firing a gun as a ſignal of diſtreſs, which obliged the Lark to diſcontinue the chace, as it was done in obedience *to an expreſs article of war.*

'That your petitioner, upon the complaint of Capt. Erſkine, was tried by a court-martial, by the ſentence of which (notwithſtanding the court reſolved unanimouſly to acquit your petitioner of the *ſuſpicion of cowardice, diſaffection*, or want of zeal) he had the misfortune to be caſhiered your Majeſty's ſervice, during your Majeſty's pleaſure.

'That your petitioner had then ſerved twenty-four years in the royal navy, five of which he was captain; was conſtantly employed during the late war, and always behaved himſelf to the entire approbation of his ſuperior officers, and with the utmoſt fidelity and zeal for your Majeſty's ſervice.

Your petitioner moſt humbly prays, that your Majeſty will be graciouſly pleaſed to authoriſe the Lords Commiſſioners of the Admiralty, to reſtore your petitioner to his rank in the royal navy.

And your petitioner ſhall ever pray, &c.'

'This petition was referred, by his Majeſty's order in council, to the then Lords Commiſſioners of the Admiralty, that they might duly conſider, and report their opinions thereon: but as ſuch report has not been made, Capt. Crookſhanks ſtill continues labouring under the moſt ſevere ſentence that could be pronounced on him.'

Thus far the Captain's own account. We well remember the reports current at the time when the news arrived of his behaviour with regard to the Glorioſo; which was generally related, both in the news-papers, and in converſation, in a manner very much to the diſadvantage of Mr. Crookſhanks's reputation. The court-martial caſhiered him for not aſſiſting Capt. Erſkine, conformably to the 14th article of war: but we muſt ſay, he has here made it ſeemingly apparent, that he had hard meaſure dealt him by thoſe who had the power of calling him to account for his conduct; and that it was his misfortune

tune to fall under the cognizance of ſome who bore him no good will, and who were glad to embrace any opportunity for hurting him. However, it ſeems to be a laudable delicacy in the government, not to ſhew any countenance to an officer who has incurred but the ſlighteſt imputation. The honour of the ſervice, and the public ſafety, require that we ſhould be as nice in this particular as was the celebrated Roman, who repudiated his wife only for being talked of; *The wife of* CESAR, ſaid he, *muſt not be ſo much as* SUSPECTED.

Art. 22. *A Letter to the Honourable Author of the new Farce, called the Rout, To which is ſubjoined, An Epiſtle to Mr. Garrick, &c. &c.* 8vo. 1s. Thruſh.

In our laſt, p. 583, article 17. we freely expreſſed our ſentiments with reſpect to the Rout; of which performance this Letter-writer ſpeaks as *honourably* as we have done: but he ſeems to make it pretty clear, that this Farce was *not* written by a *perſon of honour*, (as was averred in its title-page) it appearing to be the handy-work of Dr. ****.

Art. 23. *A Method of producing Double Flowers from Single, by a regular courſe of culture.* 8vo. 2s. 6d. Baldwin.

To ſay, that this is one of the performances of Dr. Hill, will, perhaps, in the opinion of ſome, be ſaying enough of it. However, juſtice to the merits of a man, who certainly poſſeſſes uncommon talents, though he may not always make the moſt laudable uſe of them, obliges us to obſerve, that this is really an ingenious performance, abounding with curious obſervations, and illuſtrated with a variety of pretty copper-plates, deſigned and engraved by the Doctor himſelf.—It is pity he does not confine his *pen* to ſubjects of which he is really a maſter.

POETICAL.

Art. 24. *Vindicta Britannica. An Ode on the Royal Navy. Inſcribed to the King. By the Rev. Mr.* Newcomb. 4to. 6d. Scott.

This is a profeſſed, and no very languid, panegyric on the naval ſtrength of the great Prince, to whom the Author has aſpired to inſcribe it. Its good purpoſe is ſuperior to the manner in which it is executed. Indeed, Mr. Newcomb had modeſtly acknowleged his inequality to the great taſk, in his * motto; and not piquing himſelf much on being a very original poet, we obſerve his firſt line,

Where'er your fleets their op'ning canvas ſpread

to be a pretty literal tranſcript of Waller's addreſs to Cromwell,

Where'er your navy ſpreads its canvas wings.

It were not difficult, perhaps, to refer to a few other inſtances of our Author's great poetical reading and retention: yet when, as in

* ——— Cupidum, pater optime, vires
Deficiunt, &c.

the

the preſent caſe, there is not the leaſt attempt to diſguiſe the verſes an Author aſſumes or borrows, which might have eaſily been done here, they ſhould not be conſidered as plagiariſms, but parodies; which laſt are ſo often, and ſo delightfully interſperſed through that exquiſite poem, the Dunciad.

The ſtanzas in the preſent Ode, though generally harmonious, and loſtily panegyrical, in the manner of Waller, are not equally excellent. But what we think moſt uncharacteriſtical in our clerical bard, is a total ſilence of acknowlegement to the ſole giver of all victory, who has ſignally proſpered the efforts of our great ally, and our own. He imagined this might be judged pedantic, perhaps, in a gentleman of his function; but the greateſt Poets have ſuppoſed the favour of Heaven the moſt ſublime diſtinction of a Monarch. We ſhall give three ſucceſſive ſtanzas, as a ſpecimen of this ſmall performance, the firſt being manifeſtly inferior to the two laſt.

Though fate has often told him dreadful news,
Heav'n yet for Bourbon has one bliſs ſtore;
Whoſe fleets have now but few marines to loſe,
For Britain's crowded priſons will hold no more;
For ſwords and guns his treaſure's thrown away,
Much fewer troops his cheſts have now to pay.

Haſt thou no venal muſes to rehearſe
Thy mimic triumphs o'er a hundred foes;
To ſing of armies kill'd in Gallic verſe,
Who live and fight again in Engliſh proſe;
How well thy gallant troops at Cherburgh fought
From Breton's cape what laurels home they brought?

Still, ſtill, a glorious victor at Verſailles,
The Britiſh ſquadrons fly, the Gaul purſues;
By land thy ſword, at ſea thy fleet prevails;
Say, where theſe triumphs?—in the Paris news!
What ſtreams of blood do Gallia's inkhorns ſpill!
Since thoſe her piſtols ſpare, her Gazettes kill.

K

Art. 25. *The Reduction of Louiſbourgh, a Poem, wrote on board his Majeſty's ſhip Orford, in Louiſbourgh harbour. By* Valentine Nevill, *Eſq; of Greenwich, in Kent, Secretary to the Hon. Admiral Townſhend.* Folio, 1 s. Owen.

The glorious ſubject of this performance, ſo often joyfully re-echo'd through every port and borough in England, certainly merited a poem that could have been liſtened to, at leaſt, ten times repeatedly, with pleaſure; one which, as Horace ſays, *decies repetita placeret*. We are concerned, that, with our utmoſt partiality for the loyal Greenwich 'Squire, we cannot decently aver, this is like to be the preſent caſe, as he has left conſiderable room for improvement, both in his expreſſion and numbers on this happy occaſion: though this is probably cauſed, in ſome meaſure, by his diſpatching his poem poſt-haſte for the preſs (as a royal Author did his treatiſe on Witches) leſt any inglorious freſh-

freſh-water Poet, who had never ſhar'd in the danger at Louiſbourgh, ſhould anticipate him in celebrating its reduction. But be this as it may, we find ourſelves diſpoſed to give him the beſt reception poſſible, though he tells us no news by this time, and ſings it ſo ſo, as a man well might in a thick fog—and ſo much ſmoke too, as we may juſtly ſuppoſe there. Ovid long ſince made an apology for the verſes he wrote at ſea, and in ſtormy weather; though he was in neither ſea nor land-fight, and, with all his imagination, had not the leaſt idea of a bomb or a cannon. He thinks fine verſes require leiſure and tranquility.

Carmina ſeceſſum ſcribentis et otia quaerunt,
Me mare, me venti, me fera vexat hyems.

If the very title of this poem were not ſufficient to deter a French critic from nibbling at it, ſuppoſing him to underſtand Engliſh enough for the purpoſe, he would probably, among other trifles, carp at the expreſſion of *raviſh'd batteries*; but any Briton who had ſeen the behaviour of his countrymen at Louiſbourgh, could ſilence him, by affirming he ſaw, that danger was the miſtreſs of the brave, and that difficulties were charms which they vanquiſh'd, or rather enjoyed, by aſſault and intrepidity. And though we have acknowleged our Author's verſes ſhort of their ſubject, it is certain we have rencountered, in the courſe of our annals, not a few inferior bards. The following verſes are not void of harmony; and they cloſe in a frank and manly ſpirit, preſerving a zeſt of the particular freedom and humour of a true Britiſh tar, with his *Come along, Jack.*

Calm and compos'd amidſt the hoſtile ſcene,
Judicious, ſteddy, temp'rate and ſerene,
Prudently bold, conſiderate and good,
Reſolv'd, and yet not prodigal of blood,
Thy virtues, Amherſt, cannot lie unſung,
While virtue's praiſe employs the Poet's tongue.
Boſcawen, Amherſt, Hardy, come along,
Adorn the triumph, and exalt the ſong:
Come Whitmore, Laurence, Heav'n preſerv'd from harms,
And Wolf, ſo lately terrible in arms,
With brave Durell, ſtill ready to obey,
Where duty calls, and honour points the way—
—The foe's no more; all oppoſition's gone,
Lay by your ſwords, and put your laurels on.

The four lines immediately ſubſequent, are introduced ſomewhat like a moral, and may, indeed, be conſidered as an axiom in war, which breathes the wiſdom of Homer himſelf, in recommending that union among commanders, which he wrote the immortal Iliad to deplore the want of, among the heroes of his own country; and to the preſence of which at Louiſbourgh, we may, in a great meaſure, aſcribe the late great event there.

Such are th' effects from heav'nly *concord* ſpring;
And ſuch the bleſſings prudent counſels bring,
Where valour's wiſely temper'd to procure
The charms of Peace, and make thoſe charms endure.

Art. 26. *The Priſoner, or, Nature's Complaint to Juſtice. A Poem. By a Lady in Confinement.* 4to. 1s. Cabe.

This poem might have come with more propriety from a patient in a mad-houſe, who had not been forbidden pen, ink, and paper. It is all diſtraction and incoherence, with a fruitleſs ſtraining after poetical rant or expreſſion. Whether this might be aſſumed to demonſtrate the deplorable effects of confinement and indigence, or whether the real or imaginary impriſon'd lady, has done her poetical *poſſible* in this uncommon piece, is not eaſy to ſay with certainty. If the latter be true, if the Writer ever had talents, and is in fact a priſoner, it muſt be affecting to obſerve, how ſtrangely calamity may damp, how deplorably eclipſe them! upon which ſuppoſition we would even recommend this twelve-penny performance to the compaſſion of the benevolent; and, as an uncommon inſtance of the bitter power of diſtreſs, to the curious. At the worſt, the compoſition has the propriety of being, like the ſubject, miſerable; and proving rather productive of melancholy than criticiſm, has only inclined us to join in the aſpiration of many—" Remember the poor Priſoners."

K

Art. 27. *The Expedition, an Ode. To the tune of the Britiſh Grenadiers.* Folio. 6d. Taylor, in the Haymarket.

Specimen.

What happen'd more I cannot tell, let tears proclaim the *reſt*,
And Heav'n receive thoſe grenadiers that periſh'd at St. *Cas*;
Like ſoldiers brave they fought, they dy'd, and prov'd their antient race,
May thoſe be d——d that brought them there, I'll ſay it to their face.

RELIGIOUS *and* CONTROVERSIAL.

Art. 28. *A Letter from the Congregational Church at Saffron-Walden, to their late Paſtor; with his Anſwer to the ſame, &c.* *By* Robert Dent. 8vo. 6d. Wilkie.

In this letter from the Congregational Church, &c. Mr. Dent is charged with drunkenneſs, railing, aſſociating with profane ſwearers, and open avowed enemies to Chriſt, &c. He does not endeavour to vindicate the whole of his conduct, but apologizes for it in the beſt manner he is able.—The ſubject of the ſeveral letters is of too ſmall importance to the public, to be farther enlarged upon.

R

Art. 29. *A ſolemn Warning, by the Aſſociate Synod in Scotland, addreſſed to perſons of all ranks in Great Britain and Ireland: wherein the great ſin, danger, and duty of the preſent generation in theſe lands, are pointed out and declared.* Edinburgh. 8vo. 6d. Sold by Keith in London.

Thoſe who will give themſelves the trouble of peruſing this performance, will find in it many ſtriking proofs of bigotry, of narrow and contracted views, of party-prejudices, and, in a word, of *zeal* without knowlege.

R Art.

Art. 30. *God's Thoughts of Peace in War. Publiſhed in theſe turbulent and trying times, for the conſolation of the afflicted, and the awakening of the careleſs and profligate. Tranſlated from the German of C. H. v. Bogatzky, Author of the Golden Treaſury for the children of God, whoſe treaſure is in Heaven.* 12mo. 1s. 6d. Linde.

This is an heavy, incoherent, but pious performance, intended to awaken perſons of all ranks and degrees to ſerious conſideration, that they may forſake thoſe follies and vices which have provoked the Almighty to viſit them with the tokens of his diſpleaſure.

R

Art. 31. *A Letter to the Dean of Briſtol, occaſioned by his new edition of the ſecond volume of his Divine Legation of Moſes.* By Henry Stebbing, *D. D. Chancellor of the Dioceſe of Sarum.* 8vo. 6d. Davis.

In a pamphlet publiſhed in the year 1744, entitled, 'An Examination of Mr. Warburton's ſecond Propoſition,' &c. Dr. Stebbing endeavoured to prove, from both the Old and New Teſtament, that the doctrine of a future ſtate was the conſtant belief of the people of God, from the beginning, through every age or period of the Jewiſh church. Dr. Warburton never thought fit to enter into a regular confutation of this piece, but ſhuffled it off, our Author ſays, as well as he could, by ſcurrilous abuſive papers. 'And whoever,' continues Dr. Stebbing, 'will examine this new edition, and ſee how little you (Dr. Warburton) have *now* done towards invalidating any part of my argument, or eſtabliſhing your own; he will, perhaps, be of opinion, that this point has been driven as far as it will go; and that it will much better become us both to ſit down, each contented with his own notions, than to trouble the world with altercations, which can produce no good effect.

'But there is one point (well worth attention) which has not yet been hinted, and which ſhall be the ſubject of this letter: the point I mean is, whether, ſuppoſing it could be made out, that the people of the Jews knew nothing of a future ſtate, your argument from thence is worth the ſtir you have made about it; and whether you have not neglected a true (and the principal) internal proof of Moſes's miſſion to follow a phantom of your own raiſing. As this queſtion affects not your principle, but its uſe, it will be much more properly ſpoken to now, than when I was examining the principle itſelf.'

Such is the ſubject of this letter: and what Dr. Stebbing has advanced upon it, appears to us very rational and juſt. It is unneceſſary to give any abſtract of what he has ſaid, as by far the greateſt part of thoſe who have read the Divine Legation will, if we are not much miſtaken, naturally make the ſame reflections upon the ſubject which our Author has made.

The Doctor bids adieu to the Dean in the following manner.—'And thus, Mr. Dean, I take leave of you, when or where to meet again

again, I know not. We move at preſent in different ſpheres. I love to creep upon the ground, and to keep the common path, however unnoticed. You affect the airy regions; and nothing will content you but *to go down to poſterity, and to live in the voice and memory of men.* But take heed that you do not miſtake your way; leſt ſome ſhameful fall awakens you from your *flattering dream*; and you be found lurking at the bottom of a band-box, or in the ſhop of ſome country retailer.

——vendentem thus et odores,
Et piper aut quicquid chartis amicitur ineptis.

There, Mr. Dean, I may, at ſome time or other, poſſibly fall in with you; and till then——Farewell.'

R

Art. 32. *A Review of the Rev. Mr. Dan. Gittins's Remarks on the Tenets and Principles of the Quakers, ſhewing their contrariety to the Hutchinſonian ſcheme, and conſiſtency with the ſcriptures.* 8vo. 6d. Owen.

Though our Author appears to have greatly the advantage in point of argument over his antagoniſt, yet it is impoſſible that any ſerious anſwer, however ſatisfactory, to the abſurd piece on which he animadverts, can afford much entertainment to the judicious Reader. Ridicule is the propereſt weapon wherewith to encounter ſuch Writers as Mr. Gittins; of whoſe performance a ſufficient ſpecimen was given in our laſt month's Review.

D

SINGLE SERMONS.

1. *SOME Aſſiſtance offered to Parents, with reſpect to the religious education of their children.* By Benjamin Dawſon, L. L. D. 4to. 6d. Henderſon.

We would recommend this diſcourſe to the peruſal of every Chriſtian parent. It is drawn up in a judicious manner, and the language has a plainneſs and ſimplicity well ſuited to a ſubject ſo univerſally uſeful. We could have wiſhed, however, that the Author had enlarged a little more upon it, as he appears ſo capable of doing it juſtice, both as to matter and manner; his plan would have admitted of it: but a juſt diſcernment of the taſte of the age ſeems to have reſtrained him.

2. *The Chriſtian's Confidence and Joy in the Views of Death and Judgment.*—At Carter-lane, Dec. 17, 1758, on occaſion of the death of the late Rev. Mr. Thomas Newman. By Edward Pickard. 8vo. 6d. Henderſon.

To this diſcourſe is annexed a paper, dated June 1, 1752, which the late truly pious Mr. Newman left behind him, ſubſcribed with his own hand; and after ſome years (viz. April 20, 1756) reviewed and ſubſcribed again: and this, as he expreſſes it, even under a ſentence of death within himſelf, and as under the eye of the all knowing God, his witneſs and judge; and as the reſult of a long and daily ſelf-inſpection,

tion, and of the moſt impartial ſelf-enquiry.' An extract or two from this paper, may not be unacceptable to many of our Readers.

'Since I may expect that many will ſet upon *my* character, as well as they have done upon others, when I am removed from this world, ſo for the ſake of the honourable ſtation in which Providence has placed me, and the glorious religion which I have profeſſed, I thought it might not be amiſs, as under the eye of the all-knowing God, my witneſs and judge, and as I ſhall be incapable of being affected by the cenſures and applauſe of my fellow mortals, when this paper ſhall appear, to leave behind me the reſult of a long and daily ſelf-inſpection, and of the moſt impartial repeated ſelf-enquiry: which I humbly hope, through the divine grace, I ſhall be able to atteſt and ſubſcribe with my laſt breath, and in my dying moments, as far as it reſpects my moral character, under the firmeſt perſuaſion of my *ſpeedy* appearing before God.

'Amidſt the ſeveral titles by which mankind are diſtinguiſhed as to religion, I have very deliberately, and after the moſt impartial enquiry, liſted myſelf among thoſe called Chriſtians, or the diſciples, ſervants, and followers of Jeſus Chriſt. Him I have eſteemed and reverenced as the anointed prophet, meſſenger, and ſon of God; the only mediator between God and ſinful mankind; an authorized lawgiver and revealer of the divine will and purpoſes of God to the world; and who, by the father's appointment and conſtitution, will be the final judge of the world.—In him I have firmly believed: no other authority in matters of religion have I ever owned, whatever the pretenſions and claims have been.'—

'I make no doubt but ſome of my own ſentiments in Chriſtianity might be errors in judgment; I full well knew I was fallible; but I can as truly ſay, that I was a ſincere lover and ſearcher after truth: and upon the moſt impartial ſearch into my own breaſt, I never could diſcern any degree of prejudice ſufficient to bias my ſearches, or to prevent my embracing truth as it hath appeared to me. If I am really miſtaken in any point, I can moſt truly ſay, that thoſe my errors have been taken up amidſt an impartial *deſire* and *queſt* to know the truth as it is in Jeſus; they were always ready to be given up *upon conviction* of their being errors; and that conviction I thankfully accepted at any hand. What I believed to be the truths of the goſpel, I never diſſembled upon all *juſt* and *prudent* occaſions of declaring them, and as I found thoſe I miniſtered to could *bear them*; how different ſoever they were from a public faith, ſynodical determinations, or (O monſtrous abſurdity!) from *religious* ſentiments *eſtabliſhed by law*. All ſuch uſurped, ſelf-expoſing power I live, I die diſclaiming. It is invading the prerogative of the great maſter, which I dare not encourage out of very faithfulneſs and allegiance to himſelf. Let any one make it appear to me, that he or his apoſtles *have declared* any thing as truth, and it ſhall be *an article of my faith*: let any one but make it appear to me that he or they have *never ſaid* what I held as a ſacred dictate, and it ſhall *no longer be held by me*. From hence I have no more fear of ſuffering for any *ſentiments* that I have embraced, though they were deemed *fundamental* errors *by men*, than I have a doubt

doubt that God is righteous and merciful: nor dare I indulge any *ſuſpicion* of that kind, any more than of cruelty and tyranny in the all-perfect God.

'I was *educated* amongſt thoſe proteſtants who diſſent from the church of England: when I came to thoſe years that I was capable of judging of the arguments on both ſides, I impartially conſidered them; and as the reſult thereof I choſe to worſhip with thoſe that are called diſſenters, and to take my lot with them. I never could find that our Saviour or his Apoſtles had ever inſtituted any *particular form* of church-government, to which Chriſtians were *obliged* to conform as of *divine right*: nor that they had *delegated* any power of *that kind* to any man, or to any body of men. From whence it was very apparent to me, that all claims of *ordaining* the *circumſtantials* of worſhip, and the laying Chriſtians under an *obligation* of conforming to them in obedience to authority, was an *uſurped* power; it was reſtraining and fettering Chriſtians where Chriſt had left them free: it was invading the rights of conſcience, which every Chriſtian is bound to maintain; and it alſo appeared to me, to be the *aſſuming* an authority *abſolutely* inconſiſtent with the prerogative of the great maſter, who is the *ſole* king and lawgiver in his church; and to juſtify all the idle and ridiculous ſuperſtitions and fopperies in the church of Rome, or any other that fanciful men may take into their heads to eſtabliſh, under the pretence of ſolemnity, decency, and order. For theſe reaſons, I not only thought I was *juſtified* in my diſſent, but that it was *my duty* to diſſent, as it was the only way I had of bearing my teſtimony againſt an impoſing ſpirit; of freeing myſelf from unſcriptural impoſitions; and maintaining a liberty which Chriſt hath left me, of advancing as near as I could to a ſcriptural ſimplicity and purity as to worſhip.—

'But though I have thought it my duty to diſſent for the reaſons before mentioned, yet I have ever thought it equally my duty to cultivate an affection to thoſe in the eſtabliſhment: believing they were equally ſincere, though they ſaw not things in the light wherein they appeared to me; and might be, at leaſt, equally uſeful in the common cauſe of Chriſtianity, ſince we agreed in things of much greater moment, than thoſe in which we differed.'—

'I have condemned the cenſorious wrathful bigot of *every* denomination; and I have never anſwered to any *party term*, ſo as to lay *any ſtreſs*, or to put *any value* upon it, but that which *forbids all party ſpirit*, a CHRISTIAN.

N. B. The APPENDIX to the Nineteenth Volume of the Review, was publiſhed this Month.

p. 34, l. 22. for on one, r. no one.

THE MONTHLY REVIEW,

For FEBRUARY, 1759.

A Treatiſe on the Court of Exchequer: in which the revenues of the crown; the manner of receiving and accounting for the ſeveral branches of them; the duty of the ſeveral officers employed in the collection and receipt; the nature of the proceſſes for the recovery of debts due to the crown; are clearly explained: as alſo occaſionally, the nature of the feudal and other antient tenures; the origin of parliaments, convocations, the ſeveral courts of Juſtice; and many other curious and uſeful particulars are ſhewn. By a late Lord Chief Baron of that Court. 8vo. 5s. Nourſe.

IN the Preface to this work, we are told, that it was ſent to the Editor, together with a treatiſe on rents, by a perſon of very high rank in the law, in order to their being publiſhed; and that aſſurances were at the ſame time given, that they were the works of the late Lord Chief Baron Gilbert.

We find no reaſon to controvert this aſſurance: for it is evidently the production of a man eminently ſkilled in juriſprudence, and intimately acquainted with the court of Exchequer. It is true, as it is hinted in the preface, we do not find that nice arrangement of matter, which might be expected from ſuch a hand; neither does the Author always expreſs himſelf with ſuch perſpicuity and preciſion as the ſubject requires. Nevertheleſs, a diligent Reader will receive both entertainment and improvement from the peruſal of this treatiſe; as, by collating it with other authorities, he will gain new lights on ſome intereſting points of antiquity; and conſequently be able to perceive the

true grounds and reaſons of ſeveral rights and cuſtoms which prevail at this day.

It undoubtedly behoves every man, who has leiſure and capacity for ſuch reſearches, to be acquainted with the nature and extent of that judicial authority, which is to decide upon his perſon and property; and to which, as a citizen, he is bound to ſubmit. But this requiſite knowlege is not to be attained without a competent ſkill in the hiſtory of juriſdictions; of which the learned treatiſe before us comprehends a general view, though it more particularly treats of the court of Exchequer.

This work is divided into ſeventeen chapters; but as many of them relate to matters of practice, which more immediately concern the officers of the revenue, and men of the law, we ſhall therefore confine our obſervations to ſuch general heads, as are moſt proper for the attention of the gentleman and the man of literature.

Treating of the origin of the court of Exchequer, our Author ſays, 'It is doubted whether the Exchequer in Normandy was formed from the Exchequer in England, or that of England from Normandy; certain it is, that they are very like one to the other: all the great miniſters, as the Juſticiar, Conſtable, Seneſchal, Chancellor, and Treaſurer, ſat in this court, and ſuch other Barons as were occaſionally reſident, or ſent for: and as the greateſt part of the Baronage were ſummoned to parliament, which was the moſt eminent court, ſo ſome few were ſummoned to the Exchequer, which was the court for the private concerns of the crown.'

We wiſh, that the learned Writer had given his opinion concerning this doubt. Some perſons inſiſt, that there was a court of Exchequer under the Anglo-Saxon kings: and to this opinion that great lawyer and hiſtorian, Sir Matthew Hale, may be thought to incline; for he ſtrenuouſly contends, that the laws of Normandy were the greater part of them borrowed from ours, rather than ours from them: the ſuppoſition, that they were impoſed upon us by William, generally called the Conqueror, according to him, has no foundation; and he aſſigns many natural cauſes for the congruity of the Norman laws with ours. If Sir Matthew's reaſoning is juſt, and we may venture to determine, that the Normans took their laws from us, we may ſafely conclude likewiſe, that they borrowed from us their ſeveral modes of juriſdiction. It is true, the ſtrength of numbers reſts on the other ſide, and leads us to think that this court was erected by William the Firſt, according to the model of the Tranſmarine Exchequer in Normandy. But we ſhould have been glad that the Author had ſifted this point, as we do not find,

find, that either in Maddox's Hiſtory of the Exchequer, or in the *Lex Conſtitutionis*, or, indeed, in any Writer on the ſubject, it is ſatisfactorily canvaſſed.

Our Author proceeds to ſhew, that when the power of the Juſticiar was broken, the *Aula Regis*, which was before one great court where the Juſticiar preſided, was divided into four diſtinct courts, which are, the court of Chancery and the Exchequer, the court of King's Bench and the Common-pleas: and he ſays, that when the Juſticiar was laid aſide, the ſeveral offices in the *Aula Regis*, were, by Edward the Firſt, broken into diſtinct courts.

Upon this point authorities differ greatly. Dalrymple, in his chapter on the hiſtory of juriſdictions, ſays, that Henry the Second divided the buſineſs of the Aula Regis among two new courts, called the King's-Bench and Common-Pleas. But from antient authorities we may gather, that this diſtinction was not made till after his time. By the eleventh chapter of Magna Charta it is thus ordained, 'Common-Pleas ſhall not follow our court, but ſhall be holden in ſome place certain.' And Gwyn, in the preface to his Reading, ſays, that till Henry the Third granted the great charter, there were but two courts called the King's courts, which were, the King's-Bench and the Exchequer, then ſtiled *Curia Domini Regis & Aula Regis*, becauſe they followed the court, or king; and that upon the grant of that charter, the court of Common-Pleas was erected, and ſettled in one certain place, that is, Weſtminſter-hall. But Lord Coke is of opinion, that the court of Common-Pleas was conſtituted before the conqueſt, and was not created by Magna Charta. Were we to decide upon a matter of ſuch nicety, we ſhould incline to think, that the Common-Pleas did not become a diſtinct court till the time of Henry the Third. Before that period, it is probable, that the buſineſs of the Common-Pleas was carried on in the King's-Bench, or ſometimes, perhaps, in the Exchequer; for we find that, even after the paſſing of Magna Charta, the buſineſs of the Common-Pleas was tranſacted in the Exchequer, as evidently appears from the ſtatute of Edward the Firſt, which ordains, that 'Common-Pleas ſhall not be holden in the Exchequer, contrary to the form of the Great Charter.' However, thus much is certain, that let the diviſion take place when it will; that politic prince Edward the Firſt improved and compleated it.

In the ſecond chapter, our Author treats of the antient revenues of the crown, and the ſeveral branches which compoſed them; and how they were levied, accounted for, and paid into the Exchequer. He ſhews, that the 'tenants of the King's

demeſne lands uſed formerly to ſupply the King with corn, ſheep, and other produce of the land in ſpecie. But this method being found troubleſome, the lands afterwards came to be aſſeſſed according to their value and the King's neceſſities.' This aſſeſſment was called *tallage* *.

The Author further informs us, that the King not only gave lands to the tenants in antient demeſne, for his proviſion, but likewiſe ſeveral of the demeſne lands were given to boroughs, for the cloathing of his houſhold. Theſe grants were made to corporations by the King's charter: and theſe tenants, called tenants in burgage, uſed to ſupply the king with manufactures in ſpecie. But afterwards in lieu of theſe manufactures, they were aſſeſſed by tallage: and at length the tallages impoſed upon them, and upon the tenants in antient demeſne, were both of them generally changed into rents. Before theſe tallages were changed into rents, the tenants in antient demeſne, and the burgage tenants, uſed to grant the King an aid before the commencement of any expedition: or the King tallaged them after the expedition was ended, generally to the amount of a tenth or a fifteenth. But when theſe tallages were turned into rents, it was at the option of the burgage tenants and tenants in demeſne, to give theſe rents or not. And towards the latter end of the firſt Norman period, they each of them began to ſend their repreſentatives to the King's court; for they were not bound to attend in perſon, as the military tenants were, who held by Knight's ſervice. Their tenures conſtitute the ſecond ſort of lands, in contradiſtinction to the demeſne lands; and theſe military tenants, upon failure of duty, were aſſeſſable according to the degree of their failure, and the value of their eſtates.

It muſt be remembered, that as the King gave lands to towns, ſo likewiſe he made grants to ſeveral companies within towns, as in London, where the tallage was aſſeſſed on the alderman of each ward, who was the alderman of each reſpective company; and they uſed frequently to rival each other in free gifts to the King: but they ſent no repreſentatives, becauſe they had only part of the lands which were at firſt granted out.

From this abſtract, the attentive Reader may trace the origin of our corporations, and be better able to comprehend the matter of the enſuing curious chapter, which treats of the revenues ariſing from the crown-lands; the ſeveral tenures by which

* *Tallage* is derived from the French verb *Tailler*, which ſignifies *to cut*: for, by tallage, part of the tenant's ſubſtance was, as it were, carved out of the whole, by way of tax.

theſe

theſe lands were held; and, occaſionally, of the inſtitution of the two houſes of Parliament; the foundation of the privilege of the trial *per pares*: and the manner of ſummoning Lords to Parliament.

'Towards the latter end of the Norman period,' ſays our Author, 'when any barony eſcheated, they were wont to break ſuch baronies into ſeveral leſſer tenures *in capite*; becauſe they found the Barons, by their great poſſeſſions, were able to give the crown great diſturbance; and it was impoſſible that theſe, growing ſo numerous as to be at one time three thouſand, ſhould be all ſummoned at a time; and therefore the King ſelected from that number as many as he thought proper. This created great variety in the ſummons to Parliament, and firſt gave ground to that opinion of the lawyers, ſince much diſputed, that it was the ſummons to Parliament that created the Baron; and it has generally been agreed to be right, that *the ſummons and ſitting in Parliament makes the Baron*; becauſe, when the charters of William the Firſt were loſt, and deſtroyed by time, the feudal baronies had no evidence of their Baronage, but their doing ſuit and ſervice as Barons at the King's court: as, where the charter of feoffment of the tenant is loſt, the tenant has no better evidence of his holding of the manor, than that he and his anceſtors have done ſuit at the Lord's court time immemorial, and proving this by the roll of the manor.

'But when the King had broke the greater Baronies into leſſer, the great Barons compoſed a houſe by themſelves, and did not ſit with the *Barones minores*; and then the *Barones majores* made an Ariſtocratic body by themſelves: and the *Barones minores*, together with thoſe that held of the King to pay ſuit to the county court, ſent repreſentatives to Parliament that ſat with the repreſentatives of the boroughs, who now, having got their tenures under certain rents, concurred in all extraordinary aids to the King. And the tenants in the county being ſuch as held immediately from the King, either to do ſuit at the King's court, or at the Sheriff's court in the county, their repreſentatives were to be Knights; whereas the repreſentatives of the cities and boroughs were to be Burgeſſes and Citizens of each particular town.'

The learned Writer then proceeds to give an account of the revenue ariſing from the tenures of the Barons, or tenants *in capite*, which aroſe by means of eſcuage, which was in the nature of an aſſeſſment of money upon every defaulter who did not attend the King to the wars, in ſuch manner as they were bound to do according to their patents. He then ſhews how the revenue aroſe from the other tenures.

'The tenants in antient demeſne,' ſays he, 'found proviſion for the King, and the tenants by burgage tenure found cloth and other merchandize for him; and theſe proviſions being valued at a certain rate, were afterwards, in ſome caſes, turned into rents, and in ſome received in ſpecie: but upon particular occaſions of wars, the juſtices itinerant were wont to go within thoſe liberties, and after a ſolemn declaration of the King's neceſſities, they uſed to aſk a *free gift* in that place, as an aid towards the King's wars: and ſuch tenants and burgeſſes were uſed to vote in the firſt place, that the King ſhould be ſupplied; —in the next place the *quantum* of the ſupply;—and then they appointed their own aſſeſſors, which were generally two, who rated every perſon towards that *quantum:* and then the King's collectors entered into ſuch liberty, and collected it, according o the rate thus impoſed.

'If ſuch burrough would either not ſupply the King, or not ſupply him in proportion to his wants, the King could not tax them by his own power; becauſe they were *free*, and *not villains:* for none but villains could be taxed *haut en bas*, or at the meer pleaſure of their ſuperiors: but where they would not grant a ſupply, it was uſual for the juſtices in eyre to enquire into their proceedings, and if there was any abuſe of their liberties, *quo warrantos* were ſent down, in order to ſeize the franchiſes.'

Here it will not be improper to obſerve, that this arbitrary and oppreſſive meaſure was purſued in the reign of Charles the Second, who, by his Attorney-general, iſſued out a *quo warranto* againſt the city of London, upon the moſt frivolous of all pretences. Nevertheleſs, frivolous as they were, it being determined by the pliant judges at that time, that the liberties of the city were forfeited, their charter was taken away: and in conſequence of this unjuſt determination, which was made in contradiction to an expreſs law, moſt other corporations were, either by force or perſuaſion, deprived of their charters. When we reflect on theſe violent and illegal practices, we may think ourſelves happy, that our Sovereign has no diſpoſition to invade our rights, and that the great officers of the crown ſhew no inclination to pay unduecompliments to prerogative.

Our Author, in the next place, very accurately aſſigns the reaſon of the inequality of the number of repreſentatives in the ſeveral counties.

'There were,' ſays he,' only two repreſentatives in a county, and the reſt were according to the number of friburghs that were in that county; and therefore, when any manor of antient demeſne was ſo changed, that the proviſions they were wont to anſwer

anſwer to the crown in ſpecie were turned into a rent, they erected it into a friburgh; and there were words in the charter to give them a liberty diſcharged from all payments: theſe were not taxed, but by a *free gift*, which was managed as is herein before mentioned. But thoſe antient demeſne lands that ſent their proviſion in ſpecie, and had not changed them into rents, were not tallaged; becauſe after the proviſions rendered to the crown, there was but a ſmall livelihood remaining to themſelves for their labour and pains, and therefore they would afford no tallage.

'Hence it is, that in the time of Edward the Firſt, ſome manors of antient demeſne ſent members to Parliament, and not others; becauſe ſuch were then friburghs ſubject to tallage.

'In Cornwall they ſent forty-two members to Parliament, becauſe there were twenty friburghs in that county; and that came to paſs, becauſe that was an earldom, and afterwards a dukedom, apart, and generally poſſeſſed by ſome of the royal family; and it being a place abounding in tin, they erected as many free ports as they could, for the exporting of that manufacture, and ſome of them were, under expreſs conſiderations mentioned in their charters, that they ſhould not be taxed but when the reſt of the King's ſubjects were.'

The Writer then traces the policy of Edward the Firſt, in forming the model of the lower Houſe of Parliament, and he ſpecifies the reaſon why taxes begin with the Commons.

'When the *Barones majores*,' ſays he, 'were broke into many *Barones minores*, theſe likewiſe had the right of aſſeſſing the eſcuage, and therefore they were called with the reſt of the greater Barons to the aſſeſſment of the eſcuage; but not being able to come in perſon, they ſent their repreſentatives (as has been already mentioned) to ſit with the burgageholders; and from thence forward, by the policy of Edward the Firſt, they were blended in one houſe; and therefore, as the burgageholders and citizens joined in the aſſeſſments of the eſcuage, ſo the knights joined in the aſſeſſments of the aids of the burgageholders and citizens: by theſe means they vied with each other, who ſhould give moſt to the crown in their ſeveral ways; and thus, Edward I. by calling the knights, citizens, and burghers to ſuch aſſeſſments, contented them, and ſerved his own purpoſe; becauſe nothing was done but by their own conſent in the aſſeſſment of eſcuage or aids: and from the time of his grandſon Edward III. the military tenures declined, mercenaries were uſed, and they made uſe of another manner of taxing.

'But this is to be noted, that when the burghers had aſcertained their rents, and were ſent for, as by the King, to give him further aids, they had inſtructions from their principals how much they ſhould give; hence the tax *began* with them, and not from the *Barones majores*, becauſe they could not agree with their propoſals, if they exceeded the commiſſion they had from their principals.'

Our limits will not allow us to extend our extracts, but this whole chapter is well worthy the peruſal of thoſe who would be acquainted with the foundation of our conſtitution.

The next chapter treats of the revenues ariſing from the church-lands and ſpiritual tenures: giving an hiſtorical account of ſynods and convocations; and the manner of holding them in England and Ireland. 'William the Conqueror,' ſays our Author, 'turned the * *frankalmoigne* tenures of the biſhops, and ſome of the great abbots into baronies; and from thence forward they were obliged to ſend perſons to the wars, or were aſſeſſed to the eſcuage, and were obliged to attend in Parliament. Then their attendance was complained of as a burden, which occaſioned the grand quarrel in Henry the Second's time, between the King and Thomas Becket. *Heu! quantum tempora mutantur!*

'But the inferior clergy which held by frankalmoigne, were not comprehended within any of the taxes and tallages which were aſſeſt on the King's antient demeſne and burgage tenants; nor in the eſcuage which was aſſeſt on the King's tenants *per baroniam*, and the other tenants by Knights ſervice. But 18 Edw. 1. the King being under great difficulties through his wars in Scotland, and the kingdom being exhauſted by the Barons civil wars, projected the preſent conſtitution, viz. That the Earls and Barons ſhould be called as formerly, and embodied in one houſe: and that the tenants in burgage ſhould ſend their repreſentatives; and that the tenants by Knights ſervice, and other ſocage tenants in the counties, ſhould alſo ſend their repreſentatives to Parliament; and theſe were embodied in the other houſe. He deſigned to have the clergy as a third eſtate; and as the Biſhops were to ſit *per baroniam* in the temporal Parliament, ſo they were to ſit with the inferior clergy in convocation: and the project and deſign of the King was, that as the two temporal eſtates charged the temporalities, and made laws to bind all temporal things within this realm; ſo this other body ſhould

* *Frankalmoigne* is a French compound word, which ſignifies *free alms*; and it was a ſpiritual tenure in the ſuperſtitious times, by which the eccleſiaſtical tenants, in conſideration of the lands they held, were bound to ſay prayers, or pray for the ſoul of the donor.

have

have given taxes to charge the ſpiritual poſſeſſions, and have made canons to bind the eccleſiaſtical body.'

For this purpoſe a ſummons was framed, and the clauſe by which the clergy were *warned* to attend, was called the *Præmunientes* clauſe.

'But the clergy foreſeeing they were likely to be taxed, pretended they could not meet under a temporal authority to make any laws or canons to govern the church; becauſe their canons were made under the inſpiration of Heaven, and not by any authority derived from temporal powers: and this diſpute was maintained by the Archbiſhops, who were very loath the clergy ſhould be taxed, or ſhould have any intereſt in making eccleſiaſtical canons, which formerly were made by their ſole authority; for though thoſe canons had been made at Rome, yet, if they were not made in a general council, they did not think them binding here, unleſs they were received by ſome provincial conſtitution of the Biſhops: and though the inferior clergy by this new ſcheme of Edward the Firſt, were let into the power of making canons, yet they foreſaw they were to be taxed, and therefore joined with the Biſhops in oppoſing what they thought an innovation. This they did under pretence that their power was totally derived from Heaven, and therefore they paid no obedience to the *præmunientes* clauſe; but the Archbiſhops and Biſhops threatened to excommunicate the King. He and the temporal eſtate took it ſo ill, that they would not bear any part of the public charge, that they were beforehand with them, and they were all outlawed, and their poſſeſſions ſeized into the hands of the King. This ſo humbled the clergy, that they at laſt conſented to meet: and to take away all pretence, there was a ſummons, beſides the *præmunientes* clauſe, to the Archbiſhop, that he ſhould ſummon the Biſhops, Deans, Archdeacons, Colleges, and whole Clergy of his province: from hence therefore the Biſhops, Deans, Archdeacons, Colleges, and Clergy met by virtue of the Archbiſhops ſummons; which being an eccleſiaſtical authority, they could not object to: and ſo the ſuffragan Biſhops came to convocation, by virtue of the Archbiſhop's ſummons, the clergy eſteeming it to be in his power whether he would obey the King's writ or not: but when he had iſſued his ſummons, they could not pretend it was not their duty to come. But the *præmunientes* writ was not diſuſed, becauſe it directed the manner in which the clergy were to attend, viz. The Deans and Archdeacons in perſon, the Chapter by one, and the Clergy by two proctors: but however they held, no convocation could meet without the King's writ to the Archbiſhop, becauſe on that writ his ſummons went out; and it was on the foot of the Archbiſhop's ſummons they ſat as a provincial ſynod. And the King, by

by his writ, prevailed on the Archbiſhop to convene the ſynod; and he, by his own authority and legatine power from the Pope, was confeſſed to have authority to ſummon the whole clergy.'

Upon this footing they continued till the 13 Car. II. when they gave their laſt ſubſidy; and it then appeared more advantageous to continue the taxing of them by way of land-tax and poll-tax, as it was in the time of the long parliament; the clergy likewiſe found this eaſier than the tenths they uſed to pay in their former way of taxing: and it paſſed, that from hence forward they ſhould have a vote for members of Parliament, as they had in the commonwealth-times, and they were taxed as the laity.

The next chapter gives an account of the revenues ariſing from the counties; the methods of collecting them; their ſeveral kinds and titles; with the conſtitution of the county-courts. But as the ſubject of this, and ſome of the enſuing chapters, are for the greateſt part rather practical than ſcientific, we ſhall paſs them over as not generally intereſting to our Readers; and proceed to that which treats of the revenues of the cuſtoms, antient and modern.

'The trade of England,' ſays the Author, 'was originally very ſmall, and carried on merely by thoſe which they called Eaſterlings, which were the men of Normandy, Picardy, Flanders, Holland, and ſo all along to the Baltic: they were meer coaſters, (and, indeed, all navigation was ſo before the invention of the needle) and they uſed in ſummer-time to come over upon our coaſt, and fetch away our wool, woolfels, and leather; and the men of Normandy and Picardy uſed to bring wines from France; and therefore the cinque ports were very antient franchiſes or markets, to which the commodities of wool, woolfels, and leather were brought, and where the wines of France were uſually unladen; and the cinque ports all along from Yarmouth to Hull, were uſed for exportation of our own commodities; but Yarmouth and Hull ſeem antiently to be not much uſed for importation, for that ſeems to have been in the cinque ports only.

'There was an antient duty to the crown, which they called Priſage; which was a liberty that the crown had, of taking from every ſhip that held twenty tun of wine, two tun, one before the maſt, and one behind, at the rate of twenty ſhillings each; ſo that the King had a pre-emption in a tenth, at his own price: but we find, that all this ſort of commerce was anciently tranſacted in pure ſilver; ſuch we received from them for our wool, woolfells, and leather; and ſuch we paid them for their commodities: and therefore in ſeveral of our records the money bargained for is entered ſo many *libræ eſterlingorum*.

'Edward

'Edward the Firſt, who was the great Juſtinian of England, had travelled into the Levant; and from thence had fetched many new inſtitutions: for there he found, that upon all commodities, both imported and exported, a *vectigal* or tribute was paid, to the ſtate or prince where ſuch importation or exportation was made; and that this acknowlegement was founded upon the protection that ſuch princes or ſtates gave to their foreign traders, and therefore by them chearfully ſubmitted to. It was paid upon goods *imported*, becauſe the merchant had the liberty to ſell them in that prince's dominions, and was protected by him in the recovery of the price from any of his ſubjects: it was likewiſe laid upon the goods *exported*, and that was by way of aſcertaining the quantities and values of what was to be ſold to the merchant.

Therefore when Edward the Firſt came home, he altered the nature of the priſage, and inſtead of this pre-emption of a tenth, he laid the impoſition or tribute of two ſhillings in every tun upon all foreign merchants, which therefore was called Butlerage; becauſe it was inſtead of the tenth of the wine in which the King had pre-emption, and which was before looked upon as a ſort of acknowlegement to the King's butler; and therefore, from the time of the charge of it upon the foreign merchant, it went by the name of Butlerage.

'But to go more particularly into this matter, it appears, that anciently the Kings of England had from the merchants the priſage, which was a right of pre-emption of wine, and other commodities likewiſe, upon the price ſet by the officers of the crown; they had alſo ſome other petty cuſtoms, that were paid in certainty upon wares and other merchandizes, for the liberty of the beam and warehouſes that were built for their conveniency at the ſeveral ports.

'And the ſtatute of Magna Charta, cap. 30. ſays, that "*Omnes mercatores* ſhall have ſafe conduct, *ire per Angliam, tam per terram quam per aquam, ad emendum vel vendendum, ſine omnib' malis tolnetis, per antiquas & rectas conjuctudines.*" This law of Magna Charta was certainly made for the encouragement of the merchant; and the deſign was to eſtabliſh thoſe cuſtoms of thronage for weighing, and thoſe cuſtoms that were paid for the liberty of the warehouſe, which were certainly antient, and to aboliſh all unreaſonable oppreſſion; but however the priſage was then among antient cuſtoms, and that was ſubject to be abuſed to great oppreſſion, becauſe the King's officers ſettled the pre-emption.'

This priſage was afterwards changed into butlerage, which was the foundation of tonnage and poundage; for the wine is paid

paid for by the tun, and other commodities are mentioned how they ſhould be paid for, and then comes the general poundage according to the pound value. But though merchants ſtrangers were thus exempted from priſage, yet the Engliſh merchants refuſed the benefit, though offered to them by Edward III. ſo that the King was at liberty to take priſage of them as before. The Writer then explains the ſeveral words of taxation, and ſhews, that impoſitions are a kind of duties which may be comprehended under the name of Cuſtoms, though in former times the word was uſed to expreſs an evil toll, not granted by Parliament. Under this head, ſome of the arbitrary proceedings of the Stuarts in particular are enumerated, and the Sovereign's power of diſpenſing with acts of Parliament is briefly refuted.

The laſt chapter gives an account of the revenue of the exciſe, its origin, the method of collecting it, and the duty of the ſeveral officers employed therein.

'The exciſe,' ſays the Writer, 'is a tax laid upon the retailer or conſumer of any commodity; it is called Exciſe from the Dutch word, *acciſe*, which ſignifies an aſſeſſment upon any commodity; others derive it from the word *Exciſum*, as a part of the profit cut off from the whole.

'This was begun on the 11th of September 1643, by the long Parliament; and eight *commiſſioners of exciſe* were appointed, and they were to chooſe their own officers, viz. their regiſter, collectors, clerks, and other ſubordinate officers.

'They were to take an oath before the Speaker of either Houſe; and were to have authority in all parts of the city of London and Weſtminſter, and for twelve miles round.

'They were to appoint in the ſeveral diſtricts in the country *ſub-commiſſioners*, for whom they ſhould be anſwerable, who were to have like authority in their ſeveral diſtricts; and by that ordinance an *auditor* was appointed, who was to account for the produce of the revenue to the Houſes.

'The 6th of September, 1645, there was a *comptroller* appointed to this office, who was a cheque upon the commiſſioners and auditor: and an order was made the 14th of Auguſt, 1644, appointing all brewers, diſtillers, &c. weekly to make a true entry, as ſoon as their commodities were fit for ſale; and a power was granted to the commiſſioners and ſub-commiſſioners to appoint gagers, to inſpect them: and no victualler nor alehouſe keeper was to brew his own drink, unleſs he gave ſecurity to pay the exciſe: nay they went ſo far, by that ordinance, that every houſe-keeper that brewed his own beer, was to pay the exciſe: and upon the requeſt of the commiſſioners, the juſtices

tices of the peace were to appoint aſſeſſors upon ſuch houſe-keepers in every hundred, who were to aſſeſs what drink was ſpent in every family. This was thought ſo troubleſome upon private houſes, that on the 12th of December, 1651, it was ordered, that no beer or ale ſhould be exciſeable, but ſuch as was brewed by brewers, alehouſe-keepers, or retailers.

'Thus things ſtood till the reſtoration; and then it was not thought proper to revive the tenures that had been loſt in the civil wars, for that was a yoke which could not be eaſily borne by the gentry of the kingdom: and therefore, by the 12th of Car. II. c. 23, and 24, inſtead of the tenures which were aboliſhed, they grant one ſhilling and three-pence on every barrel of beer and ale exceeding the value of ſix ſhillings per barrel, and in proportion for cyder and perry, with other proportions upon metheglin, ſtrong waters, &c.

'The common brewers were to enter weekly, and innkeepers and other retailers monthly; and on default, the common brewer was to forfeit five pounds, the retailer twenty ſhillings, and upon nonpayment within a month after entry, to forfeit double the duty.

'The commiſſioners were to be appointed by the King; and the commiſſioners had power to appoint gagers; and the gagers might enter the houſes, and make returns to the commiſſioners, or ſub-commiſſioners: and if the brewer refuſed to permit the gager to enter, the gager might forbid him to ſell, and if he afterwards ſold, he forfeited five pounds, and double the value of the duty.

'The commiſſioners had authority ten miles round London; and the ſub-commiſſioners were to be appointed by the crown, but yet to be ſubordinate to the commiſſioners; two juſtices of the peace were to levy the forfeitures, or in default of juſtices, the ſub-commiſſioners to do it, with appeal to quarter-ſeſſions; and there was to be no *certiorari*: the King had the appointment of commiſſioners, and all other perſons that he thought fit for the government of this revenue. This revenue coming inſtead of the wards and liveries, it was very proper to put it under the power of the crown; and therefore it has been under a government diſtinct from all the other branches of the revenue.'

This revenue coming, as our Author juſtly informs us, in lieu of the wards and liveries, it might probably be very proper to put it under the power of the crown: nevertheleſs, it has been made a queſtion how far this method of exciſing is agreeable to the preſent principles of our conſtitution. At the time in which the exciſe was eſtabliſhed, the Britiſh conſtitution ſtood on

on a very different eſtabliſhment from that on which it has reſted ſince the revolution: and as principles change, practice ſhould be accommodated to the alteration. However, as this is a nice and perhaps dangerous diſquiſition, we ſhall forbear all further obſervations; and refer the reader to MONTESQUIEU's *l'Eſprit des Loix*, where he will find, that, according to that learned Frenchman's opinion, all taxes paid by the retailer or conſumer favour of the principles of ſlavery.

R—d

The Hiſtory of the Arabians, under the Government of the Caliphs, from Mahomet, their founder, to the death of Moſtazem, the fifty-ſixth and laſt Abaſſian Caliph; containing the ſpace of ſix hundred thirty-ſix years. With notes, hiſtorical, critical, and explanatory: together with genealogical and chronological tables; and a complete index to each volume. By the Abbé de Marigny. *Tranſlated from the French, with additional notes. In Four Volumes.* 8vo. 1l. Payne, Wilſon, &c.

THE Abbe Marigny's qualifications for writing the hiſtory of the Arabians, will beſt appear from his own words.

'When firſt I entertained thoughts of engaging in this work, I conceived a much more extenſive plan, and intended to have wrote a general hiſtory of the Arabians, on which I had for a long time bent my ſtudy, and for which I had collected very ample materials. But when I began to digeſt them in order to frame my hiſtory, I met with the greateſt obſtacles. In reviewing the collections I had faithfully made from ſuch Arabian authors as have been tranſlated into our tongue, I found that moſt of thoſe writers contradicted each other, and my difficulty was increaſed through want of a competent knowledge of Arabic, which made it impoſſible for me either to conſult ſuch originals as had been tranſlated, whereby I might have diſcovered whether the fault was in the author or tranſlator, or to make a proper enquiry into the many other Arabian hiſtories we are now poſſeſſed of, in which I might have found the means of reconciling the difference.

'I depended upon being furniſhed with great helps from the Bibliotheque Orientale, written by Mr. d'Herbelot, a work which might indeed have fully anſwered my expectations, if the author, who was a perfect maſter of the Arabian tongue, had had time to reviſe his performance, if he had given it the finiſhing ſtroke, and could have directed the preſs; but that great man died too ſoon, and the materials he had collected for his

his deſign, were only ranged in alphabetical order, with little care or propriety. And as this work came out without the leaſt examen or criticiſm, it is no better than a compound of blunders and contradictions, which perplex and weary out every reader deſirous of inſtruction.

'It muſt however be owned, that we have no better performance of the kind in our language, to which we can have recourſe: and that it may ſtill be uſeful notwithſtanding its defects; but the man that would diſcover and avail himſelf of the treaſures it contains, muſt ſtudy it with the care and nicety of a critic, and take as a guide ſome unexceptionable author, by whoſe aſſiſtance he may be enabled to make proper diſtinctions.

'This was the method I purſued, having choſen for my guide, in great meaſure, the learned hiſtory of the patriarchs of Alexandria, publiſhed by the Abbot Renaudot; a work in which that learned man has given a pretty full extract of the hiſtory of the Saracens, or Mahometan Arabians, from the time of Mahomet, till the deſtruction of the Caliphs by the Tartars.

'That author, who is ſo deeply ſkilled in all kinds of literature, and ſo well verſed in the ſtudy of languages, confirmed the ſuſpicion I had juſtly entertained in peruſing the Bibliotheque Orientale. Though he was much the author's friend, and highly reſpected his talents and merit, he ſpeaks but diſadvantageouſly of his work; and has informed the public what precautions ought to be taken in reading him. He greatly regrets that Mr. d'Herbelot had not time to reviſe it, and is convinced that if his care and exactneſs in the performance had equalled his ſkill and knowledge, it would have been the moſt perfect thing in its kind.

'But Mr. d'Herbelot is not the only writer, whom Mr. Renaudot accuſes of want of exactneſs in reſpect to the Arabian hiſtory. He goes much farther back, and ſhews that even many original authors have been miſtaken, and have not faithfully related the hiſtory of their country. He complains particularly of El Makin, and proves that this author was the cauſe of many of the miſtakes which ſeveral writers, and in particular Mr. d'Herbelot, were guilty of in their performances.

'The ſight of ſo many rocks and ſands made me ſteer with the greateſt caution. Inſomuch that inſtead of undertaking a general hiſtory of the Arabians, I have confined myſelf to treat of thoſe people only from that period when they became ſubject to monarchical government under Mahomet and his ſucceſſors. And though original authors do not always agree as to many of the facts and dates, I have, however, obſerved that in re-

ſpect to the ſeries of Mahomet's ſucceſſors, as well as to the many revolutions which have frequently changed the face of the Saracenical empire, the account of writers is nearly the ſame. I concluded therefore, I might ſafely undertake ſuch part of the Arabian hiſtory, in the execution of which, I ſhall deſcribe no more than is already confirmed by the concurrent opinion of authors; and ſhall leave it to thoſe who have more learning, time, and patience, to execute a more compleat and extenſive work.'

The learned and accurate author of the hiſtory of the Huns, lately publiſhed, makes no ſuch excuſes: he has, indeed, no occaſion for them, being, in all reſpects, equal to his undertaking.

It would have been no diſ-recommendation of the Abbè de Marigny's performance, if he had mentioned the great Pocock among the authors who had aſſiſted him in it, as well as d'Herbelot and Renaudot. The *Specimen Hiſtoriæ Arabum*, by our countryman, is juſtly eſteemed one of the moſt uſeful books that any man, greatly learned in the oriental languages, has yet publiſhed.

It is to be lamented, that not one of the many Orientaliſts produced in France has undertaken a tranſlation of that incomparable hiſtorian, *Abul-Feda*, eſpecially as they have the author's copy, corrected with his own hand, as appears from the account given of it by Renaudot *, p. 78. *Hiſtoriæ Patriarch. Alexandr.* As to the merit of this work, upon the whole—The Author confeſſes his ignorance of the Oriental tongues, and leaves a more compleat execution of his plan to thoſe who have more learning, time, and patience. He has not availed himſelf of the moſt valuable materials; and after all, the original manuſcript of the beſt hiſtory of the Arabians is in France. However, M. Marigny's Compilation may well ſerve to entertain, and to inform, thoſe who are not in a capacity to conſult the *original Authors*. The Abbè has followed the celebrated Rollin, as to ſtile and manner; and he propoſes this hiſtory of the Arabians as a ſupplement to The Antient Hiſtory.

* In ditiſſimâ MSS. librorum omnis generis Bibliothecâ Seguerianâ extat codex illius hiſtoriæ, qui non modò ætati autoris æqualis eſt, ſed ad eum pertinuiſſe et illius manu multis in locis emendatus fuiſſe videtur. In eo enim lituræ plures occurrunt, et emendationes, non quæ antiquarii librum recenſentis, ſed Autoris ipſius ſua retractantis manum indicant. Literæ etiam grandiuſculæ, quales vulgò ſunt hominis de calligraphiâ parùm ſolliciti, et quæ ab elegantiâ quâ totus liber ſcriptus eſt, longè abſunt, principem ipſum, Autorem operis deſignant potius, quàm criticum recenſentem, præſertim cum multa deleta, adjuncta quoque non pauca animadvertantur, quibus nemo alienum opus inficere ſolet. Non dubitamus igitur omnia illa eſſe ab Autoris Abulfedæ manu. *Sh:*

Female

The Traveller: an Arabic Poem, intitled Tograi, written by Abu-Iſmael; tranſlated into Latin and publiſhed with notes in 1661, *By* Edward Pocock, *D. D. Profeſſor of Hebrew and Arabic in the Univerſity of Oxford, and Canon of Chriſt-Church. Now rendered into Engliſh in the ſame iambic meaſure as the original; with ſome additional notes to illuſtrate the poem. By* Leonard Chappelow, *B. D. Arabic Profeſſor, and formerly Fellow of St. John's College, in the Univerſity of Cambridge.* 4to. 1s. 6d. Thurlbourn, &c. Sold alſo by B. Dod, in London.

THE account Mr. Chappelow gives of his author is taken from the ſecond note, by Dr. Pocock, to the *carmen Tograi*. 'Abu-Iſmael was the ſurname of the author of this poem; it being uſual with the Arabians to call men by their ſurnames, including the name either of parents or children.—This was eſteemed as a point of honour; which they imagined would be leſſened, did they mention them ſimply by their own names.—For the ſame reaſon Maimonides tells us, the Hebrew Rabbies ordered that a father or maſter ſhould be ſaluted by ſome new name. And no leſs, if not greater reſpect was paid to teachers than to parents. Scholars as well as ſons were called *Banim*.' The words of Dr. Pocock, p. 2, 3. of *Notæ in carmen Tograi*, are theſe—'Eſt igitur Abu-Iſmael *Kunyaton* ſeu cognomen poetæ noſtri, uti ſolenne eſt Arabibus homines cognominibus potius à parentum vel liberorum nomine compoſitis, quam nominibus propriis apellare: idque honoris causâ—*ad evitandum illud quod diminutionis loco habent nonnulli, ut ſimpliciter et apertè nomine ſuo appellentur*—Eâdem de causâ novimus ab Hebræorum magiſtris interdictum, nè quis patrem ſuum vel præceptorem nominibus ſuis ſalutaret, aut aliàs appellaret, ut videri eſt apud Maimonidem l. yad. tr. Talm. Tor. c. 5. et Mamrim c. 6. à quo etiam diſcimus non minorem præceptoribus deberi reverentiam imò majorem quam parentibus; ac diſcipulos non minùs quam filios Banim audire, &c.

The notes to this poem, tho' called additional, contain little more than we find in the Latin edition of Dr. Pocock.

If the Profeſſor's Engliſh verſes are not ſo pleaſing as his readers could wiſh them to be, ſome allowance will be made for his having attempted the ſame Iambic meaſure as the original.

I

In all the various changes
Juſt ſentiments eſtabliſh'd
As guardians, have preſerv'd me
To appear in robes of virtue,
Hath been my chief ambition,
Of life, and ſcenes of action,
On firm and ſure foundations,
From trifling converſation.
All outward pomp diſdaining,
My greateſt, beſt of pleaſures.

According to Dr. Pocock the ſenſe of the Arabic is—'Ge-

 neroſitas

nerofitas animi cuſtodivit me à futilitate. Et ornamentum præſtantiæ ornavit me, cum abeſſent [alia] ornamenta.'

Mr. Chapelow's Traveller is rather a paraphraſe, than a tranſlation of the Tograi: for what he has deſcribed in eight, or ten, or twelve, and once in ſixteen lines, in Engliſh, is comprehended in two, in the Arabic. The excuſe, which is a very good one, is—'Our Poet in words is ſhort and conciſe. I have therefore taken the liberty of enlarging where the ſenſe is contracted. For the Arabic will admit of a fuller interpretation, when rendered into a different language.'

Whatever may be ſaid of the verſification, the ſentiments are juſt; and the Tranſlator declares he ſhall think his time not ill ſpent 'by clothing our Arabian in an Engliſh habit, ſhould any benefit ariſe from it with reſpect to public or private behaviour.'

Sh:

Letters in Anſwer to ſome Queries ſent to the Author, concerning the genuine reading of the Greek text, 1 Tim. iii. 16.

—— ΘΕΟΣ ἐφανερώθη ἐν σαρκὶ. ——
—— *GOD was manifeſt in the fleſh.*——

Now firſt publiſhed on occaſion of Sir Iſaac Newton's two Letters to Mr. Le Clerc, lately publiſhed. York, printed by Ward. 8vo. 1s. Sold by Baldwin in London.

OUR Author, in his firſt letter, recommends the Æthiopic verſion of the books of the Old Teſtament as of all others the moſt valuable, on account of the great affinity between the Hebrew and Æthiopic dialects, and the aſſiſtance it will therefore afford in explaining the original text, and in reconciling it with the ſeptuagint. He mentions a copy of the Æthiopic verſion, though not entirely complete, in the hoſpital of the Abyſſins at Rome, conſiſting of four large volumes. This he has long been deſirous of procuring, with a view of making it public, but finds ſo little readineſs in perſons, from whom one might, with reaſon, expect good offices of ſo public and honourable a concern, as to decline giving any farther trouble to any among us, of whom he has at preſent any knowlege. In a long note to this part of his letter, he laments the death of archbiſhop Potter, and ſpeaks of his ſucceſſor as one who had greatly encouraged his undertaking. We doubt not he would find, upon a proper application, as great encouragement and aſſiſtance from the preſent Metropolitan, who is, in learning, abilities, and inclination to promote the knowlege of the ſcriptures, inferior to none of his predeceſſors.

The concluſion of all that our learned Author has ſaid upon the

the word Ος or Θεος in the text, 1 *Tim.* iii. 16. in a note at the end of his fourth letter, is, 'all the ancient verſions muſt have been made from copies that had the relative only; and the ſeveral churches which uſed them, muſt be ſuppoſed to know of no better or truer reading.'

Sh:

A Letter from Mr. Rouſſeau, of Geneva, to Mr. d'Alembert, of Paris, concerning the effects of theatrical entertainments on the manners of mankind. Tranſlated from the French. 8vo. 2s. 6d. Nourſe.

THE name of Rouſſeau is famous in French literature. That of our Author, John, James *, citizen of Geneva, has not diminiſhed its juſt reputation. He is, for the moſt part, ſprightly, entertaining, and ingenious; always happy in the choice of his ſubjects, and frequently ſo in his manner of treating them. It muſt be confeſſed, however, that his pen is chiefly adapted to the purpoſes of amuſement: for, though he enters frequently on the moſt intereſting topics of philoſophy, polity, and morals, he aſſumes principles ſo vague and indeterminate, and deduces from them ſuch ſuperficial concluſions, that his inquiries, however pleaſing, tend little to our improvement, either in ſpeculation or practice. Indeed, whatever be Mr. Rouſſeau's merit, as a man and a citizen, he does not appear, to us, in his writings, to be either the moſt diſcerning politician, or profound philoſopher.

A very conſiderable defect, in moſt of his pieces, is the want of conſiſtency and method †. He is an agreeable, but not a judicious writer. He rambles perpetually; and, not unfrequently, has the art of making his excurſions ſo pleaſing, that we very willingly follow him through all his *detours*, and are even ſorry to be called back again, to the buſineſs of the work.

It is characteriſtical of Mr. Rouſſeau, indeed, as he himſelf ſomewhere expreſſes it, *ſelon ſa coutume pareſſeuſe, de travailler à bâton rompu:* and perhaps none of his works afford a more

* Jean Jaques Rouſſeau, reſiding at Montmorenci, at the time of this publication, March 20, 1758.

† The French writers, in general, value themſelves on this head; and have occaſionally charged the beſt pieces in our language with the want of plan and method. Mr. Pope's *Eſſay on Man* they cenſure for this defect: an imputation which would probably have been diſcredited, had not his great commentator, by giving himſelf ſo much trouble to invalidate the charge, moſt unluckily evinced it. The French, however, have little right to object to the incapacity of the Engliſh in this reſpect; while the ſeveral pieces of our Author, the bits of Beaumelle and d'Artigny, the ſcraps of Trublet, and indeed the ſtill more inſignificant *excerpta* of ſome others, may be cited in judgment againſt them.

ſtriking and obvious inſtance of this lazy diſpoſition in the author, or the want of plan and connection in his writings, than this before us. He confeſſes it: and though he indolently aims at an excuſe, pleads guilty to the fact. 'Taſte, judgment, and correction, ſays he, are not to be expected in this work.—I have fallen into every digreſſion that came in my way, without conſidering, that, while I conſulted my own eaſe, little did I mind how tireſome I ſhould grow to the reader.' To a reader, indeed, who ſhould peruſe this work, with a view ſolely to the object mentioned in the *title*; expecting to meet with ſatisfactory arguments on the effects of theatrical entertainments in general; (a ſubject which has occaſionally employed many able pens, to very little purpoſe) to ſuch a reader, his digreſſions may probably appear tireſome; but to others, who have no taſte for argument, or read with too little attention to purſue any continued chain of reaſoning, we are perſuaded they will prove the moſt agreeable part of the book. As they will afford us alſo an opportunity to conſider the ſentiments of ſo ingenious and ſpirited a writer, on ſeveral intereſting and popular topicks, we will follow his excentrick genius, as far as the nature of our work will admit, for the entertainment of our readers.

We are informed, that a paſſage, printed in the Encyclopedia *, under the article of Geneva, gave occaſion to this letter to Mr. d'Alembert. This paſſage, recommending the inſtitution of theatrical entertainments in that republick, is quoted at length in the preface; and the profeſſed buſineſs of the letter itſelf, is to ſhew how impolitic and dangerous it would be, for the citizens of Geneva to liſten to the advice therein given them. No leſs, he ſeems to think, than the entire depravation of their manners, and total ſubverſion of their liberty, would be the conſequence of it. Under this perſuaſion, he ſays, 'Were I even miſtaken, ought not I to act and ſpeak according to my conſcience, and to the beſt of my knowledge? Ought I to hold my tongue? Or can I do it without betraying my duty and my country?

'To have an excuſe for being ſilent on this occaſion, I ſhould not have written on leſs neceſſary ſubjects. That ſweet obſcurity, in which I enjoyed myſelf full thirty years, ought ever to have been my delight: it ſhould not be known that I had any connection with the editors of the Encyclopedia; that I furniſhed ſome articles to that work; that my name is mentioned among the reſt of the authors: in ſhort, my love for my country ſhould be leſs public than it is, to ſuppoſe that the article of Geneva could eſcape me, or not to have a right to infer

* L'Encyclopédie, &c. in folio, now printing at Paris; in the publication of which work Mr. d'Alembert is principally concerned. Seven volumes of this work are publiſhed:

from

from my ſilence that I approve of the contents. As nothing of all this is true, I muſt therefore ſpeak; I muſt diſown what I do not approve, leſt I ſhould be charged with opinions I do not hold. My countrymen do not want my advice, I know it *well*; but for my own part, I aim at honour, in ſhewing that I agree with them in principles.

'I am not ignorant how far ſhort this eſſay is of what it ought to be, ſhort even of what I could have made it in my happier days. Such a number of circumſtances have concurred to reduce it even below the mediocrity I could formerly attain to, that I am ſurprized it is not a great deal worſe. I was writing in defence of my country: could zeal ſupply the place of abilities, I ſhould have written better than ever; but I ſaw what was to be done, and found myſelf unequal to the taſk. I have told the plain truth: but who troubles his head about that? Sad way of recommending a book! In order to be uſeful, it ſhould be agreeable; and this is an art I have loſt. Some perhaps will be ſo malicious as to diſpute this loſs with me: be it ſo: yet I feel myſelf ſinking; and no man can ſink lower than nothing.'

It muſt be confeſſed, we ſhould ourſelves be of the number, though we might not do it maliciouſly, that ſhould diſpute our Author's loſs (in ſome meaſure) of the art of writing agreeably: and, indeed, we are not a little ſorry to find him, on this occaſion, ſo much out of humour with himſelf.

But to come to the letter, the main ſubject of which the writer defers, till he has taken notice of another exceptionable paſſage in the above mentioned article; wherein Mr. d'Alembert is ſaid to have declared, in the face of all Europe, that the clergy of Geneva are downright Socinians. The *church*, it muſt be owned, is a little wide of the *ſtage*; and, perhaps, there is no other author but would have choſen to reſerve his animadverſions on this head to ſome other opportunity; or have thrown them into a poſtſcript or appendix. Not ſo, Mr. Rouſſeau. He ſets out with the prieſts; and we muſt hear what he has to ſay of them, before we are to know any thing further of the players. *Cedunt cothurni togæ.* Out of the ſame reſpect to the clergy, alſo, we ſhall not entirely paſs over his remonſtrance on this ſubject.

He does not, ſtrenuouſly, either endeavour to invalidate the charge, or to defend *Socinianiſm*. 'I know not, ſays he, what *Socinianiſm* is, ſo that I can neither ſay good nor ill of it; though, from ſome confuſed notions I have of that ſect and its founder, I feel a greater averſion than liking to it: but, upon the whole, I am a friend to every peaceable religion, in which

the Supreme is ſerved according to that portion of reaſon which he has given to his creatures. When a man cannot believe what he finds abſurd, it is not his fault, but that of his reaſon or underſtanding; and how can I conceive that God ſhould puniſh him for not having framed an underſtanding * for himſelf, contrary to that which he received from the divine hands? Should a doctor come and command me in God's name to believe that the part is greater than the whole, what could I think within myſelf, but that this man wanted to make a fool of me? No doubt but the orthodox Chriſtian, who ſees no abſurdity in the myſteries of religion, is obliged to believe them: but if the Socinian finds them to be nonſenſe, what can we ſay to him? Shall we attempt to convince him that they are not nonſenſe? He then will begin to demonſtrate to you, that it is nonſenſe to reaſon on what we cannot underſtand. What then is to be done? Let him alone.

'Neither am I more offended, that they who ſerve a merciful God, ſhould reject the eternity of hell torments, if they find it inconſiſtent with his juſtice. In that caſe, let them interpret the paſſages contrary to their opinion, as well as they can, rather than give it up: for what elſe can they do? No man has a greater love and reſpect for the ſublimeſt of all books than myſelf; it affords me daily comfort and inſtruction, when I have a diſlike to other reading. Yet I maintain, that even if the

* 'The intellectual world, not even excepting geometry, is full of incomprehenſible, and yet undeniable truths; becauſe though reaſon demonſtrates their exiſtence, yet it cannot penetrate beyond its boundaries, (if ſo I may ſpeak) to reach them, but can only perceive them at a diſtance. Such is the doctrine of the exiſtence of a Deity; ſuch are the myſteries admitted in Proteſtant communions. Thoſe myſteries which offend reaſon, (to expreſs myſelf in M. D'Alembert's terms) are quite a different thing. Even their contradiction brings them within reaſon's reach; we have all the foundation in the world to conclude they do not exiſt; for though we cannot ſee an abſurd thing, yet nothing is eaſier than to ſee an abſurdity. This is the caſe whenever two contradictory propoſitions are maintained. If you tell me that an inch is as long as a foot, you do not tell an obſcure incomprehenſible myſtery; but a palpable abſurdity, a propoſition evidently falſe. Let the proofs in its favour be what they will, they cannot be ſtronger than the demonſtration brought againſt it, becauſe this flows immediately from the original notions on which all human certainty is founded. Otherwiſe reaſon, deposing againſt itſelf, would oblige me to reject its authority, and far from making us believe this or that, it would prevent our believing any thing at all, becauſe all principle of faith would be ſubverted. Every man therefore, of what religion ſoever, who ſays he believes in ſuch myſteries, either impoſes upon his hearers, or knows not what he ſays.' P. 5.

Scriptures

Scriptures themſelves were to give you an idea unworthy of the Divine Majeſty, you ought to reject it in this particular, as in geometry you would reject demonſtrations that conclude an abſurdity: for whatever may be the authenticity of the ſacred text, ſtill it is more credible that the Bible ſhould be corrupted, than that the Deity ſhould be unjuſt or malevolent.'

We might, however, aſk our Author here, by what criterion he would have us judge, whether our ideas are worthy or unworthy of the divine majeſty? In the ſcriptures, ſurely, we find the moſt perfect ſtandard, and acquire the only true knowlege of the attributes of the Deity. This expreſſion, therefore, concerning the corruption of the Bible, appears to us very exceptionable; for to ſay we muſt conclude the Scriptures corrupted, when they give us ideas unworthy of the divine Majeſty, is to imply that we have ſome other more obvious and definite criterion to judge by. But perhaps our Author only meant to ſay, that ſuch particular paſſages of holy writ may juſtly be ſuppoſed to have been corrupted, that tend to contradict the general tenour of God's word, in the more clear and indiſputable doctrines of chriſtianity. In this we perfectly agree with him.

Our ingenious Author ſums up what he has ſaid on this head, with an eulogy on the clergy of Geneva, on account of that ſpirit of philoſophy and toleration, for which, he tells us, they are diſtinguiſhed; and expreſſes himſelf, with a juſt ſeverity, againſt that barbarous ſpirit of perſecution, which delights in torturing, even in this life, thoſe whom it devotes to eternal torments in the next. With regard to the article of *toleration*, however, our Author appears to be a little inconſiſtent; for, notwithſtanding the pacific diſpoſition here manifeſted to *heretics*, he declaims, on a ſubſequent occaſion, againſt *fanaticks*, in terms more becoming a popiſh inquiſitor, than a philoſophical and conſiſtent proteſtant.

'Fanaticiſm, ſays he, is not an error; but a blind, a ſenſeleſs fury, which reaſon can never keep within bounds. The only way to hinder it from ſpreading, is to reſtrain thoſe who broach it. In vain is it to demonſtrate to madmen, that they are deceived by their leaders; ſtill they will be as eager as ever to follow them. Wherever fanaticiſm has been introduced, I ſee but one way to ſtop its progreſs; and that is, to combat it with its own weapons. Little does itavail, either to reaſon or to convince; you muſt lay aſide philoſophy, ſhut your books, take up the ſword, and puniſh the knaves *.' Surely,

* May we not gather, from this paſſage, that the ſpirit of Calvin ſtill hovers, in diſguiſe, about the lake of Geneva. Calvin was accounted an advocate for Toleration, by the church of Rome; but did he appear ſo to the unhappy Servetus? It would, doubtleſs, be a very

Surely, our Author has forgotten here, that he had aſſerted, about twenty pages before, *moderation* and *humanity* to be chriſtian virtues! This it is to write without method, and philoſophize without a ſyſtem! Let our Author's diſtinction between *fanaticiſm* and *hereſy* be ever ſo juſt, yet why is the *blind, ſenſeleſs fury*, in the one, to be puniſhed more than the *ſtupidity*, or *want of comprehenſion*, in the other? Would it not be as cruel, in any caſe, to torture the lunatick as the idiot? Surely, our humane Author will not deny this! No: the madman and the fool claim equally the forgiveneſs and compaſſion of the wiſe.

But to come to our Author's obſervations on ſtage plays and players. The firſt point he labours to prove, is the futility of ſtage-morality, ſo much boaſted of by ſome writers. With this deſign he takes a critical view of the beſt pieces on the French theatre, both in tragedy and comedy. On moſt of theſe he makes very juſt and pertinent reflections; and, in our opinion, plainly ſhews that the ſtage, in its preſent ſtate, is far from being the beſt ſchool of morals. We think, indeed, he has proved the generality of plays, on the French ſtage, to have, in themſelves, an immoral tendency. We cannot, however, agree with him, that dullneſs and inſipidity would be the neceſſary conſequence of reforming the drama in this point; or that comic writers would fail to pleaſe, in proportion as they levelled their ſtrokes of ridicule at the proper objects of it. 'But, ſays Mr. Rouſſeau, even were it true that plays are not bad in themſelves, ſtill we are to inquire whether they do not become ſuch in regard to the people for whom they are deſigned. In particular places they may be of uſe to draw ſtrangers; to increaſe the circulation of ſpecie; to encourage artiſts; to vary faſhions; to amuſe the overgrown rich, or thoſe who are aſpiring to be ſuch; to render them leſs miſchievous; to divert the people from thinking of their miſery; to make them forget their leaders, by looking at dancers; to maintain and improve ſome ſort of taſte, when virtue is fled; to cover the deformity of vice with the varniſh of formality; in a word, to hinder corrupt manners from degenerating into open licentiouſneſs. In other places they would ſerve only to deſtroy the love of labour; to diſcourage induſtry;

very great inſtance of moderation in a proteſtant diſſenter, ſhould he be willing to tolerate the eſtabliſhed church, but deny the ſame privilege to his own brethren. Our Author's ſcheme for extirpating Fanaticiſm, differs alſo much from the humane and good humoured project of the polite lord Shaftesbury; which, of the two, in caſe of neceſſity, we ſhould be for recommending to our ſuperiors. See his lordſhip's letter on Enthuſiaſm, § 3.

to ruin individuals; to infect them with idleneſs; to make them look out for ways to ſubſiſt without working; to render the common people inactive and cowardly; to prevent them from ſeeing public and private objects, which ought to occupy their thoughts; to turn ſobriety into ridicule; to ſubſtitute a theatrical jargon in the room of virtue; to place their whole morality in metaphyſics; to metamorphoſe plain citizens into wits, tradeſmen's wives into fine ladies, and their daughters into coquets.'

To be able therefore to judge, ſays he, whether it be proper to open a playhouſe in a town, we muſt firſt of all know, whether the manners of the inhabitants are virtuous or corrupt. He thus proceeds: 'In a great city, abounding with idle, intriguing people who have neither religion nor principles; and whoſe imagination, depraved by lazineſs, by the love of pleaſure, and exceſſive wants, engenders nothing but miſchief, and prompts them to every kind of villainy; in a great city, where morality and honour are reckoned for nothing, becauſe every man can eaſily conceal his private vices from the public eye, and is ſure of gaining credit and eſteem by a ſuperiority of fortune; in ſuch a city, the civil magiſtrate cannot be too ingenious in multiplying lawful pleaſures, nor in ſtudying to render them agreeable, to the end that private perſons may not be expoſed to the temptation of looking out for more dangerous amuſements. As to divert and keep ſuch people from their occupations, is to divert them from doing harm, the ſtealing of two hours a day from the influence of vice, would prevent the twelfth part of the crimes that are committed; and the hours ſpent at the theatre, and in running to coffee-houſes, and other places of reſort for drones and ſharpers, are an advantage to fathers of families, either in regard to the chaſtity of their wives and daughters, or to their private purſes. 'But in leſſer cities, in places not ſo populous, where private citizens, being always under the public eye, are naturally cenſors to one another; and where the civil magiſtrate can eaſily have an eye over them all; different maxims are to be purſued.'

Our Author goes on to conſider the ſtate of the republick, of which he is a member, as to its capacity for ſupporting the expences and avocations of a theatre. From his account of the number of inhabitants, the nature of their occupation, and other circumſtances, it ſeems, indeed, he is in the right to diſſuade his countrymen from erecting one. The conſequence of ſuch a ſtep, however, does not appear to us in ſo deſperate a light as it appears in to our author. We are apprehenſive, it is true, that the comedians would as little find their account in it, as they do in Holland, and in ſome other induſtrious republicks; at the ſame time, nevertheleſs, we conceive they would be held in an equal degree

degree of inſignificance and contempt; and have as little influence on the manners of the people, as they actually have at Leyden or Amſterdam.

Mr. Rouſſeau juſtly obſerves, 'that the life of a comedian, in general, is a ſtate of licentiouſneſs and immorality; that the actors give themſelves up to all manner of debauchery; that the actreſſes lead moſt ſcandalous lives; that they are avaricious, and prodigal at the ſame time; ever in debt, and ever extravagant; heedleſs in regard to expending their money, and indelicate in regard to the manner of getting it.' This, it muſt be confeſſed, is too often the caſe; but, doubtleſs, our Author goes too far, when he would prove the moral impoſſibility of an actor's being an honeſt man, or an actreſs a virtuous woman. With reſpect to the former, he ſays, 'Thoſe fellows, ſo genteely equipped, and ſo well practiſed in the theory of gallantry and whining, will they never make uſe of this art to ſeduce the young and innocent? Thoſe lying valets, ſo nimble with their tongue and fingers on the ſtage, ſo artful in ſupplying the neceſſities of a profeſſion more expenſive than profitable, will they never try their abilities off the ſtage? Will they never take the purſe of an extravagant ſon, or a miſerly father for that of Leander or Argan? The temptation of doing evil increaſeth all the world over in proportion to the opportunity; and comedians muſt be honeſter by far than the reſt of mankind, if they are not more corrupt.'

As to the actreſſes, he ſays, 'I would fain know how it is poſſible for a profeſſion, whoſe only aim is to appear in public, and what is worſe, to appear for money; how is it poſſible, I ſay, for ſuch a profeſſion to ſuit virtuous women, and be conſiſtent with modeſty and good manners? Is there any occaſion to diſpute about the moral difference of the ſexes, in order to be convinced how natural it is for a woman who expoſes herſelf to ſale upon the ſtage, to be ready to ſtrike a bargain when the play is over, and to be ſtrongly tempted to ſatisfy thoſe deſires, which ſhe takes ſuch great pains to excite? What; ſhall a prudent woman, who has uſed a thouſand precautions to ſecure her virtue, find it difficult notwithſtanding to preſerve her innocence, when ſhe is expoſed to the leaſt danger; and ſhall theſe forward girls, whoſe heads are filled with coquetry and amorous characters, whoſe dreſs is not the moſt decent, and who are continually ſollicited by briſk young fellows, in the midſt of the ſoft ſounds of love and pleaſure; ſhall theſe girls, I ſay, at their age, and with their tender diſpoſition, be able to withſtand the objects that ſurround them, the ſpeeches that continually allure them, the occaſions that conſtantly return; and above all, the gold to which their hearts are already half ſold?'

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It muſt be owned, there is more appearance of truth than charity in what our Author has advanced on theſe fruitful topics. We cannot help, however, leaning a little to the opinion of Mr. d'Alembert, when he ſays, "The barbarous prejudice which generally obtains againſt the profeſſion of a comedian, together with the contempt in which we hold a ſet of people, who contribute ſo greatly to the progreſs and ſupport of the arts, is certainly one of the principal cauſes of the irregular conduct, which we lay to their charge: they ſtrive to indemnify themſelves by idle pleaſures, for the diſrepute annexed to their condition of life. A player, who behaves himſelf like a man of character, is doubly deſerving of reſpect; and yet we hardly take any notice of him. The public extortioner who inſults the poor, and enriches himſelf by the neceſſities of the ſtate; the courtier who fawns and cringes, but never pays his debts; theſe are the men we honour moſt. Were comedians to be not only tolerated at Geneva, but ſubjected at firſt to prudent regulations, protected and encouraged afterwards according to their good behaviour, and at length raiſed to a level with the reſt of the inhabitants, this city would ſhortly have the advantage of what is generally looked upon as a phænomenon, though it is we that make it ſuch, viz. a company of worthy comedians."

As an immediate anſwer to this, our Author takes Mr. d'Alembert to taſk in the manner following. 'To prevent the inconveniencies that may ariſe from the bad example of comedians, you would be for obliging them to be honeſt men. Thus, ſay you, we ſhould have public entertainments, and virtuous manners, ſo as to unite the advantages of both. Public entertainments, and virtuous manners! This would be a fine ſight indeed, eſpecially for the firſt time. But what method would you point out for keeping the comedians within bounds? Severe laws, well executed. This is at leaſt acknowledging that they have need of being checked, and that the method is not eaſy. Severe laws, you ſay. The firſt is to ſuffer no ſuch company: if we violate this, what will become of the ſeverity of the reſt? Laws well executed? The queſtion is, whether that can be done: for the force of laws has its meaſure, and ſo has that of vice. We cannot be ſure of executing the laws, till we have compared theſe two quantities, and find that the former ſurpaſſeth the latter. The knowlege of theſe two relations conſtitutes the proper ſcience of a legiſlator: for if his buſineſs was no more than to publiſh edicts and regulations, with a view of redreſſing abuſes as faſt as they riſe, no doubt but he would ſay very fine things; yet for the moſt part they would be ineffectual, and

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ſerve rather as hints towards excellent laws, than as means to execute them.'

There is ſomething very juſt in theſe remarks of our Author, reſpecting the inſtitution and execution of the laws. But how far they ſerve his preſent purpoſe, we will not pretend to determine: referring thoſe who are curious to know the whole of his argument, to the work itſelf. With the leave of our Readers, however, we will preſent them with another, or two, of Mr. Rouſſeau's digreſſions. From the paſſage laſt quoted, he takes occaſion to enter into an enquiry, concerning the immediate influence of the powers of government on *manners*. It is an important obſervation, ſays he, that matters of morality and univerſal juſtice are not regulated like thoſe of particular juſtice and ſtrict right, by *laws* and *edicts*. The firſt act of authority the Ephori of Sparta did, after they entered upon their office, was to enjoin the people, not to *obſerve*, but to *love* the laws; to the end that it might be no hardſhip to obſerve them. Thus, the hand of government, he remarks, can only influence manners, in general, by directing the public opinion. He does not, however, point out the proper means to be taken for directing this opinion; but contents himſelf with a ſtriking example, to ſhew that theſe means are neither laws, nor puniſhments, nor any ſort of coercive methods. This ſtriking example reſpects *duelling*; and, as our Author's obſervations on it are ſenſible and juſt, we ſhall give them in his own, or rather his tranſlator's words: *viz.*

'This example is juſt under your eye; for I borrow it from your own country: it is the tribunal of the marſhals of France, who are inſtituted ſupreme judges of the point of honour.

'What then was the intent of this inſtitution? To change the public opinion in regard to duels, that is, to the reparation of injuries, and to the occaſions in which a gentleman is obliged to have recourſe to his ſword, upon pain of infamy, in order to obtain ſatisfaction for an injury done him. Thence it follows,

'In the firſt place, that as force has no power upon the mind, a tribunal founded for operating this change, ſhould baniſh even the leaſt appearance of violence. Even this word *tribunal* was improper: I ſhould prefer that of *court of honour*. Its only arms ought to be honour and diſgrace: no rewards, no corporal puniſhment, no priſon, no arreſt, no guards. Only a beadle ſhould make his ſummons, by touching the accuſed with a white rod; but no other conſtraint to bring him before the court. True it is, that not to appear within a certain time before theſe judges, would be confeſſing they had no honour, and

and ſigning their own ſentence. Hence naturally ſhould reſult a mark of infamy, ſuch as degradation of nobility, incapacity of ſerving the King in his courts or armies, with other puniſhments of the ſame kind, which naturally depend on, or are a neceſſary effect of opinion.

'Secondly, it follows, that to eradicate the public prejudice, it was requiſite there ſhould be judges of great authority on the matters in queſtion; and in this reſpect the founder entered perfectly into the ſpirit of the inſtitution: for in a military nation I want to know who are the beſt judges of a proper occaſion of ſhewing courage, or of demanding ſatisfaction for injured honour, but veterans adorned with military titles; veterans grown grey with laurels; veterans who have a hundred times proved, at the expence of their blood, that they know full well when it is their duty to ſpill it?

'Thirdly, it follows, that as nothing is more independent on the ſupreme power than public judgment, the Sovereign ought to take care, above all things, not to mix his arbitary deciſions with the decrees made to repreſent, and what is more, to determine this judgment. On the contrary, he ſhould endeavour to raiſe the court of honour above himſelf, as ſubject to its venerable decrees. He ought not therefore to have begun with condemning all duelliſts indiſtinctly; this was ſetting up a ſhocking oppoſition all at once betwixt honour and the law: for even the law cannot oblige a man to diſhonour himſelf. If the public are of opinion, that ſuch a man is a poltroon, in vain will it be for the King, with all his power, to declare him brave; nobody will believe a word of it: and this fellow, who was looked upon as a poltroon, and who wants to be reſpected by force, will only be the more deſpiſed. As to what the edicts ſay, that to fight a duel is offending God, this is a very pious opinion without doubt: but the civil magiſtrate is not a judge of conſciences; and whenever the ſupreme authority would interpoſe in diſputes between honour and religion, it runs a riſk of expoſing itſelf on both ſides. Neither do thoſe edicts reaſon better, in ſaying, that inſtead of fighting, we ought to addreſs ourſelves to the marſhals: thus to condemn all duels without diſtinction or reſerve, is to begin with previouſly determining what is referred to their judgment. It is very well known, that marſhals are not allowed to grant a duel, even when injured honour can have no other ſatisfaction; and there are many ſuch caſes, according to the prejudices of the world: for as to the ceremonious ſatisfactions which may be offered to the perſon injured, theſe are mere children's play.

'Suppoſe a man has a right to accept of a reparation for himſelf, and to forgive his enemy, this maxim artfully managed may in-

inſenſibly get the better of the oppoſite barbarous prejudice: but it is otherwiſe when the honour of others, with whom ours is connected, happens to be attacked; then there is no poſſibility of making it up. If my father has had a box on the ear, if my ſiſter, my wife, or my miſtreſs is inſulted, ſhall I preſerve my honour by making a cheap market of theirs? No marſhals, no accommodation will do: I muſt either revenge the affront, or be diſhonoured; and the edicts leave no other choice, but puniſhment or infamy. To produce an example that makes for my purpoſe, is it not an odd ſort of contraſt between the ſpirit of the theatre, and that of the laws, that people ſhould applaud the very ſame Cid on the ſtage, who would be hanged at the Greve?

'Therefore it is all in vain; neither reaſon, nor virtue, nor laws, will prevail over the public opinion, ſo long as there is no contrivance to change it. Once more I ſay it, force will not do. The preſent method would be of no uſe, were it put in practice, but to puniſh brave fellows, and to encourage cowards; but fortunately it is too abſurd to be uſed, and has contributed only to change the name of duels.'

We are perſuaded every man of ſenſe and ſpirit will ſubſcribe to our Author's ſentiments on this head. The inſufficiency of mere edicts and laws, to prevent duels, is well known. It is, indeed, notorious, that notwithſtanding the ſeverity of the laws in France againſt this cuſtom, duels are ſtill very frequently fought there; as thoſe numerous refugees, whom we find diſperſed in ſeveral parts of Europe, abundantly teſtify. If you aſk many of theſe why they left France, they are as ready with their *affaire d'honneur*, as others of their countrymen are, with their attachments to *religion*.

It is true, we have ſometimes been apt equally to ſuſpect both of inſincerity; for however odd it may ſeem, that men ſhould falſely accuſe themſelves of being murderers and out-laws, we cannot help thinking this the caſe of ſome of the abovementioned gentlemen, whom we have occaſionally met with. To ſay the truth, almoſt all of them ſpeak of it rather in the way of boaſt than otherwiſe; and, indeed, they are ſo numerous, that if we ſhould not ſuppoſe many of them deceive us in this article, we muſt conclude the French to be perpetually running a tilt at each other.

Our Author propoſes a remedy againſt this barbarous cuſtom; in which, without mentioning the famous Duke de Sully, he adopts ſeveral of his ſentiments. The ſcheme is plauſible: but as he himſelf is doubtful if it ever would ſucceed, we ſhall paſs it over. He obſerves, however, that 'by neglecting ſome ſuch means

means as he propoſes, and attempting to intermix force and laws in a matter of prejudice, and to change the notion of honour by violence, the royal authority has been endangered, and laws which exceed its power have been expoſed to contempt.

'And yet, continues he, what was this prejudice which they wanted to deſtroy? It was the moſt wild and barbarous notion that ever entered into the human breaſt, namely, that every duty of ſociety is ſupported by bravery; that a man is no longer a cheat, a raſcal, or a ſcoundrel, when he can fight; that falſehood is changed into truth; that theft becomes lawful, treachery commendable, diſloyalty honourable, when they can be defended ſword in hand; that an affront or injury is always ſufficiently repaired by the thruſt of a ſword, and that we are never in the wrong with regard to another man, provided we kill him. There is, I acknowlege, another kind of fighting, where politeneſs is mixed with cruelty, and where they kill people only by chance; this is, when they fight in the firſt heat of blood. In the firſt heat of blood! Good God! And what makes thee thirſt ſo after another man's blood, thou ſavage beaſt! Doſt thou want to drink it? Is it poſſible to think of theſe horrid cruelties without ſhivering? Such are the prejudices, which the Kings of France, with the whole force of the ſtate, have attacked in vain. Opinion, the ſovereign of mankind, is not ſubject to the power of Kings; but they themſelves are her principal ſlaves.'

The laſt ſubject on which our Author diſplays his ingenuity, is the effeminacy of modern manners. On this head he has a variety of ſpirited remarks. We ſhall quote what he ſays on the article of education.

'I am told, that the education of youth is generally a great deal better than heretofore at Geneva; which cannot be proved, however, any other way, than by ſhewing that it makes them better citizens. Certain it is, that children know how to make a more graceful bow; that they know how to give out their hand more genteely to the ladies, and to ſay a great many pretty things to them, for which, if it depended upon me, they ſhould be ſoundly whipped; that they know how to be poſitive, to aſk queſtions, to interrupt people in their diſcourſe, and to teize every body they ſee, without either modeſty or good breeding. I am told, that this is what forms them; I grant it forms them to be impertinent, and of all the improvements they learn, this is the only one they never forget. This is not all; in order to keep them near the women, as playthings deſigned for the diverſion of the ſex, care is taken to train them up in the moſt effeminate manner: they are kept out of the way of the ſun, the

the wind, the rain, and the duſt, that they may never be able to endure any inclemency of weather. Since it is impoſſible to ſcreen them intirely from all preſſure of external air, they ſhall not feel it, however, till their fibres have loſt one half of their elaſticity. They are deprived of exerciſe, ſtripped of their faculties, and rendered unfit for every other purpoſe, but that for which they are intended: in ſhort, the only thing the women do not require of thoſe mean ſlaves, is to devote themſelves to their ſervice after the manner of the Orientals. With this exception, all the diſtinction between them is, that nature having refuſed them the graces of the ſex, they ſupply them with their follies. The laſt time I was at Geneva, I ſaw ſeveral of thoſe young ladies in breeches, with fine white teeth, plump ſoft hands, a ſqueaking voice, and a pretty green umbrello, mimicking very aukwardly the character of men.

'In my time they were not ſo delicate. Children brought up in a ruſtic manner, were not afraid of ſpoiling their complexions, nor of the inclemency of the air, to which they had been accuſtomed from their infancy. Their fathers carried them out to their country ſports, to their exerciſes, and to all companies. Before aged people they behaved with a baſhful timidity; but they were bold, daring, and quarrelſome among themſelves; they had no curled locks to comb; they challenged each other to wreſtle, to run, and at handy cuffs; they fought in good earneſt, hurt one another ſometimes, and then kiſſed and ſhook hands. They came home ſweating, and out of breath, with their cloaths all torn, like ſlovenly boys; but theſe ſlovenly boys made men, who have a ſincere affection for their country, and are ready to ſpill the laſt drop of their blood in its defence. God grant we may be able to ſay ſo much one day of our pretty ſmugged up little gentlemen, and that theſe men at fifteen do not turn out children at thirty.'

There is both ſpirit and ſenſe in our Author's reproof of his countrymen's thus educating their children *petits-maitres:* but the partial *old man* may be ſeen throughout the whole. *Alas! it was otherwiſe in* MY *time!* His partiality to the people, and manners of his own country, is alſo droll enough. As to the men, he ſays, they meet in their circles, or clubs; they argue; and if they fall ſometimes into diſcourſes which may ſeem a little too free, you are not to be ſhocked at it: the leaſt vulgar is not always the moſt virtuous. It is true, they game, they ſit up all night, they get drunk, &c.* But all theſe things are

* Our Readers might be apt to ſuppoſe the Author here ironically ſatirizing his countrymen, but we aſſure them he appears to be really ſerious.

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mere trifles in the good citizens of Geneva: for our Author aſſures us, in their behalf, 'that the love of wine is no crime in itſelf, nor is it often the cauſe of committing any; it beſots a man, but does not make him wicked. For one ſhort quarrel which it occaſions, it gives birth to an hundred laſting friendſhips. Your bottle companions, generally ſpeaking, are free and open-hearted; they are for the moſt part affectionate, upright, faithful, and, in ſhort, a very *good ſort of people*, ſetting aſide their predominant failing.'—How requiſite is it for thoſe who are unable to reaſon themſelves, to have one to reaſon for them! What an able advocate thoſe good ſort of people, the drunkards, have in our Author!

As to the meetings of the female ſex, Mr. Rouſſeau is here alſo equally partial and obliging to his country.

'They are,' ſays he, 'charged with detraction; for you may eaſily believe, that the anecdotes of a ſmall town ſeldom eſcape thoſe female committees: it is alſo thought, that abſent huſbands are not much ſpared there, and that every pretty woman, courted by our ſex, has not fair play at her neighbour's circle. But perhaps there is more good than harm in this inconveniency; and it is certainly a leſs evil than thoſe it prevents: for which is worſe, that a woman in company with her female acquaintance ſhould ſpeak ill of her huſband; or that *tete a tete* with another man, ſhe ſhould cuckold him? that ſhe ſhould find fault with, or that ſhe ſhould imitate the looſe behaviour of her neighbour? Though the women at Geneva talk very freely of what they know, and ſometimes of what they only conjecture; yet they have a real horror againſt calumny; for they are never known to charge another with crimes, which they believe to be falſe: but in other countries the women render themſelves guilty alike by their ſilence and by their converſation, concealing, through fear of repriſals, the vices they know, and maliciouſly divulging thoſe of their own invention.

'What a multitude of public ſcandals are prevented by theſe ſevere obſervers? In our city they perform, in ſome meaſure, the office of cenſors.'

Therefore, continues our Author, 'we need not be ſo much alarmed at the goſſipping of female ſocieties; let them backbite as much as they pleaſe, provided they do it only among themſelves.' In ſhort, Mr. Rouſſeau declares the tiplers and goſſips of Geneva, to be a much better ſort of people than thoſe of other countries; and ſeems to conclude, on the whole, that vulgarity, detraction, drunkenneſs, and the like, provided the ſexes are kept ſeparate, are by no means ſo criminal, in fact, or dangerous in their conſequences, as the mixed converſation of ladies and

gentlemen in polite aſſemblies, and at the theatre. *Ah! quelle bête!* we conceive to hear a Pariſian Lady exclaim, at our Author, for ſo abſurd a concluſion; and yet, if the chaſtity of the female ſex were the only object neceſſary to public virtue, and the well-being of a ſtate, we ſhould be apt to ſide with him here: but this is only a ſingle conſideration, in a political ſyſtem of morals. We think, notwithſtanding, the obſervation of Mr. Rouſſeau is very juſt, when he aſſerts that the manners of every nation depend, in a great degree, on the fair ſex. If you would know the men, ſays he, you muſt ſtudy the women. He proceeds:

'In all countries, and in all conditions of life, there is ſo ſtrong and ſo natural a connection between the two ſexes, that the manners of the one ever determine thoſe of the other. Not that theſe manners are always the ſame, but they have always the ſame degree of goodneſs, modified in each ſex by their own peculiar inclinations. In England the women are gentle and timid: the men are rough and bold. Whence comes this ſeeming oppoſition? It is becauſe the character of each ſex is thus heightened, and it is natural for this nation to carry every thing to extremes. This excepted, in other reſpects they are alike. The two ſexes chuſe to live aſunder; they are both fond of good eating; both retire after dinner, the men to the bottle, the women to tea; both ſit down to play without any violent eagerneſs, and ſeem to make rather a trade of it than a paſſion; both have a great reſpect for decency; both do honour to the conjugal vow; and if ever they violate their fidelity, they do not boaſt of the violation; they are both fond of domeſtic quiet; they are both remarkable for taciturnity; they are both difficult to move; they are both hurried by their paſſions; in both love is terrible and tragical, it determines the fate of their days; the conſequence is no leſs, ſays Muralt, than to loſe either their reaſon or life; finally, they are both fond of the country, and the Engliſh ladies are as well delighted in wandering alone in their parks, as in ſhewing themſelves at Vaux-hall. From this general taſte for ſolitude, ariſeth that for meditation and romances, with which England is over-run. Thus both ſexes, more recollected within themſelves, are leſs influenced by fooliſh modes, have a greater reliſh for the real pleaſures of life, and ſtudy leſs to appear, than to be, happy.

'I have quoted the Engliſh through preference, becauſe of all nations in the world, there is none where the manners of the two ſexes ſeem to differ more at firſt ſight. From the relation between men and women in that country, we may conclude for every other.'

We

We ſhall leave the Reader to determine, whether our Author has ſucceeded better than other foreigners, in hitting off a likeneſs of the ſtrange-featured Engliſh.

With reſpect to female modeſty in general, he aſſerts, that the virtues of the fair ſex are to be found no where but in a retired life; that to court the looks of men, is a proof of corruption; and that every woman who is fond of diſplaying her charms, diſhonours her perſon. We know not how thoſe fine ladies, who daily feaſt on the delicious cates of flattery, and whoſe happineſs is placed in being the objects of admiration, will brook this aſſertion of our Author. Perhaps, indeed, he goes too far in affirming, indefinitely, that boldneſs in a woman is a ſure mark of infamy; and that it is only becauſe they have too much reaſon to bluſh, that they bluſh no longer. 'It was a maxim among the antients in general, he ſays, that the country where the leaſt was ſaid of women, muſt be remarkable for the pureſt manners; and that the moſt virtuous lady muſt be ſhe, who was leaſt the ſubject of converſation. With us, on the contrary, he adds, the woman eſteem'd, is ſhe who makes the moſt racket and noiſe; who is the moſt talked of; who is moſt ſeen in public; who entertains the moſt company; who gives herſelf the moſt inſolent airs; who is the moſt poſitive, &c.' The diſcerning Reader will perceive all this to be but ſuperficial declamation. Where, we would aſk, is the poſitive, inſolent, riotous female moſt eſteemed? In the gay world, as a *toaſt*, and a *woman of ſpirit*, ſhe may, indeed, be admired: but we will venture to ſay, ſhe would not be thought a woman of the moſt virtue, or eſteemed as ſuch, even in the gayeſt aſſemblies of Paris itſelf.

Our Author is ſo ſtrenuous an advocate for that timidity, or baſhfulneſs, which is the uſual attendant on ignorance and ſimplicity, that he muſt needs attempt alſo to give us a phyſiological ſolution of the neceſſity and uſe of this aukward *ſenſe of ſhame*, which he pretends is implanted in us by nature, as a barrier between the ſexes. In his treating this matter, however, the Philoſopher will be apt to look down upon Mr. Rouſſeau: nor will the *man of the world* be leſs inclined to ſmile at him, when he tells us how he thinks a young lady ſhould behave, on a formal declaration of love, from her lover.

'From the notion I have,' ſays he, 'of this fatal paſſion, of its inquietude, its uncertainties, its palpitations, its tranſports, its glowing expreſſions, its ſilence ſtill more expreſſive, its looks inexpreſſible, which are imboldened by timidity, and repreſent the fond deſires by fear; to me, it ſeems, that after ſo impaſſioned a language, if a lover was once only to ſay, *I love you*, his

miſtreſs indignant would tell him, *You ceaſe to love me*, and would never ſee him more during her whole life.'

This behaviour would, indeed, be in the genuine ſpirit of a *female Quixote:* but, in ſuch a caſe, the lady would by no means talk or act like the *folks of this world.* It is not, however, much to be wondered at, that ſuch ſhould be the ſentiments of a man, who thinks 'there never was a romance equal to, or even ſo beautiful as Clariſſa, in any language whatever.'

On this head of female delicacy, we diſſent much from our Author. It has been frequently remarked, that a *nice* man is a man of naſty ideas. We will venture to aſſert alſo, in like manner, that a man who affects exceſs of modeſty, muſt be a man of immodeſt ideas: nay, were it eligible, or worth while, we could give ſome indecent proofs of it, as well from the letter before us, as from the delicate work of Clariſſa * itſelf. Our Author appears, indeed, to have the merit of meaning well: but he takes only ſingle proſpects of things, and is too implicit an admirer of antient ſimplicity, to adapt his ſchemes to the age in which he lives. In particular, we think him extravagant, notwithſtanding the authority of Lycurgus, and ſuffrage of Plutarch, in his encomiums on the modeſty of the Spartans; and we doubt not but our Readers will readily agree with us, that it is a ſtrange token of modeſty in a people, who, on ordinary occaſions, went clothed, that, on holidays, it was the cuſtom for the young ladies to dance publicly naked. Our Author, indeed, confeſſes, amidſt his encomiums on the modeſt Spartans, 'that the picture of naked vice was leſs ſhocking to them, than an offence againſt modeſty †.' Many of our Readers, perhaps, will be apt to aſk here, what kind of modeſty that of the

* In juſtice to the memory of a late very ingenious Writer, we cannot help taking notice here, how frequently we have been ſurprized to find perſons, pretending to delicacy, ſo much offended at the coarſe expreſſions they meet with in *Joſeph Andrews* and *Tom Jones*; while the impure and obſcene thoughts that occur in *Clariſſa*, have not given them the leaſt umbrage. We would aſk theſe very delicate perſons, which they think of worſe tendency, a coarſe idea, expreſſed in vulgar language, in itſelf diſguſting; or an idea equally luſcious and impure, conveyed in words that may ſteal on the affections of the heart, without alarming the ear? On this occaſion we cannot forbear exclaiming with the *conſidous* Mrs. *Slipſlop*, "Marry come up! people's ears are ſometimes the niceſt part about them."

† It appears to us, that modeſty draws its chief merit from its being the companion and guard of *innocence*; and that it is therefore ridiculous, ſo highly to commend the pretenſions of thoſe to the former, who are not ſtill much more anxious concerning the latter.

Lacedemonians was? for certainly it appears to be very different from what is meant by that term now.

'But do you think,' ſays our Author, 'that in the main, the artful attire of our women is not as dangerous as abſolute nakedneſs; the firſt effects of which would, by habit, be ſoon turned into indifference, and perhaps into diſreliſh ‡? Is it not known, that ſtatues and pictures never give offence, except when part of the body is dreſſed; and that this renders the nudities obſcene? The immediate power of the ſenſes is weak and limited; it is by the aid of the imagination that they do the greateſt miſchief: this it is that inflames the deſires, by repreſenting things more charming than they are really in themſelves; this it is that cauſeth the eye to be ſhocked at naked objects, knowing they ought to be cloathed. There is no garment ever ſo modeſt, but the eye, when raiſed by the imagination, will pierce through it. A young Chineſe lady, only by putting out her toe, though with her ſhoe on, would raviſh more hearts at Pequin, than the fineſt girl in the world dancing naked on the banks of Taygetus. But when women dreſs themſelves with ſuch ſeeming careleſſneſs and real art, as the cuſtom is at preſent; when they ſhew but little, only to make us deſire more; when the obſtacle ſet before the eye is intended to irritate the imagination; when they veil only a part of the object, the better to ſet off the part expoſed,

Heu! malè tum mites defendit pampinus uvas.'

If any of our female Readers are convinced, by this Author's arguments, they will doubtleſs, as a proof of their innocence and modeſty, ſtrip themſelves as faſt as they can. Nor muſt any

‡ Our Author's argument here, in favour of theſe dances, is a *felo de ſe*: for if the appearance of thoſe naked virgins did not affect the young ſpectators of the other ſex, we apprehend the inſtitution did not anſwer its profeſſed purpoſe. Beſides, *inſenſibility* is not *modeſty*. As we think the impudence of the eye much worſe than that of the ear, we do not entertain ſuch high notions of either the modeſty or virtue of the Lacedemonian females. In the firſt place, as ſoon as ever they were marriageable, the wenches, with their ſlit petticoats, got themſelves huſbands; and on their marriage, they publickly put on the breeches: and nothing was more common than for the good man to call in the aſſiſtance of a handſome friend, more able to get an heir to his family. But as in this caſe the parties were agreed, they did not call this adultery. Perhaps, if the females of our immodeſt times, were, in like manner, timely provided for, equally privileged, and married to as obliging huſbands; adultery, in the Lacedemonian ſenſe of the word, would be as little heard of in Paris, or in London, as it was at Sparta.

ſkittiſh young lady think to impoſe on us, by veiling her charms, and ſkulking under the thin diſguiſe of Sileſia lawns, or French gawzes. Nay, though we might even ſay of her, with Horace,

——*Cois tibi penè videre eſt*
Ut nudam.

It would not do; for, according to our modeſt Author, this attempt at dreſs would be to 'render the nudities obſcene.' If ſhe would be thought truly innocent, therefore, ſhe muſt reſemble a perfect ſtatue, and go abſolutely, and, *bona fide*, naked.

How far this expedient might ſerve to evince the modeſty of a nation in general, let the Reader judge: but as it would certainly prove diſadvantageous to trade, we have little expectation of ſeeing ſuch a cuſtom eſtabliſhed in a country ſo famous for its commerce and manufactures as ours. The Engliſh ladies muſt, therefore, be contented *indecently* to go *cloathed*; and to dreſs in the impudent faſhions of modern times.

But let us put an end to theſe numerous digreſſions. Thank Heaven! this is the laſt. Theſe are the words of our Author; with which we ſhould conclude this article, were it not the laſt time we may hope for an opportunity, to animadvert on the works of this entertaining Writer. We ſhall therefore ſubjoin part of the ſhort apology he makes for himſelf and his writings, in the preface to this letter.

'If among the ſeveral performances that have dropped from my pen, the following eſſay ſhould happen to fall greatly ſhort of all the reſt, I muſt not ſay it is owing to circumſtances, but rather to my own fault; becauſe I am ſunk beneath myſelf. Bodily evils exhauſt the ſoul; by long ſufferings it loſes its ſpring and vigour. Short was the fermentation which produced in me ſome glimmering of abilities; it appeared late in life, and was quickly extinguiſhed. Returning to my natural ſtate, I returned to nothing. I had only a moment's exiſtence; it is gone; and I am aſhamed to ſurvive myſelf. Reader, if thou receiveſt this laſt piece with indulgence, thou receiveſt my ſhade: as for me, I am no more.'

As to the merits of this tranſlation, thoſe who are acquainted with Mr. Rouſſeau's manner of expreſſion in general, will hardly think he appears with all his uſual elegance, in his Engliſh dreſs; but it ſhould be remembered, that the ſtile of the letter, even in the original, is confeſſedly inferior to that of his other writings, and purpoſely adapted to leſs refined underſtandings.

K—n—k

Female Conduct: being an eſſay on the art of pleaſing. To be practiſed by the fair ſex, before and after marriage. A poem, in two books, humbly dedicated to her royal highneſs the princeſs of Wales. Inſcribed to Plautilla. By Thomas Marriott, *Eſq;* 8vo. 4s. Owen.

SO little can be ſaid in commendation of this performance, that we ſhould be apt to paſs it ſlightly over, among thoſe inſignificant pieces that occaſionally ſwell our catalogue, were we not apprehenſive that our readers, eſpecially thoſe of the fair ſex, might expect us to have been more particular, in giving an account of a POEM, conſiſting of near five thouſand VERSES; and profeſſedly written on ſo copious and intereſting a topic as *Female Conduct*.

It muſt be owned, Mr. Marriott appears to be a man of ſome reading, and not totally ignorant of the world; but it is pity he had not alſo acquired ſome ſmall portion of that ſelf-knowledge, ſo long ago recommended by one of the Grecian ſages *, and more particularly adapted to the caſe of writers, by our Author's favourite, Horace †: as, in ſuch circumſtances, we are perſuaded that, notwithſtanding the importunity of the *many judicious perſons, who adviſed him to* launch *this poem into the publick*, he would rather have permitted it to fall to pieces on the *ſtocks*, than have ventured it a-float, among *thoſe malignant critics, who live in a kind of piratical war, and avowed enmity*, as he ſays, *with advent'rous* PORTS.

What has unfortunately got into Mr. Marriott's head, that he will needs think himſelf a *poet*, we cannot divine; but, from the idea we conceive of him, as a man, we cannot but own ourſelves very ſorry for his miſtake. He begs, however, 'no other favour of the critics, than that they would conſider, that this poem is of the didactic, or inſtructive kind, and particularly conſiſts in giving moral and religious precepts, and in preſcribing practical rules of conduct and behaviour to female readers. Therefore, to inculcate theſe, and make deeper impreſſions *in* their minds, the nature of ſuch a poem will allow every art of perſuaſion and argument, either by repetition, amplification, tale, fable, &c.' Our Author's powers of *perſuaſion* appear to us much inferior to thoſe of a Demoſthenes or a Cicero; and

* Γνῶθι σεαυτόν. PLATO.

† *Sumite materiam veſtris, qui ſcribitis, æquam*
Viribus; et verſate diu, quid ferre recuſent,
Quid valeant humeri. HOR.

perhaps Mr. Locke, Dr. Clarke, and ſome few other moderns, have ſurpaſſed him in the way of *argument*. Of *repetition* and *amplification*, however, we have enough. *Tales* too there are, and ſome of them very lame ſtories indeed! To theſe if we add a few *fibs*, which, perhaps, he thinks may paſs with the ladies for *fables*, the entertainment our Author gives us, is not inconſiſtent with his bill of fare.

What very cogent reaſons there might be, why the publication of this poem ſhould be no longer deferred, we know not: and though we ſhould allow (for our Author ſays, it *muſt be* allowed) that a work of this kind could never be more ſeaſonable and ſerviceable to the public, than at this preſent juncture; yet, in what manner the public will be benefited by it, at all, or at any time, is to us, not very apparent.

In juſtification of his attempt to verſify, Mr. Marriott ſays, 'No critic, but *one* totally ignorant of the original office of the muſe, or *one* who is ſo unhappy as to have no taſte of poetry, will object to his having performed this work in verſe.' Doubtleſs, however, our Author will permit *one* to object to his having *not* performed it in verſe. We hope he will allow there is ſome difference between rhiming and writing verſes: and beſide, he is not always ſo fortunate even as to rhyme.

Very few, he acquaints us, have touched this ſubject in proſe; and none in verſe, that he remembers, excepting ſome few ſmall ſketches; none having, before him, *drawn the piece at full length*. He has, indeed, drawn out his piece to a length more than ſufficient, unleſs he had ſhewn a more maſterly hand in the deſign or colouring; of both which, ſuch as they are, we ſhall preſent our readers with a ſpecimen. Before we enter on the work itſelf however, we meet with an *ode* on the death of the late duke of Marlborough, whom he familiarly calls his friend, and of whom he ſays, (for ſinging it is not)

> Than him, there never liv'd, nor ever can,
> A more ingenuous, candid, honeſt man.

This being true, the reader will think, with us, that nothing more need be ſaid, to heighten ſo excellent a character: our Author flouriſhes away, nevertheleſs, with his other fine things, through thirty ſuch ſtanzas, as by no means diſgrace the foregoing incomparable couplet. He gives us next the eighth ode of the fourth book of Horace, modernized *: and then appears

* Our Author has alſo, in ſome parts of his work, *chriſtianized*, as he calls it, many paſſages out of the Roman poets. We could wiſh, however, for the honour of the chriſtian muſe, he had left them ſtill *pagan*, ſince they have loſt, as he himſelf ſays of *Fuſia*, even the *human form*, in their converſion.

Female

Female Conduct itſelf, divided into two books; the one teaching young ladies how to deſerve, and to get huſbands; and the other how to manage, and behave to the ſaid huſbands, after they have got them. On theſe heads, our Author ſays ſome good things, and interſperſes many others, that have little to do with the ladies, or the ladies with them. They are all, however, oddly jumbled together, and very indifferently expreſſed. His general plan of female conduct, we are afraid alſo, is not likely to take. He adviſes the fair ſex to abandon drums, routs, and hurricanes, and go to church; to throw away their cards, and read Bacon, Locke, and Newton, in order to become adepts in the ſcience of *getting well married*; for, by the way, he does as good as tell them, that, unleſs they are verſed in *divinity*, *philoſophy*, and *metaphyſics*, be they ever ſo handſome, they will never get good huſbands. He tells us, that a fine lady may find more entertainment in looking through a microſcope, than in going to a *rout*; and that when ſhe has once become a *phiſiologiſt*, and has acquired a taſte for the wonders of the creation,

> Beyond a Hoyle, a Newton ſhe will prize,
> And while ſhe views new worlds, the old deſpiſe.
> Dull cards no longer will her life employ,
> When ſhe gains knowledge, that can never cloy;
> Tales, and romances, will delight no more,
> To themes ſublimer, female taſte will ſoar;
> Tom Jones no longer will enchant the fair,
> Nor Betſy Thoughtleſs faſcinate the ear.
> The magic charm of ſcience can ſubdue
> The love of *maſquerades*, and *gaming* too.

Our Author adviſes his fair pupils to read alſo our beſt poets; particularly Shakeſpear and Milton. Speaking of the latter, he ſays,

> Who reads Loſt Paradiſe, all knowledge gains,
> That book of Milton ev'ry thing contains.

Here, however, we muſt beg leave, notwithſtanding our veneration for the great Milton, to diſſent from our Author; for, if by *Loſt Paradiſe* he means, as we ſuppoſe, the poem called *Paradiſe Loſt*, we can ſafely aver, that, to the beſt of our remembrance, it contains nothing ſatisfactory, relating to the explication of electrical phænomena, the nature of the nervous fluid, the variation of the needle, and indeed many other points of natural knowledge; of which, if the ladies deſire information, in order to their getting good huſbands, as Mr. Marriot counſels them, we ſhould rather adviſe them to conſult Chambers's dictionary.

We

We heartily join, nevertheleſs, with Mr. Marriott, in recommending to them the peruſal of the ſcriptures, and the practice of religion; ſincerely wiſhing his advice on this head were more likely to be taken than, in this age, we fear, it will be:—and yet his zeal, even with reſpect to ſo commendable a point as this, is very exceptionable, in that it ſeems not to be conducted according to knowledge; for he tells us, the late calamity, which befel Liſbon, was an immediate judgment from heaven, on the profligacy and impiety of the Portugueze. Nay, he goes ſo far as to aſſure his countrywomen, that,

——to loſs of piety we owe
Loſs of Minorca and Oſwego too.

We confeſs, our Author appears to us here a little extravagant; but if the public ſhould think him in the right, they may learn, from this ſagacious diſcovery, how much all our politicians have been out, and how ſtrangely the good people of old England have, all this while, been miſtaken in the cauſes of that ill-ſucceſs in the Mediterranean and America, about which they were, not long ago, ſo very clamorous; ſome attributing it to the want of courage and conduct in our commanders; ſome to the want of prudence and application in the miniſtry; and others to the want of common ſenſe and common honeſty in both. How ſatisfactory therefore muſt it be to find, after all theſe idle conjectures, that it was owing merely to the want of piety in the nation! ſince, by the ſame rule, it ſhould ſeem the nation is grown very *pious* of late; as our capture of Louisbourg, with our ſucceſs on the Ohio, and on the coaſt of Africa, may abundantly teſtify.

We think, however, Mr. Marriott caſts a very injurious imputation on his fair diſciples, by laying the fault at their door; which, however craftily he manages it, he actually does: for, if they *might* have prevented our impiety, and *did not*, we may certainly thank them for the conſequence: or, as in the elegant manner of our poet, (ſince a poet he will be) we might verſify,

Alas! eventually, to them we owe
The loſs of Port-mahon and Oſwe-go.

And that the ladies might have made us all pious, if they would, there will not remain a loop to hang a doubt on, if what he tells them, in the following lines, be actually true.

If you will never, on the vicious, ſmile,
There will not be a centaur in our iſle;
Tho' now the centaurs on religion tread,
Tho' trampled, ſoon again ſhe'll rear her head:

The

The Deiſts will their Bolingbroke forſake,
And earthquakes will no more our iſland ſhake;
Triumphant victory ſhall peace reſtore,
And France invaſions meditate no more.

We have heard of a lover's pretending to die by the frowns, and to revive at the ſmiles, of his miſtreſs; but to pretend that the converſion of infidels, that conqueſt, that earthquakes, and French invaſions, depend on the ſmiles of the fair, is certainly the *ne plus ultra* of gallantry. It is, indeed, the very concentrated quinteſſence of modern politeneſs; and we make no doubt, but the ladies, conſidering the inference already drawn from it, will return our Author's compliment with a very particular ſmile, adapted to the occaſion.

With reſpect to thoſe inferior arts, by which the fair ſex endeavour to diſplay their charms to advantage, Mr. Marriott ſays very little. He juſt hints to them, indeed, to throw away their waſhes, paſte, and paint; and, of all things, not to neglect their teeth; which indeed, they would be much to blame to neglect, if what our Author aſſures them be fact, *viz.* that

White teeth will make amends for each defect.

As for the reſt; having murdered a few lines, ſtolen from Mr. Whitehead's ſong for Ranelagh, he adds,

To dreſs the ſoul, be that my muſe's part!
There all her ſkill and force ſhe muſt exert.
The arts of beauty ſhe dares not reveal,
Nor the hid toilet's myſteries unvail;
A decent poet will not there intrude,
Leſt he be deem'd indelicate and rude.

Under the head of inſtructions concerning behaviour, our *decent poet* ſays,

In public places let no nymph appear,
Till ſhe has learnt a fit behaviour there.

This is almoſt as good counſel as the Iriſhman gave to his friend, whom he adviſed never to go into the water till he had learned to ſwim. But this is nothing of an abſurdity with Mr. Marriott, who tells us, of lord Bolingbroke's having charged Mr. Pope's ghoſt with theft; and of the probability that the inhabitants of ſome of the planets have diſcovered the longitude. *O lepidum caput!*

In his ſecond book Mr. Marriott comes to the married ladies, to whom he gives very good advice; inſtructing the wife to be neat, and ſilent; to avoid contradiction; and, in caſes of diſpute, or, as it ſhould ſeem, of a pitch'd battle,

To

To leave her huſband maſter of the field.

He proceeds next to give us ſome ſevere ſtrictures on the articles of *pin-money* and *curtain-lectures*. With reſpect to the former he declares,

Some lawyer damn'd, or ſome old beldam curſt,
The name of pin-money invented firſt.

As to the latter; after laying many ſtrict injunctions on the ladies to ſubmit, he tells a moſt horrible ſtory indeed, of his being almoſt frightened out of his wits, one night, by the noiſe of a hobgoblin, which proved a woman's tongue. Our readers will pleaſe to accept part of this ſtory, as a proof of our Author's poetical abilities, and of his being able to excite in us, at leaſt, *one* paſſion, though not that of *terror*.

Once I, thro' thin partition, chanc'd to hear
A curtain-lecture, with aſtoniſh'd ear;
It wak'd, and ſcar'd me, in the dead of night,
Ere I my ſenſes could recover quite;
It ſounded, like a ſpirit's plaintive voice,
So dire the ſound, ſo ſolemn was the noiſe;
Trembling I heard, nor dar'd to ope my eyes,
Leſt I might view a horrid ſpectre riſe;
Soon I perceiv'd, it was a woman's tongue,
Rehearſing, to her mate, each nuptial wrong;
Obdurate he, and ſtupid, as a dunce,
Heard unconcern'd, nor interrupted once.—

A very ſtupid dunce of a huſband, indeed! We cannot but admire alſo, with what peculiar propriety the charge of ſtupidity is brought againſt him, by the ſuperlative genius of our Author!

After many other matters of little moment, the ladies are adviſed to give ſuck to their children; being told the dangerous conſequence of putting them out, or employing a wet nurſe.

The venal nurſe's milk, ſome ſages ſay,
May her diſtempers to the child convey;
Thro' that juice alimental, they aver,
She may the vices of her mind transfer;
Thro' that conveyance if her *vice* can flow,
She may, by that, tranſmit her folly too.

Doubtleſs! if we ſubſcribe to the opinion of the *ſages*, as to the article of *vice*, we ſee nothing that ſhould hinder us from agreeing to that of our *poet* (in this caſe apparently a *ſage* too) as to that of *folly*. And here, perhaps, our readers will be curious to enquire, whether or not this Preceptor himſelf was ever put out to nurſe? but, in this particular, we cannot ſatisfy them.

From

From what has been ſaid, the reader will form a judgment of the merits of this work; and will think, perhaps, with us, upon the whole, that the Author does not deſerve of his patroneſs quite ſo ample a reward as that which Octavia beſtowed on the Mantuan Bard, when (as our *poet* happily expreſſes it)

With the dear name of her Marcellus ſtruck,
She bid him read no more, and cloſe the book.

Hence we take the hint alſo, and cloſe that of our Hillingdon * Bard; begging him moſt ſeriouſly, in compaſſion to ourſelves, to lay aſide all thoughts of printing *the ſportive verſes of his youth*, with which, *if this ſong pleaſes*, he threatens to entertain the public.

* The place of our Author's abode—near Uxbridge, if we miſtake not:

——I at Hillingdon, unknown to fame,
Strove by this ſong to gain a poet's name'— p. 276.

K-n-k

The Day of Judgment. A Poem, in two books. The ſecond edition, corrected and enlarged. By John Ogilvie, *A. M.* 8vo. 1 s. Keith.

IT is no ways ſurprizing, that many writers have employed their faculties in attempting to pourtray that grand and ultimate, however diſtant ſcene, which eternally intereſts all the deſcendants of Adam; which muſt, of conſequence, engage the frequent attention of the ſerious and rational; and will obtrude itſelf ſometimes on ſuch light and guilty minds, as would gladly decline the terrible conſideration of it. 'In the *antient poets*,' as the preſent ingenious one * obſerves, 'we may ſometimes meet with a few random thoughts, and undigeſted draughts of the *day of judgment*.' The † paſſage relating to the general conflagration, in Ovid, is trite and direct. Other European nations may well be ſuppoſed to have their writers on the ſubject, and our own has produced not a few. Were our abilities ſufficient, we conceive it is not our office, and are certain it is not our inclination, to aſſume a critical and deciſive eſtimation of

* Preface, p. viii.

† ——— in fatis reminiſcitur affore tempus,
Cum mare, cum telius, convexaque regia cœli
Ardeat, et mundi moles operoſa laboret.

their

their different merits: though we think ourſelves at liberty to declare, that, during our ſurvey of literature, we have not been ſo completely ſatisfied, upon the whole, with any former eſſay on the ſubject, as with the preſent: the plan of which ſeems to us the better for its being very obvious and ſimple, as the purpoſe of it required, and is briefly as follows.

The poet takes his principal materials from ſcripture, which muſt be more acceptable to us as Chriſtians, and more ſatisfactory to us as men; ſince the account of this great future cataſtrophè, as delivered in ſcripture, however deſcending to the notions and comprehenſion of men, is more ſublime and ſtriking, more complete and determinate, than any thing we meet with on this topic in prophane writers. Theſe materials then he very pathetically deſcribes and details, as ſucceſſively repreſented to him in a dream, in which a mighty ſeraph is his conductor and ſupport, through every ſcene of ſublime terror; and he concludes his preface, by ſaying, in defence of his ſcheme, —'If any one ſhould think, that a dream is no proper medium for illuſtrating the moſt awful, and to men, the moſt intereſting ſcene that can be imagined, I deſire him either to fix on a better, or peruſe (if he pleaſes) the fourth chapter of Job, where he will find the moſt important truths communicated to Eliphaz in a ſimilar form.' We conceive this will be thought a ſufficient precedent by the moſt competent readers of this poem, and haſten to gratify them with ſome of the many ſublime and uncommon beauties it preſents us.

After a brief invocation of the celeſtial muſe, with an elegant compliment to Dr. Young, who had ſoar'd before him on the ſame diſquiſition, he thus propoſes his grand tremendous ſubject.

I leave unheeded ev'ry mortal care,
The victor's pomp, and all the ſcenes of war:
A nobler aim invites my ſong to riſe:
No praiſe I ſing, but his who form'd the ſkies;
No ſcenes, but nature's burning vaults diſplay'd;
No pow'r, but that which wakes the ſleeping dead.
My theme how vaſt! The ſun's extinguiſh'd rays;
Ten thouſand ſtars in one devouring blaze;
That doom, the guilty wretch muſt dread to hear;
The laſt loud trump that ſtops the rolling ſphere;
The crouds that burſt from earth's diſſolving frame;
All heaven deſcending, and a world on flame.

This ſeems in truth the *os magna ſonaturum*; and here, as if aſtoniſhed at the immenſity and importance of his theme, and forgetting that he had already invoked the celeſtial muſe, he directly accoſts the incomprehenſible eſſence and origin of all perfection,

ſection, for his immediate aid, in a ſtrain of that humble, yet aſpiring piety, which beſt evinces the *mens divinior.*

O THOU, whoſe hands the bolted thunder form,
Whoſe wings the whirlwind, and whoſe breath the ſtorm:
Tremendous GOD! this wond'ring boſom raiſe,
And warm each thought that would attempt thy praiſe.
O! while I mount along th' etherial way,
To ſofter regions, and unclouded day,
Paſs the long tracts where darting lightnings glow,
Or trembling view the boiling deeps below;
Lead thro' the dubious maze, direct the whole,
Lend heav'nly aid to my tranſported ſoul,
Teach ev'ry nobler pow'r to guide my tongue,
And touch the heart, while thou inſpir'ſt the ſong.

After a poetical paraphraſe of midnight, when his dream is ſuppoſed to have commenced, he thus introduces his conducting and informing angel.

'Twas then, amid the ſilence of the night,
A graceful ſeraph ſtood before my ſight,
And blaz'd meridian day,—the rocking ground
Flam'd as he mov'd, and totter'd as he frown'd.

Though it is not improbable our Author thought here of the motion and attitude of Neptune, as deſcribed in the thirteenth book of the Iliad,

——— τρεμε δ' ὑρεα μακρα ϗ ὑλη
Ποσσιν ὑπ' ἀθανατοισι Ποσειδαωνος ιοντος.

yet as it is an obvious image, on ſuch an occaſion, and ſomething very like it may have not ſeldom occurred in other poets, it ſhould ſcarcely be conſidered as a plagiariſm here. No one imagines either David or Homer read the others writings; yet their images in deſcribing the motions of the true and of a fabulous God are ſimilar, though the pſalmiſt's deſcription certainly exceeds that in the immortal Iliad.

The ſeraph having declared the immediate approach of the final judgment, and the diſſolution of our ſyſtem, the poet, in his dream, ſoars with him above the earth, the different beauties of which are diſplayed, if not embelliſhed, in a moſt poetical and melodious detail. Among other objects, the bard ſeems particularly affected with the ruins of very grand and very remote antiquity, as they appear in the following beautiful lines.

Struck deep with woe, we mark'd the domes o'erthrown,
Where once the beauty bloom'd, the warrior ſhone;
We ſaw Palmyra's mould'ring tow'rs decay'd,
The looſe wall tott'ring o'er the trembling ſhade!

Or

Or fall'n Perſepolis that deſert lay!
Or Tadmor's fanes, where tygers prowl for prey!
Vain pomp of pow'r!—now in the throne of kings
Shrieks the 'lone owl, the raven ſhakes her wings.

The image, in the fourth line, of the *trembling ſhadow* of the ſhaking ruinous wall, is, for any thing we recollect at preſent, perfectly new; and becomes ſomething more than pictureſque, by the happily adapted movement of the verſe that deſcribes it; but the poet's memory ſeems to have deceived him with regard to Tadmor, which was the ancient name of Palmyra: though he mentions it as a diſtinct place.

Having ſurveyed the ocean, and the moſt delightful ſcenes of our globe, to all poſſible advantage, in the bright genial day which he ſuppoſes to uſher in the laſt, this harmonious viſionary thus naturally takes leave of it.

Then ſighing deep, diſtracted at the view,
" Adieu, I cry'd, ye bliſsful ſcenes adieu.
" That ſun muſt ceaſe to gild the flow'ry plain;
" The moon be loſt with all the ſtarry train;
" Plung'd in one fire, each mighty frame conſume,
" 'Tis God, th' Eternal God has ſeal'd their doom."

An inſtantaneous deep gloom, attended with lightning and thunder; a violent whirlwind, and unequalled earthquake follow this farewel ejulation. The darkneſs is ſoon diſſipated, but the havock augmented, by the riſing of a burning comet, flaſhing unuſual light.

Quick as the wind, the wing'd deſtruction came,
O'er all the void, and drew a length of flame;
Shap'd thro' the parting clouds its dreadful way,
And pour'd on earth intolerable day.
At once the cave its inmoſt void diſplays,
The waving foreſts catch the ſpreading blaze;
The earth no more its central fire contains,
It rag'd and ſwell'd reſiſtleſs o'er the plains.

The conflagration which enſues to theſe convulſions of nature, and this contact of the comet, afford Mr. Ogilvie room for a diſplay of his imagination, and deſcriptive powers; and ſuggeſt to his judgment many moral and affecting reflections on the fragility and emptineſs of the labours and purſuits of men: particularly when his beloved Albion is diſſolved to evaneſcence. The mighty angel in the Apocalypſe next appears, with a declaration, that *Time ſhall be no more*. He is deſcribed with exceſſive grandeur, according to the original; and his adjuration is nobly paraphraſed, though a number of other beauties oblige us to contract it greatly, as follows.

" By

" By him I ſwear" (he paus'd and bow'd the head)
Then rais'd aloft his flaming hand and ſaid—
" Thy reign, O man, and earth, thy days are o'er!
" I ſwear by him, that time ſhall be no more."
He ſpoke: (all nature groan'd a loud reply)
Then ſhook the ſun, and tore him from the ſky.

Our readers, who are acquainted with the text, will obſerve this great circumſtance to be an image of the poet's, inferring the ſtupendous power with which this angel was inveſted; and to this extraordinary abolition of the great luminary, the poet makes the reſurrection enſue: or, as he pictureſquely expreſſes it,

——————————— the teeming earth
Pour all at once her millions at a birth!

And here, to fill, or rather extend our imagination, as much as poſſible, which he often happily eſſays, he adds, within a page or two,

Stars, with their num'rous ſons, augment the throng,
Each world's majeſtic offspring tower'd along.

Though many have ſuppoſed the planets inhabited, this thought of their inhabitants being judged, with ours, is, for aught we can recollect, entirely this authors; who obſerves in a note, [ſeveral being annexed to the end of the work] that we have only one argument, viz, the want of ocular demonſtration, to prove that thoſe vaſt bodies, which are to periſh with the earth, are void of inhabitants and of cultivation; and as he had judiciouſly obſerved in his note on the comet, 'Probability in a ſubject of this kind is the utmoſt that can be expected.' —It is remarkable, that at the reſurrection, he ſuppoſes the human race revived in their compleateſt vigour and beauty, which may ſome way correſpond with the glorified body mentioned by St. Paul.

Here ſtood, improv'd in ſtrength, the graceful frame,
There flow'd the circling blood, a purer ſtream:
The beaming eye its dazzling light reſumes;
Soft on the lip the tinctur'd ruby blooms;
The beating pulſe a keener ardour warms,
And beauty triumphs in immortal charms.

Mr. Ogilvie has happily alluded to, or rather imitated, Mr. Addiſon's deſcription of the diſperſed atoms of our interred bodies, ſpringing from different ſituations and ſyſtems of matter, into their living connection and appearances, in his fine Latin poem on the picture of the reſurrection. It is certain, ſpeaking to the apprehenſion of mankind, that the ſcripture affirms, and the apoſtle's creed repeats, that the body ſhall riſe, from which may

be inferred our preſent bodies with their various organs; and if ſuch ſhall be eſſential to our future beatitude or miſery, this will be the caſe. But as St. Paul talks of a great and incorruptible change of our bodies, which is no where contradicted in ſcripture, it ſeems as though the future vehicle of the beatify'd human ſpirit, admitting it to be cloathed with one, will be ſuch, as no ways to encumber or reſtrain its divine faculties, or conſummate felicity: beſides, that ſome divines have affirmed, the reſurrection of the fleſh was not received in the church before the third century. But a purſuit of this conſideration would lead us into a very abſtract and metaphyſical conſideration of material identity, ſince it is not impoſſible, nor even inconceivable, that all matter might be originally, abſtracted from its conſtituting different ſubſtances, ſo homogeneous, as not to have the leaſt diſſimilarity or diverſity of parts, though human power can never reduce it to ſuch ſimplicity or ſameneſs. We are happily relieved, however, from a diſcuſſion to which we are ſo unequal, by applying a paſſage here, which our pious and judicious poet has introduced, on comparing the vigour and beauty of our revived and immortal forms, to our infirm and corruptible ones. This is alſo very morally philoſophical too, ſince it ſeems eſſential to reaſon, to be as exactly apprized of its termination, as of its capacity and power.

This clouded ſcene attempt not to explore;
Where reaſon ſinks, 'twere madneſs then to ſoar:
Heav'n that to each the juſt perfection brought,
Here bounds the flight of vain bewilder'd thought:
When fancy plays within its proper ſphere,
It ſmiles, and ſhows th' unſully'd object clear;
Whene'er from that the erring guide removes,
'Tis dark; all elſe but puzzles, not improves.

The remainder of the firſt book is employed in enumerating and diſtinguiſhing the inhabitants of the different quarters of the world, (though America ſeems omitted) and in many moral and humbling reflections on the occaſion. Mentioning them in the Aggregate, he ſays, in a rational ſpirit of liberty.

Rang'd on a field by lab'ring angels rear'd,
In dreadful length th' innum'rous throng appear'd:
Earth's nobleſt ſons, the mighty wretched things,
Call'd Heroes, Conſuls, Cæſars, Judges, Kings,
Now ſwell'd the crowd, promiſcuous and unknown,
The meaneſt ſlave from him who fill'd a throne:
Each tyrant now would bleſs the yawning tomb,
And pride ſtands ſhudd'ring at th' approaching doom.

Some reflections of the guardian angel's, on the emptineſs and evaneſcence of meer human grandeur, and on the eternal rewards of piety and virtue, entirely conclude the firſt book.

The

The ſecond, after a pious exordium, ſets out with deſcribing that ſolemn and ſignificant ſilence in heaven, mentioned in the Apocalypſe, and thus paraphraſed:

Now thro' the crowd in dark ſuſpenſe detain'd,
An awful, deep, portentous ſilence reign'd:
Pale conſcience low'ring works a ſtorm within,
Recalls the hours, and paints th' unguarded ſin;
Throws all the maſques of ſhudd'ring guilt aſide,
And bares the front of envy, rage, and pride.
Ev'n virtue ſigh'd—but Hope (an angel-dame)
O'er all her boſom pour'd celeſtial flame,
Diſpell'd the hov'ring miſt that veil'd her eyes,
And ſhow'd afar the bright immortal prize.

After a religious exhortation to perſeverance in goodneſs, our Author, in the ſentiments of ſcripture, thus propoſes the animating reward of it.

Then when th' Eternal bids the tempeſt ceaſe,
When drops the mould'ring duſt, and ſleeps in peace;
Then faith no more ſhall point th' uncertain prize,
Nor low'ring clouds obſcure the bright'ning ſkies,
Nor hopes warm wiſh with thrilling ardour glow, *Hope's*
Nor virtue languiſh in th' abodes of woe,
Nor care ſtray muſing thro' the wildring maze,
Nor heav'n rapt thought diſſolve in eager gaze;
But o'er the clime immortal beauty reigns,
Gay pleaſure ſports along th' aërial plains,
Each ſpring of joy celeſtial ſtrains improve,
And all th' impaſſion'd ſoul is loſt in love.

Though we are certain by *gay* pleaſure this worthy Author intended nothing incompatible with celeſtial purity and perfection; yet, as different ideas have been annexed to that epithet, we could have wiſhed it commuted in this place for the ſake of ſome readers: conſcious as we are ourſelves, that he meant by it that exquiſite and ſpiritual exhilaration, of which we can form but a deficient idea in our preſent ſtate.

Deſcanting on the extreme folly of the wicked, in a conduct that blindly ſuppoſes life equal to eternity, he has the following juſt reflection.

O blind to fate, who, with unguarded haſte,
Would fondly judge the future by the paſt!
Who once, (deluded with an airy name)
Flew ſmooth, tho' quick, o'er time's deceitful ſtream;
Who, when th' enchanting pleaſure roſe in view,
Thought, vainly thought, 'twould be immortal too.
Life! 'tis the glance of ſome uncertain ray,
A ſhadowy thing, that ſmiles, and glides away,

A clouded landſcape, an amuſing tale,
A fleeting thought, a momentary gale,
A dream, which ſcarce the waking ſoul retains,
And oft the rack, where virtue bleeds in chains.

The enſuing approach of the tremendous judge is ſublimely deſcribed in the language of ſcripture, and after many appoſite religious reflections, the ſcriptural ſentence of the damned, from Matthew xxv. is paraphraſed with ſuitable energy. In conſequence of this, and to induce his ſpecies to avoid ſuch unſpeakable horrors, a proper compendium of ſelf-examination, with a caution to eſtimate life and eternity juſtly, is introduced: ſubſequent to which, our ſublime ſinger, changing the clef, paraphraſes God's acceptation of the juſt; and having previouſly attempted, p. 46, v. 413 to 420, to give ſome idea of their beatitude, he thus judiciouſly corrects himſelf, immediately after the beatifying decree of Chriſt in his judicial ſtate.

Here pauſe:—no more by man can be expreſt,
Ye ſaints, ye wond'ring ſeraphs, tell the reſt!
As thro' the clouds ſome tow'ring eagle ſprings,
And flies like lightning on impetuous wings;
He views unmov'd the burning ſun diſplay'd;
The waving fire plays harmleſs round his head:
Quick as a thought of the aëreal mind,
To heav'n he mounts, and leaves the ſtars behind:
Thus rapt at once from our attending view,
Thro' the broad gates the riſing concourſe flew;
Till far remov'd, ſcarce to the diſtant ſight
The triumph glow'd, with fainter glories bright;
Aſcending ſtill, till it appear'd no more:
We look'd, and all the ſwimming ſcene was o'er.

This endleſs beatification commenced, the angel demands of his ward, whether ſome emanation of their rapture, ſome ardor and longing, had not accompanied his ſurvey of it? Then in the following extacy of devotion, which exalts all his ſplendor and beauty, he ſoars to join them himſelf, and thus finiſhes the dream and the poem.

Then (all his frame with heav'nly glories bright,
Each lovely feature glowing with delight)
He thus burſt out: "O! who thy name can praiſe!
"What angel's voice can tell thy wond'rous ways!
"Lo! on each lip the HALLELUJAH dies;
"We faint; an awful rev'rence fills the ſkies;
"All, humbly bending to almighty pow'r,
"In proſtrate ſilence tremble and adore!"
He ſaid:—and mounting to the realms of day,
Spread his refplendent wings, and ſoar'd away.

We

We may well leave theſe 150 verſes to characterize themſelves and a thouſand more, of which this poem conſiſts. The intention alſo fully ſpeaks for itſelf; as it is impoſſible to give any equally intereſting and pregnant counſel to men, in a ſhorter apothegm than this, Meditate on judgment—It is ſurprizing, nevertheleſs, that it ſhould be neceſſary, when we conſider the multitudes that are inceſſantly ſummoned to await the great trial, and the certainty of all their ſurvivors ſoon following them. This circumſtance of its univerſality has, doubtleſs, inclined our poet, to indulge himſelf in no metaphyſical ſpeculations on the ſubject, (which he might have done, from ſuppoſing the chriſtian account of it, to deſcend to the common perceptions, and humbleſt capacities of man) but to purſue the conduct of ſcripture, by diffuſing its plain ſenſe and language into verſe in rhyme, which will probably engage the attention of a greater number—But ſuppoſing ourſelves at liberty to point out what we think exceptionable, among ſo much excellence, it appears to lie in ſome of thoſe ſimilies, which, by comparing celeſtial objects and occurrences to terreſtrial ones, ſeem to depreſs the former, at leaſt as much as they illuſtrate them. This is not the caſe of the ſimile, p. 7. where the darkneſs, tempeſt, thunder, and earthquake, which make the dreadful prelude to the conflagration, are compared to the battle of the angels in Milton, wherein vaſt rocks and mountains are hurl'd at each other by the combatants: ſince this, if poſſible, rather heightens the tremendous phænomena compared to it. But when the conflagration, and total diſappearance of Britannia, is compared to the fall of ſome great oak, the latter object, and all that can occur to it, is extremely diminutive in reſpect of Britain, its exploſion and diſappearance--When the ſplendour of the angel, who announces the death of time, and diſſolution of our ſyſtem, and who is deſcribed with ſublime magnificence, p. 14, is compared to the reflection of the ſun-beams from poliſhed ſteel, however keen and vivid this may be, it is far from increaſing the ſplendid idea of the object it is referred to. But when Chriſt is compared, previous to his acceptance of the juſt, to ſome triumphant hero returned from conqueſt, the compariſon is ineffably depreciating; and indeed to what, within the compaſs of human knowlege or imagination, could he be juſtly compared! We are ſenſible, nevertheleſs, that, as a poet, Mr. Ogilvie may plead Virgil's—*Sic parvis componere magna ſolebam:* but we muſt diſtinguiſh here, that Virgil ſays, he uſed to think Rome like Mantua, a large city like a ſmaller, &c. Neither are we ignorant, that ſome reſembling circumſtance in the ſubjects compared, has been thought ſufficient, and ſometimes even preferable to a cloſer one. But what may prove a better apology, is the Author's being only ſeventeen years of age, as the preface informs

us, when this excellent poem was wrote: as at this term the imagination being very ſportive and exuberant, if not ſomewhat turgid, is apt to indulge itſelf in ſuch excurſions as a maturer judgment would reſtrain. Accordingly we find, in this ſecond and correct edition (having never ſeen the firſt) the Αποσιωπησις, or figure of ſuppreſſion, very judiciouſly introduced on this ſubject, which gives ſo much room for it, in more places than one. Beſides, Mr. Ogilvie deſcribes ſo pleaſingly, and amplifies ſo well, in all that admits of amplification, that he needs ſimiles the leſs for illuſtration. Perhaps, after all, ſome peculiar conceſſions may be allowed in divine poetry, and on a ſcriptural ſubject, from ſome ſimilies occurring in ſcripture, ſuch as that of the ſun being compared to a bridegroom, &c. To conclude, we would not be ſuppoſed here to have any objection to the poetry or diction of thoſe compariſons in the poem, which are generally beautiful in themſelves: their ſeeming depreſſion of ſomething beyond human compariſon, is all we except to; and even this we chearfully ſubmit to the conſideration of our Readers of poetical taſte, and of this ingenious Author, among the reſt.

K

Diſſertations on the Prophecies which have been remarkably fulfilled, and at this time are fulfilling in the world. By Thomas Newton, *D. D. Chaplain in ordinary to his Majeſty, and to her Royal Highneſs the Princeſs Dowager of Wales. Vol.* II, *and* III. 8vo. 10s. Tonſon.

IN our Review for January 1755, we gave an account of the firſt volume of this work, and ſhall therefore only ſay, by way of introduction, at preſent, that the Doctor has given as undoubted proofs of his learning, candor, and judgment, in his ſecond and laſt volumes, as he did in his firſt. He appears, indeed, through the whole of his performance, to be well acquainted with his ſubject; carefully to have ſtudied the beſt Writers upon it, both antient and modern; and to be poſſeſſed of every qualification neceſſary, for acquitting himſelf with honour in ſo difficult an undertaking.

Having in his firſt volume deduced his work to, and explained ſome parts of, the prophecies of Daniel, before he proceeds to the explication of other parts, he conſiders the principal objections which have been made to the genuineneſs of the book of Daniel. There is all the external evidence, he tells us, of its genuineneſs and authenticity, that can well be had or deſired in a caſe of this nature; not only the teſtimony of the whole

whole Jewiſh church and nation, who have conſtantly received it as canonical, but of Joſephus particularly, who commends Daniel as the greateſt of prophets; of the Jewiſh Targums and Talmuds, which frequently cite and appeal to his authority; of St. Paul and St. John, who have copied many of his prophecies; of our Saviour himſelf, who cites his words, and ſtiles him *Daniel the Prophet*; of antient hiſtorians, who relate many of the ſame tranſactions; of the mother of the ſeven ſons, and of the father of the Maccabees, who both recommend the example of Daniel to their ſons; of old Eleazar in Egypt, who praying for the Jews then ſuffering under the perſecution of Ptolemy Philopater, mentions the deliverance of Daniel out of the lion's den, and of the three men out of the fiery furnace; of the Jewiſh high-prieſt, who ſhewed Daniel's prophecies to Alexander the Great, while he was at Jeruſalem; and finally, of Ezekiel, a contemporary Writer, who greatly extols his *piety* and *wiſdom*. Nor is the internal leſs powerful and convincing, we are told, than the external evidence; for the language, the ſtile, the manner of writing, and all other internal marks and characters, are perfectly agreeable to that age; and Daniel appears plainly and undeniably to have been a prophet by the exact accompliſhment of his prophecies, as well thoſe which have already been fulfilled, as thoſe which are now fulfilling in the world.

Having thus endeavoured to eſtabliſh the genuineneſs and authenticity of the book of Daniel, he proceeds to conſider the viſion of the Ram and He-goat, and the prophecy of the things *noted in the Scripture of truth*; but an abſtract of what he has advanced on this part of his ſubject, were it poſſible for us to give a clear one within the limits to which we are confined, would afford but little entertainment to the generality of our Readers. There is, indeed, much obſcurity and difficulty in ſeveral parts of the ſubject, and commentators have purſued ſo many different paths, that it is not always eaſy, even for a diſcerning Reader, to know whom it is beſt and ſafeſt to follow. In regard to this part of the work, therefore, we ſhall only obſerve in general, that the learned Doctor ſeems to have carefully conſulted Greek and Roman, Jewiſh and Chriſtian Authors; and, with great judgment, to have collected ſomething from all, toward explaining and illuſtrating the great variety of particulars contained in the prophecies under his preſent conſideration.

From the prophecies of Daniel, he proceeds to thoſe of our Saviour, relating to the deſtruction of Jeruſalem: and here he ſets out with obſerving, that the Jewiſh church, conſiſting only of a ſingle nation, and living under a theocracy, or the

immediate government of God, experienced continual interpoſitions of a particular Providence in its favour and protection, and was from time to time inſtructed by prophets raiſed up, and ſent one after another, as occaſions required. But the Chriſtian church, he ſays, being deſigned to comprehend the whole world, was like the world at firſt erected by miracle, and, like the world too, is ſince governed by a general providence, by eſtabliſhed laws, and the mediation of ſecond cauſes. This difference in the nature and conſtitution of the two churches, is the reaſon, we are told, why prophecies and miracles, and other extraordinary powers, which were continued ſo long, and repeated ſo frequently, in the Jewiſh church, were in the Chriſtian church confined to the firſt ages, and limited chiefly to the perſons of our bleſſed Saviour, his diſciples, and their companions.

Our Saviour, as he was the great ſubject of prophecy, ſo he was an illuſtrious prophet himſelf; as he excelled in all other ſpiritual gifts and graces, ſo he was eminent in this alſo; and gave ample proofs of his divine commiſſion by his prophecies as well as by his miracles. He foretold not only his own paſſion, death, and reſurrection, but alſo the manner and circumſtances of them; he foretold that his apoſtles ſhould be enabled, of plain fiſhers, to become fiſhers of men; that they ſhould be endued with power from on high, to ſpeak with new tongues, and to work miracles; that they ſhould go forth into all nations, and publiſh the glad tidings of the goſpel unto the uttermoſt parts of the earth. He foretold the perſecutions and ſufferings which his diſciples ſhould undergo, and particularly by what manner of death Peter, in his old age, ſhould glorify God, and that John ſhould ſurvive till after the deſtruction of Jeruſalem. He foretold the rejection of the Jews, and the calling of the Gentiles; that the kingdom of Heaven ſhould be taken away from the former, and be given to the latter, who ſhould bring forth the fruits thereof; that the number of his diſciples, from ſmall beginnings, ſhould increaſe wonderfully, as a little ſeed groweth into a tree, and a little leaven leaveneth the whole lump; that his church ſhould be ſo founded on a rock, that it ſhould ſtand for ever, and all the powers of Hell ſhould not prevail againſt it. Theſe things were moſt of them contrary to all human appearances, and impoſſible to be foreſeen by human prudence, or effected by human power; and he muſt be thoroughly acquainted with the hearts of men, and with the direction and diſpoſition of future events, who could foretell them with ſuch certainty and exactneſs: and ſome of them are actually accompliſhing in the world at this preſent time.

But none of our Saviour's prophecies, the Doctor obſerves, are more remarkable than thoſe relating to the deſtruction of Jeru-

Jeruſalem; theſe he conſiders as they are expreſſed in the twenty-fourth chapter of St. Matthew, taking in alſo what is ſuperadded by the other evangeliſts, upon parallel occaſions. A particular account of what he has ſaid will not be expected from us; we ſhall therefore content ourſelves with laying before our Readers what the Doctor has advanced towards the cloſe of his diſſertations on this part of his ſubject, and leave them to their own reflections upon it.

'When we firſt entered,' ſays he, 'on an explanation of our Saviour's prophecies, relating to the deſtruction of Jeruſalem, compriſed chiefly in this twenty-fourth chapter of St. Matthew, it was obſerved, that the diſciples in their queſtion propoſe two things to our Saviour, firſt when ſhould be the *time* of his coming, or the deſtruction of Jeruſalem, and ſecondly, what ſhould be the *ſigns* of it, (ver. 3.) *Tell us when ſhall theſe things be, and what ſhall be the ſign of thy coming, and of the concluſion of the age.* The latter part of the queſtion our Saviour anſwered firſt, and treateth at large of the *ſigns* of the deſtruction of Jeruſalem from the fourth verſe of the chapter, to the 31ſt incluſive. He toucheth upon the moſt material paſſages and accidents, not only of thoſe which were to forerun this great event, but likewiſe of thoſe which were to attend, and immediately to follow upon it: and having thus anſwered the latter part of the queſtion, he proceeds now, in verſe thirty-ſecond, to anſwer the former part of the queſtion, as to the *time* of his coming, and the deſtruction of Jeruſalem.

'He begins with obſerving, that the ſigns which he had given would be as certain an indication of the time of his coming, as the fig-tree's putting forth its leaves is of the approach of ſummer; (ver. 32, 33.) *Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that ſummer is nigh: ſo likewiſe ye, when ye ſhall ſee all theſe things, know that it is near*, or he is near, *even at the doors.* He proceeds to declare, that the time of his coming was at no very great diſtance; and to ſhew that he hath been ſpeaking all this while of the deſtruction of Jeruſalem, he affirms with his uſual affirmation, (ver. 34.) *Verily I ſay unto you, This generation ſhall not paſs, till all theſe things be fulfilled.* It is to me a wonder how any man can refer part of the foregoing diſcourſe to the deſtruction of Jeruſalem, and part to the end of the world, or any other diſtant event, when it is ſaid ſo poſitively here in the concluſion, *All theſe things ſhall be fulfilled in this generation.* It ſeemeth as if our Saviour had been aware of ſome ſuch miſapplication of his words, by adding yet greater force and emphaſis to his affirmation, (ver. 35.) *Heaven and earth ſhall paſs away, but my words ſhall not paſs away.* It is a common figure of

of ſpeech in the oriental languages, to ſay of two things, that the one ſhall be, and the other ſhall not be, when the meaning is only, that the one ſhall happen ſooner, or more eaſily than the other. As in this inſtance of our Saviour, *Heaven and earth ſhall paſs away, but my words ſhall not paſs away*, the meaning is, Heaven and earth ſhall ſooner, or more eaſily, paſs away, than my words ſhall paſs away; the frame of the univerſe ſhall ſooner or more eaſily be diſſolved, than my words ſhall not be fulfilled: And thus it is expreſſed by St. Luke upon a like occaſion, (xvi. 17.) *It is eaſier for heaven and earth to paſs, than one tittle of the law to fail.*

In another place, he ſays, (Matt. xvi. 28.) *There are ſome ſtanding here, who ſhall not taſte of death, till they ſee the ſon of man coming in his kingdom:* intimating, that it would not ſucceed immediately, and yet not at ſuch a diſtance of time, but that ſome then living ſhould be ſpectators of the calamities coming upon the nation. In like manner he ſays to the women, who bewailed and lamented him as he was going to be crucified, (Luke xxiii. 28.) *Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children:* which ſufficiently implied, that the days of diſtreſs and miſery were coming, and would fall on them and their children. But at that time there was not any appearance of ſuch immediate ruin. The wiſeſt politician could not have inferred it from the then preſent ſtate of affairs. Nothing leſs than Divine preſcience could have certainly foreſeen and foretold it.

But ſtill the exact time of this judgment was unknown to all creatures, (ver. 36.) *But of that day and hour knoweth no man, no not the angels of Heaven, but my father only.* The word ὥρα is of larger ſignification than *hour*; and beſides it ſeemeth ſomewhat improper to ſay, *of that day and hour knoweth no man*; for if the *day* was not known, certainly the *hour* was not, and it was ſuperfluous to make ſuch an addition. I conceive, therefore that the paſſage ſhould be rendered, not *of that day and* hour *knoweth no man*, but *of that day and* ſeaſon *knoweth no man*, as the word is frequently uſed in the beſt Authors, both ſacred and prophane. It is true our Saviour declares, *all theſe things ſhall be fulfilled in this generation*; it is true, the prophet Daniel hath given ſome intimation of the time in his famous prophecy of the ſeventy weeks: but though this great revolution was to happen in that generation; though it was to happen towards the concluſion of ſeventy weeks, or 490 years, to be computed from a certain date that is not eaſy to be fixed; yet the particular *day*, the particular *ſeaſon*, in which it was to happen, might yet remain a ſecret to men and angels: and our Saviour had before (ver. 20) adviſed his diſciples to pray, that their

flight

flight be not in the winter, neither on the ſabbath-day. The *day* not being known, they might pray that their flight be not on the *ſabbath-day*; the *ſeaſon* not being known, they might pray that their flight be not in the *winter*. As it was in the days of Noah, ſaith our Saviour, (ver. 37, 38, 39,) ſo ſhall it be now. As then, they were eating and drinking, marrying and giving in marriage, till they were ſurprized by the flood, notwithſtanding the frequent warnings and admonitions of that preacher of righteouſneſs: ſo now, they ſhall be engaged in the buſineſs and pleaſures of the world, little expecting, little thinking, of this univerſal ruin, till it come upon them, notwithſtanding the expreſs predictions and declarations of Chriſt and his apoſtles. *Then ſhall two be in the field, the one ſhall be taken, and the other left: Two women ſhall be grinding at the mill, the one ſhall be taken, and the other left.* (ver. 40, 41.) That is, Providence will then make a diſtinction between ſuch, as are not at all diſtinguiſhed now. Some ſhall be reſcued from the deſtruction of Jeruſalem, like Lot out of the burning of Sodom; while others, no ways perhaps different in outward circumſtances, ſhall be left to periſh in it.

[c] The matter is carried ſomewhat farther in the parallel place of St. Mark; and it is ſaid not only, that the angels were excluded from the knowlege of the particular time, but that the Son himſelf alſo was ignorant of it. The thirteenth chapter of that evangeliſt anſwers to the twenty-fourth of St. Matthew. Our Saviour treateth there of the ſigns and circumſtances of his coming, and the deſtruction of Jeruſalem, from the fifth to the twenty-ſeventh verſe incluſive; and then, at verſe 28, he proceeds to treat of the time of his coming, and the deſtruction of Jeruſalem. The text in St. Matthew is, *Of that day and ſeaſon knoweth no man, no not the angels of Heaven, but my Father only.* The text in St. Mark is, *Of that day and ſeaſon knoweth no man, no not the angels which are in Heaven, neither the Son, but the Father.* It is true, the words οὐδὲ ὁ υἱος, *neither the Son*, were omitted in ſome copies of St. Mark, as they are inſerted in ſome copies of St. Matthew: but there is no ſufficient authority for the omiſſion in St. Mark, any more than for the inſertion in St. Matthew. Eraſmus and ſome of the moderns are of opinion, that the words were omitted in the text of St. Matthew, leſt they ſhould afford a handle to the Arians for proving the Son to be inferior to the Father: but it was to little purpoſe to eraſe them out of St. Matthew, and to leave them ſtanding in St. Mark. On the contrary, St. Ambroſe and ſome of the antients aſſert, that they were inſerted in the text of St. Mark by the Arians: but there is as little foundation or preſence for this aſſertion, as there is for the other. It is much more

more probable, that they were omitted in ſome copies of St. Mark by ſome indiſcreet orthodox, who thought them to bear too hard upon our Saviour's divinity. For all the moſt antient copies and tranſlations extant retain them; the moſt antient fathers quote them, and comment upon them: and certainly it is eaſier for words to be omitted in a copy, ſo as that the omiſſion ſhould not generally prevail afterwards, than it is for words to be inſerted in a copy, ſo as that the inſertion ſhould generally prevail afterwards. Admit the words therefore as the genuine words of St. Mark we muſt, and we may, without any prejudice to our Saviour's divinity. For Chriſt may be conſidered in two reſpects, in his human and in his divine nature; and what is ſaid with regard only to the former, doth not at all affect the latter. As he was the great teacher and revealer of his Father's will, he might know more than the angels, and yet he might not know all things. It is ſaid in St. Luke, (ii. 52.) that *Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.* He *increaſed in wiſdom*, and conſequently in his human nature he was not omniſcient. In his human nature he was the *ſon* of David; in his divine nature he was the *lord* of David. In his human nature he was upon earth; in his divine nature he was *in heaven* (John iii. 13.) even while upon earth. In like manner it may be ſaid, that though as God he might know all things, yet he might be ignorant of ſome things as man. And of this particular the Meſſiah might be ignorant, becauſe it was no part of his office or commiſſion to reveal it. *It is not for you to know the times or the ſeaſons, which the Father hath put in his own power*, as our Saviour ſaid (Acts i. 7.) when a like queſtion was propoſed to him. It might be proper for the diſciples, and for the Jews too by their means, to know the ſigns and circumſtances of our Saviour's coming and the deſtruction of Jeruſalem; but upon many accounts it might be unfit for them both, to know the preciſe time.

'Hitherto we have explained this twenty-fourth chapter of St. Matthew, as relating to the deſtruction of Jeruſalem, and without doubt, as relating to the deſtruction of Jeruſalem, it is primarily to be underſtood. But though it is to be underſtood of this primarily, yet it is not to be underſtood of this only; for there is no queſtion that our Saviour had a farther view and meaning in it. It is uſual with the prophets to frame and expreſs their prophecies ſo, as that they ſhall comprehend more than one event, and have their ſeveral periods of completion. This every one muſt have obſerved, who hath been ever ſo little converſant in the writings of the antient prophets: and this I conceive to be the caſe here, and the deſtruction of Jeruſalem to be typical of the end of the world. The deſtruction of a great city is a lively type and image of the end of the world; and we may ob-

obſerve that our Saviour no ſooner begins to ſpeak of the deſtruction of Jeruſalem, than his figures are raiſed, his language is ſwelled, and he expreſſes himſelf in ſuch terms, as in a lower ſenſe, indeed, are applicable to the deſtruction of Jeruſalem, but deſcribe ſomething higher in their proper and genuine ſignification. *The ſun ſhall be darkened, the moon ſhall not give her light, the ſtars ſhall fall from Heaven, the powers of the Heavens ſhall be ſhaken, the ſon of man ſhall come in the clouds of Heaven with power and great glory, and he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of Heaven to the other.* Theſe paſſages in a figurative ſenſe, as we have ſeen, may be underſtood of the deſtruction of Jeruſalem, but in their literal ſenſe can be meant only of the end of the world. In like manner that text, *Of that day and ſeaſon knoweth no man, no not the angels of Heaven, but my Father only*; the conſiſtence and connection of the diſcourſe oblige us to underſtand it as ſpoken of the time of the deſtruction of Jeruſalem; but in a higher ſenſe it may be true alſo, of the time of the end of the world, and the general judgment. All the ſubſequent diſcourſe too, we may obſerve, doth not relate ſo properly to the deſtruction of Jeruſalem, as to the end of the world, and the general judgment. Our Saviour loſeth ſight, as it were, of his former ſubject, and adapts his diſcourſe more to the latter. And the end of the Jewiſh ſtate was in a manner the end of the world to many of the Jews.

'The remaining part of the chapter is ſo clear and eaſy, as to need no comment or explanation.'

The Doctor now proceeds to the conſideration of St. Paul's Prophecy of the Man of Sin, and introduces his diſſertation upon it with obſerving, that St. Paul's and St. John's predictions are in a manner the copies of Daniel's originals, with ſome improvements and additions. The ſame times, the ſame perſons, he ſays, and the ſame events are deſcribed by St. Paul and St. John, as well as by Daniel; and it might therefore with reaſon be expected, that there ſhould be ſome ſimilitude and reſemblance in the principal features and characters.

St. Paul has left in writing, beſides others, two moſt memorable prophecies, both relating to the ſame ſubject, the one concerning the Man of Sin, the other concerning the Apoſtacy of the latter Times; the former contained in the ſecond epiſtle to the Theſſalonians, and the latter in the firſt epiſtle to Timothy. The prophecy concerning the Man of Sin having been delivered firſt in time, our Author conſiders it firſt in order; and for the fuller manifeſtation of the truth and exactneſs of the prediction,

diction, he firſt inveſtigates the genuine ſenſe and meanin
the paſſage; then ſhews how it has been miſtaken and mi
plied by ſome famous commentators; and laſtly, endeavour
vindicate and eſtabliſh what he conceives to be the only true
legitimate application.

The apoſtle introduces the ſubject thus, (2 Theſſ. ii. 1,
Now we beſeech you, brethren, by the coming of our Lord J
Chriſt, &c. The prepoſition; which is tranſlated *by*, we
told, ought rather to have been tranſlated *concerning*, as it ſig
fies in other places of ſcripture, and in other authors both Gr
and Latin. For the apoſtle does not beſeech them by the co
ing of Chriſt, but the coming of Chriſt is the ſubject of wh
he is treating; and it is in relation to this ſubject, that he de
them not to be diſturbed or affrighted, neither by revelati
nor by meſſage, nor by letter, as from him, as if the da
Chriſt's coming was at hand. The phraſes of *the coming*
Chriſt and *the day of Chriſt* may be underſtood, 'tis ſaid, ei
figuratively of his coming in judgment upon the Jews, or l
rally of his coming in glory to judge the world. They may
ſometimes uſed in the former ſenſe, but they are more gener
employed in the latter, by the writers of the New Teſtame
and the latter, our Author ſays, is the proper ſignification
this place.

It was a point of great importance for the Theſſalonians
to be miſtaken in this particular; becauſe if they were taugh
believe that the coming of Chriſt was at hand, and he ſhc
not come according to their expectation, they might be ſt
gered in their faith, and finding part of their Creed to be fa
might be haſty enough to conclude that the whole was ſo. T
apoſtle therefore cautions them, in the ſtrongeſt manner, aga
this deluſion; and aſſures them, that other memorable ev
will take place before the coming of our Lord. *Let no*
(ver. 3. and 4.) *deceive you by any means: for that day ſhall*
come, except there come a falling away firſt, and that man of
be revealed, the ſon of perdition; who oppoſeth and exalteth hin
above all that is called God, or that is worſhipped; ſo that h
God ſitteth in the temple of God, ſhewing himſelf that he is G
The apoſtaſy here deſcribed, our Author ſays, is plainly no
a civil, but of a religious nature; not a revolt from the gove
ment, but a defection from the true religion and worſhip.

If the notion of *the man of ſin* be derived from any anti
prophet, it muſt be derived, we are told, from Daniel, w
has deſcribed the like arrogant and tyrannical power: (vii. 2
He ſhall ſpeak great words againſt the Moſt High, &c. A
again, (xi. 36.) *The king ſhall do according to his will, and*

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ſhall exalt himſelf, and magnify himſelf above every God, and ſhall ſpeak marvellous things againſt the God of gods. Any man may be ſatisfied, the Doctor thinks, that St. Paul alluded to this deſcription by Daniel, becauſe he has not only borrowed the ideas, but has even adopted ſome of the phraſes and expreſſions. *The man of ſin* may ſignify either a ſingle man, or a ſucceſſion of men. A ſucceſſion of men being meant in Daniel, it is probable, that the ſame was intended here alſo. It is the more probable, becauſe a ſingle man appears hardly ſufficient for the work here aſſigned; and it is agreeable to the phraſeology of ſcripture, and eſpecially to that of the prophets, to ſpeak of a body or number of men under the character of one.

By *the temple of God*, 'tis ſaid, the apoſtle could not well mean the temple at Jeruſalem, becauſe, that he knew very well would be totally deſtroyed within a few years. Under the goſpel diſpenſation *the temple of God* is the church of Chriſt: and and the man of ſin's *ſitting* implies his ruling and preſiding there, and *ſitting there as God* implies his claiming divine authority in things ſpiritual as well as temporal, and *ſhewing himſelf that he is God* implies his doing it with great pride and pomp, with great parade and oſtentation.

Having thus endeavoured to inveſtigate the genuine ſenſe and meaning of the paſſage, our Author proceeds to ſhew that it has been ſtrangely miſtaken and miſapplied by ſome famous commentators. *The man of ſin*, according to Grotius, was the Roman emperor Caligula, who did not at firſt diſcover his wicked diſpoſition. He vainly preferred himſelf before all the gods of the nations, even before Jupiter Olympius and Capitolinus; and ordered his ſtatue to be ſet up in the temple at Jeruſalem. Dr. Hammond applies the prophecy to Simon Magus and the Gnoſtics; Le Clerc ſuppoſes that the *apoſtacy* was the great revolt of the Jews from the Romans, that the *man of ſin* was the rebellious Jews, and eſpecially their famous leader Simon, not Magus, but the ſon of Gioras. Dr. Whitby, by the *apoſtacy*, underſtands the revolt of the Jews from the Roman empire, or from the faith; and the late profeſſor Wetſtein, by the *man of ſin*, and the *wicked one*, underſtands Titus, or the Flavian family.

After making ſome general curſory reflections on theſe ſeveral explications, the doctor proceeds thus.—'The detection of falſhood is the next ſtep towards the diſcovery of truth: and having ſeen how this paſſage hath been miſtaken and miſapplied by ſome famous commentators, we may be the better enabled to vindicate and eſtabliſh what we conceive to be the only true and legitimate application. The Theſſalonians, from ſome expreſſions in the former epiſtle, were alarmed as if the end of the

world was at hand, and Chriſt was coming to judgment. The apoſtle, to correct their miſtakes and diſſipate their fears, aſſures them, that the coming of Chriſt will not be yet awhile; there will be firſt a great apoſtaſy or defection of Chriſtians from the true faith and worſhip. This apoſtaſy all the concurrent marks and characters will juſtify us in charging upon the church of Rome. The apoſtle mentions this apoſtaſy in another place, (1 Tim. IV. 1, &c.) and ſpecifies ſome articles, as *doctrines of demons, forbidding to marry, and commanding to abſtain from meats*, which will warrant the ſame concluſion. The true Chriſtian worſhip is the worſhip of *the one only God* thro' *the one only mediator between God and men, the man Chriſt Jeſus:* and from this worſhip the church of Rome hath notoriouſly departed by ſubſtituting other mediators, and invocating and adoring ſaints and angels. Nothing is apoſtaſy, if idolatry be not; and the ſame kind of idolatry is practiſed in the church of Rome, that the prophets and inſpired writers arraign and condemn as apoſtaſy and rebellion in the Jewiſh church. The Jews never totally rejected the true God, but only worſhipped him thro' the medium of ſome image, or in conjunction with ſome other beings: and are not the members of the church of Rome guilty of the ſame idolatry and apoſtaſy in the worſhip of images, in the adoration of the hoſt, in the invocation of angels and ſaints, and in the oblation of prayers and praiſes to the virgin Mary, as much or more than to God bleſſed for ever? This is the grand corruption of the Chriſtian church, this is *the apoſtaſy* as it is emphatically called, and deſerves to be called, *the apoſtaſy* that the apoſtle had warned the Theſſalonians of before, *the apoſtaſy* that had alſo been foretold by the prophet Daniel.

'If the apoſtaſy be rightly charged upon the church of Rome, it follows of conſequence that *the man of ſin* is the pope, not meaning this or that pope in particular, but the pope in general, as the chief head and ſupporter of this apoſtaſy. The apoſtaſy produces him, and he again promotes the apoſtaſy. He is properly *the man of ſin*, not only on account of the ſcandalous lives of many popes, but by reaſon of their more ſcandalous doctrines and principles, diſpenſing with the moſt neceſſary duties, and granting or rather ſelling pardons and indulgencies to the moſt abominable crimes. Or if by *ſin* be meant idolatry particularly as in the Old Teſtament, it is evident to all how he hath corrupted the worſhip of God, and perverted it from *ſpirit and truth* to ſuperſtition and idolatry of the groſſeſt kind. He alſo, like the falſe apoſtle Judas, is *the ſon of perdition*, whether actively as being the cauſe and occaſion of deſtruction to others, or paſſively as being deſtined and devoted to deſtruction himſelf. *He oppoſeth*; he is the great adverſary to God and man, excommunicating

municating and anathematizing, perſecuting and deſtroying by croiſadoes and inquiſitions, by maſſacres and horrid executions, thoſe ſincere Chriſtians, who prefer the word of God to all the authority of men. The Heathen emperor of Rome may have ſlain his thouſands of innocent Chriſtians, but the Chriſtian biſhop of Rome hath ſlain his ten thouſands. There is ſcarce any country, that hath not at one time or other been made the ſtage of theſe bloody tragedies; ſcarce any age, that hath not in one place or other ſeen them acted. *He exalteth himſelf above all that is called God or that is worſhipped*; not only above inferior magiſtrates, but likewiſe above biſhops and primates, exerting an abſolute juriſdiction and uncontrolled ſupremacy over all; nor only above biſhops and primates, but likewiſe above kings and emperors, depoſing ſome, and advancing others, obliging them to proſtrate themſelves before him, to kiſs his toe, to hold his ſtirrup, to wait bare-footed at his gate, treading even upon the neck, and kicking off the imperial crown with his foot; nor only above kings and emperors, but likewiſe above Chriſt and God himſelf, *making the word of God of none effect by his traditions, forbidding* what God hath commanded, as *marriage*, communion in both kinds, the uſe of the ſcriptures in the vulgar tongue, and the like, and alſo commanding or allowing what God hath forbidden, as idolatry, perſecution, works of ſupererogation, and various other inſtances. *So that he as God ſitteth in the temple of God, ſhowing himſelf that he is God.* He is therefore in profeſſion a Chriſtian, and a Chriſtian biſhop. His *ſitting in the temple of God* plainly implies his having his ſeat or cathedral in the chriſtian church: and he ſitteth there *as God*, eſpecially at his inauguration, when he ſitteth upon the high altar in St. Peter's church, and maketh the table of the Lord his footſtool, and in that poſition receiveth adoration. At all times he exerciſeth divine authority in the church, *ſhowing himſelf that he is God*, affecting divine titles and attributes as holineſs and infallibility, aſſuming divine powers and prerogatives in condemning and abſolving men, in retaining and forgiving ſins, in aſſerting his decrees to be of the ſame or greater authority than the word of God, and commanding them to be received under the penalty of the ſame or greater damnation. Like another Salmoneus he is proud to imitate the ſtate and thunder of the Almighty; and is ſtiled, and pleaſed to be ſtiled, 'Our Lord God the pope; 'another God upon earth; king of kings, and lord of lords. 'The ſame is the dominion of God and the pope. To believe 'that our Lord God the pope might not decree, as he decreed, 'it were a matter of hereſy. The power of the pope is greater 'than all created power, and extends itſelf to things celeſtial, 'terreſtrial, and infernal. The pope doeth whatſoever he liſteth, even things unlawful, and is more than God.' Such

blaſphemies are not only allowed, but are even approved, encouraged, rewarded in the writers of the church of Rome; and they are not only the extravagances of private writers, but are the language even of public decretals and acts of councils. So that the pope is evidently the God upon earth: at leaſt there is no one like him, who *exalteth himſelf above every God*; no one like him, *who ſitteth as God in the temple of God, ſhowing himſelf that he is God.*

The ſubject of the laſt diſſertation in the ſecond volume, is St. Paul's *prophecy of the apoſtaſy of the latter times.* This apoſtaſy the apoſtle deſcribes in his firſt epiſtle to Timothy, chap. iv. v. 1, 2, 3. *Now the Spirit ſpeaketh expreſly*, &c. which paſſage our Author thinks may be better tranſlated thus: *But the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall apoſtatize from the faith, giving heed to erroneous ſpirits, and doctrines concerning demons, through the hypocriſy of liars, having their conſcience ſeared with a hot iron, forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.* The true interpretation and exact completion of this prophecy he now endeavours to ſhew; but as he acknowledges that what he has offered, in the courſe of this diſſertation, differs in nothing, but the dreſs and clothing, from what Mr. Mede has advanced upon the ſubject, we ſhall take up no time in giving an account of this part of the doctor's work.

In regard to the laſt volume we ſhall ſay but little. The ſubject of it is the *Revelation of St. John*; a book, which, we are not aſhamed to declare, we do not underſtand. We are far, however, from thinking with Dr. South, that this book either finds a man mad, or makes him ſo; nor would we be thought to cenſure thoſe learned men, who employ their time and abilities in ſtudying and endeavouring to explain it; on the contrary, we look upon every attempt to throw light upon it, when conducted with modeſty and judgment, as highly commendable. Thoſe who will give themſelves the trouble of peruſing what Dr. Newton has ſaid upon it, will ſee, that he has treated his ſubject with greater modeſty, and has leſs indulged fanciful conjectures, than moſt of thoſe who have written upon it before him.

After giving an analyſis of the *Revelation*, the doctor repreſents the prophecies relating to popery in one view; concluding his work with ſome very juſt inferences from thoſe inſtances of the truth of prophecy which he has produced; and with ſome pertinent obſervations on the harmony, variety, and beauty of the prophetic writings: to the underſtanding of which,

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he juſtly ſays, human learning is highly neceſſary, and particularly a competent knowledge of hiſtory, ſacred and profane, ancient and modern.

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The Hiſtory of Scotland, during the reigns of Queen Mary and of King James VI. till his acceſſion to the crown of England. With a review of the Scotch hiſtory previous to that period; and an appendix containing original papers. In two volumes. By William Robertſon, *D. D.* 4to. *1l.* 1*s.* in boards. Millar.

IT has been a common failing among moſt hiſtorians, to begin with an abrupt detail of events, without any introductory ſyſtem, which may ſerve for a clue to their hiſtory; but to lead us to a knowlege of facts, without firſt unravelling principles, is only to pleaſe the imagination, or gratify curioſity, without improving the underſtanding.

It is the buſineſs of hiſtory not only to record truth, but to convey inſtruction. Nothing can be inſtructive, which is not intelligible: and it is often impoſſible to have a clear comprehenſion of hiſtorical paſſages, without being previouſly acquainted with the nature of the country, the form of the conſtitution or fundamental laws, and the manners of the inhabitants.

The nature of the country does, in a great meaſure, preſcribe the particular mode of conſtitution; and both generally co-operate to frame the manners of the people: and though, perhaps, accidental cauſes, or ſome ſudden efforts of legiſlative policy, may, for a while, ſuſpend the effects of theſe principles, yet, in proceſs of time, they will not fail, in ſome degree, to recover their original influence. Their prevalence, is the primary ſource from whence we muſt generally trace the efficient cauſes, that immediately produce thoſe remarkable events and revolutions, which hiſtory commemorates. Without a thorough conception of them, all is confuſion and amazement.

When we read, for inſtance, that to apprehend and puniſh a criminal in Scotland, often required the union and effort of half a kingdom, and that no leſs than eleven counties were ſummoned by royal proclamation to guard the perſon who was to act as judge, and enable him to enforce his deciſions, we ſtand aſtoniſhed to find ſuch an extraordinary armament neceſſary to ſupport the civil juriſdiction: but when we are previouſly made acquainted with the antient genius and ſpirit of the Scotch go-

vernment, our aſtoniſhment ceaſes; and we immediately comprehend the neceſſity of ſuch an armed force to protect the adminiſtrators of juſtice, and ſuperintend the execution of legal ſentences.

The very learned and ingenious Author of the hiſtory before us, ſeems to have been thoroughly apprized of the expedience of leading the reader through a regular progreſs of natural cauſes and fundamental inſtitutions, before he enters upon a detail of particular events.

He judiciouſly paves the way to the enſuing hiſtory, firſt by tracing the origin of the Scots; of whom, he ſays, we receive the earlieſt accounts, not from their own, but from the Roman authors. When the Romans, under Agricola, firſt carried their arms into the northern parts of Britain, they found it poſſeſſed by the Caledonians, a fierce and warlike people; and having repulſed rather than conquered them, they erected a ſtrong wall between the Firths of Forth and Clyde, and there fixed the boundaries of their empire. Adrian, on account of the difficulty of defending ſuch a diſtant frontier, contracted the limits of the Roman province in Britain, by building a ſecond wall, which ran between Newcaſtle and Carliſle. The ambition of ſucceeding emperors, endeavoured to recover what Adrian had abandoned; and the country between the two walls was alternately under the dominion of the Romans and the Caledonians. About the beginning of the fifth century, the inroad of the Goths and other Barbarians obliged the Romans, in order to defend the centre of their empire, to recall thoſe legions which guarded the frontier provinces; and at the ſame time they quitted all their conqueſts in Britain.

North Britain was, by their retreat, left under the dominion of the Scots and Picts. The former were probably a colony of the Celtæ or Gauls; to whom their affinity appears from their language, their manners, and religious rites. They landed firſt in Ireland, if we may believe the common accounts; and extending themſelves by degrees, came at laſt to the coaſts oppoſite to that iſland, and fixed their habitations there. Fierce and bloody wars were, during ſeveral ages, carried on between them and the Picts. At length, Kenneth II. the ſixty-ninth king of the Scots, (according to their own fabulous authors) obtained a compleat victory over the Picts, and united, under one monarchy, the whole country, from the wall of Adrian, to the northern ocean; and his kingdom became known by its preſent name, which is derived from a people who at firſt ſettled there as ſtrangers, and remained long obſcure and inconſiderable.

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From this period, our Author obſerves, the hiſtory of Scotland would merit ſome attention, were it accompanied with any certainty. But as our remote antiquities are involved in the ſame darkneſs with thoſe of other nations, a calamity peculiar to ourſelves, ſays he, has thrown almoſt an equal obſcurity over our more recent tranſactions. This was occaſioned by the malicious policy of Edward I. of England. Towards the end of the thirteenth century, this monarch called in queſtion the independency of Scotland; pretending that that kingdom was held as a fief of the crown of England, and ſubjected to all the conditions of a feudal tenure. In order to eſtabliſh his claim, he ſeized the public archives, he ranſacked churches and monaſteries, and getting poſſeſſion, by force or fraud, of many hiſtorical monuments, that tended to prove the antiquity or freedom of the kingdom, he carried ſome of them into England, commanding the reſt to be burned: and only ſome imperfect chronicles eſcaped his rage.

The Writer then divides the hiſtory of Scotland into four periods. The firſt reaching from the origin of the monarchy, to the reign of Kenneth II. The ſecond from Kenneth's conqueſt of the Picts to the reign of Alexander III. The third extending to the death of James V. The laſt, from thence to the acceſſion of James VI. to the crown of Scotland.

The firſt period, he obſerves, is the region of pure fable and conjecture. Truth begins to dawn in the ſecond. In the third, the hiſtory of Scotland becomes more authentic; and in the laſt, is highly intereſting and important.

Before our Author enters upon the hiſtory of the laſt of theſe periods, he takes a review of the third æra, which opens with the famous controverſy concerning the independency of Scotland. This queſtion our hiſtorian examines with great judgment and accuracy. Some of the northern counties of England, he ſays, were early in the hands of the Scotch kings, who, as far back as the feudal cuſtoms can be traced, held theſe poſſeſſions of the kings of England, and did homage to them on that account. This homage, due only for territories which they held in England, was in no wiſe derogatory from their royal dignity. Nothing is more ſuitable to feudal ideas, than that the ſame perſon ſhould be both a lord and a vaſſal, independent in one capacity, and dependent in another. The crown of England was without doubt imperial and independent, though the princes who wore it were, for many ages, the vaſſals of the king of France; and in conſequence of their poſſeſſions in that kingdom, bound to perform all the ſervices which a feudal ſovereign had a title to exact. The ſame, our hiſto-

rian concludes, was the condition of the monarchy of Scotland; free and independent as kings; but, as poſſeſſing Engliſh territories, vaſſals to the king of England.

An unexpected calamity, he obſerves, that befel one of the Scotch kings, firſt encouraged the Engliſh to think of bringing his kingdom under dependence. William, king of Scotland, being taken priſoner at Alnwick, Henry II. as the price of his liberty, not only extorted from him an exorbitant ranſom, and a promiſe to ſurrender the places of the greateſt ſtrength in his dominions, but compelled him to do homage for his whole kingdom. Richard I. a generous prince, ſolemnly renounced this claim of homage, and abſolved William from the hard conditions which Henry had impoſed. Upon the death of Alexander III. near a century after, Edward I. availing himſelf of the ſituation of affairs in Scotland, acquired an influence in that kingdom, which no Engliſh monarch before him ever poſſeſſed; and imitating the intereſted policy of Henry, rather than the magnanimity of Richard, revived the claim of Sovereignty to which the former had pretended.

Edward was choſen umpire to decide the conteſted title between Robert Bruce and John Baliol, the two competitors for the crown of Scotland. Under pretence of examining the queſtion with the utmoſt ſolemnity, he ſummoned all the Scotch barons to meet at Norham, and having gained ſome, and intimidated others, he prevailed on all who were preſent, not excepting Bruce and Baliol the competitors, to acknowledge Scotland a fief of the Engliſh crown, and to ſwear fealty to him as their ſovereign or *liege lord.* To add ſtrength to theſe meaſures, alleging that it was in vain to pronounce a ſentence which he had not power to execute, Edward demanded poſſeſſion of the kingdom, that he might be able to deliver it to him whoſe right ſhould be found preferable: and to this ſtrange demand, both the competitors and the nobles aſſented.

At length, Edward finding Baliol the moſt obſequious, and the leaſt formidable of the two competitors, gave judgment in his favour, and he thereupon again profeſſed himſelf the vaſſal of England. Edward, however, beginning too ſoon to aſſume the maſter, provoked even the paſſive ſpirit of Baliol; but Edward, who had no longer uſe for ſuch a pageant king, forced him to reſign the crown, and openly attempted to ſeize it as fallen to himſelf, by the rebellion of his vaſſal. At that critical period aroſe Sir William Wallace, a hero who ventured almoſt ſingly to take arms in defence of the kingdom. But at laſt Robert Bruce, the grandſon of him who ſtood in competition with Robert Baliol, appeared to aſſert his own rights, and to vindi-

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cate the honour of his country: and though the war with England continued with little intermiſſion upwards of ſeventy years, Bruce and his poſterity kept poſſeſſion of the throne of Scotland, and ruled with an authority not inferior to that of its former monarchs.

Here the learned Hiſtorian begins to unfold the antient conſtitution of Scotland, which, he ſays, according to the genius of the feudal government, was purely ariſtocratical. 'Before they ſallied out of their own habitations to conquer the world, many of the northern nations, he obſerves, ſeem not to have been ſubject to the government of kings; and even where monarchical government was eſtabliſhed, the prince poſſeſſed but little authority. A general rather than a king, his military command was extenſive, his civil juriſdiction almoſt nothing.' The army which he led was not compoſed of ſoldiers, who could be compelled to ſerve, but of ſuch as voluntarily followed his ſtandard. Theſe conquered not for their leader, but for themſelves; and being free in their own country, renounced not their liberty when they acquired new ſettlements. They did not exterminate the ancient inhabitants of the countries which they ſubdued, but ſeizing the greater part of their lands, they took their perſons under protection. And the difficulty of maintaining a new conqueſt, as well as the danger of being attacked by new invaders, rendering it neceſſary to be always in a poſture of defence, the form of government which they eſtabliſhed, was altogether military, and nearly reſembled that to which they had been accuſtomed in their native country. Their general ſtill continuing to be the head of the colony, part of the conquered lands were allotted to him; the remainder, under the name of *beneficia* or *fiefs*, was divided amongſt his principal officers. As the common ſafety required that theſe officers ſhould, upon all occaſions, be ready to appear in arms, for the common defence, and ſhould continue obedient to their general, they bound themſelves to take the field, when called, and to ſerve him with a number of men, in proportion to the extent of their territory. Theſe great officers, again, parcelled out their lands among their followers, and annexed the ſame condition to the grant. A feudal kingdom was properly the encampment of a great army; military ideas predominated, military ſubordination was eſtabliſhed, and the poſſeſſion of land was the pay which ſoldiers received for their perſonal ſervice. In conſequence of theſe notions, the poſſeſſion of land was granted *during pleaſure only*, and kings were elective. In other words, an officer diſagreeable to his general was deprived of his pay, and the perſon who was moſt capable of conducting an army, was choſen to command it. Such were the firſt rudiments, or infancy of feudal government.'

It muſt be confeſſed, that the principles of the feudal government are here opened and explained in a very ſuccinct and ingenious manner. Nevertheleſs, the Writer is not free from inaccuracy, when he tells us, 'that part of the conquered lands were allotted to the general, and that the remainder, under the name of *beneficia* or *fiefs*, was divided among his principal officers.' We muſt obſerve, that in 'the firſt rudiments or infancy of feudal government,' theſe were terms altogether unknown. We may aſſert, upon the authority of Sir Henry Spelman, that while the allotments of lands were precarious or at will, they were called *munera*, or gifts. Afterwards, when they became temporary and for life, they were called *beneficia* or * benefices; and they were firſt called *feuda*, or fiefs, when they began to be granted in perpetuity, and not before.

As an improper uſe of technical terms occaſions much confuſion and obſcurity, eſpecially in points of antiquity, we thought it material to rectify this miſtake; and we now with pleaſure return to our Author, who very juſtly obſerves, that 'long before the beginning of the fourteenth century, the feudal ſyſtem had undergone many changes, of which the moſt conſiderable were, that kings, formerly elective, were then hereditary; and fiefs granted at firſt during pleaſure, deſcended from father to ſon, and were become perpetual. Theſe changes, not leſs advantageous to the nobles than to the prince, made no alteration in the ariſtocratical ſpirit of the feudal conſtitution. The king, who at a diſtance ſeems to be inveſted with majeſty and power, appears, on a nearer view, to poſſeſs none of theſe advantages, which beſtow on monarchs their grandeur and authority.

Our hiſtorian then proceeds to explain the general cauſes, which limitted the power of the feudal monarchs. Their revenues, he obſerves, were ſcanty. Commerce made little progreſs in the kingdoms where the feudal government was eſtabliſhed. Inſtitutions, which had no other object but to inſpire a martial ſpirit, to train men to be ſoldiers, and to make arms the only honourable profeſſion, naturally diſcouraged the commercial arts: and conſequently, the revenues ariſing from thence were inconſiderable. As to other ſtated or caſual taxes, they formed a revenue too ſcanty and precarious, to enable the king to attempt any thing that could excite the fear or jealouſy of the nobles.

In the next place, the king had no ſtanding armies. Mercenary troops were unknown, as long as the feudal government ſubſiſted in vigour. Conquerors, whom mercenary armies, under our preſent forms of government, often render the tyrants of

* From hence our Clergymen's livings, at this day, retain the name of *Benefices*.

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their own people, as well as the ſcourges of mankind, were commonly, under the feudal conſtitution, the moſt indulgent of all princes to their ſubjects, becauſe they ſtood moſt in need of their aſſiſtance. A prince, whom even war and victories did not render the maſter of his own army, poſſeſſed no ſhadow of military power during times of peace. His diſbanded ſoldiers mingled with his other ſubjects; not a ſingle man received pay from him; many ages elapſed even before a guard was appointed to defend his perſon; and deſtitute of that great inſtrument of dominion, a ſtanding army, the authority of the king continued always feeble, and was often contemptible.

Laſtly, the royal juriſdiction was limitted. By the feudal ſyſtem the king's judicial authority was extremely circumſcribed. At firſt, princes ſeem to have been the ſupreme judges of their people; and, in perſon, heard and determined all controverſies among them. The multiplicity of cauſes ſoon made it neceſſary to appoint judges, who, in the king's name, decided matters belonging to the royal juriſdiction; but the Barbarians, who over-ran Europe, having deſtroyed moſt of the great cities, and the countries which they ſeized being cantoned out among powerful barons, who were blindly followed by numerous vaſſals, whom, in return, they were bound to protect from every injury, the adminiſtration of juſtice was greatly interrupted. Every offender ſheltered himſelf under the protection of ſome powerful chieftain, who ſcreened him from the purſuits of juſtice.

Our hiſtorian obſerves, that in the ſame proportion that the king ſunk in power, the nobles roſe towards independence: and acquired greater power in Scotland than in any other kingdom. Their retainers, he ſays, were ſo numerous, that the uſual retinue of William, the ſixth earl of Douglas, conſiſted of two thouſand horſe. He then proceeds to enumerate the particular cauſes which contributed to enlarge and confirm their power.

He juſtly conſiders the nature of their country as one cauſe of the power and independence of the Scotch nobles. Level and open countries, ſays he, are formed for ſervitude: the authority of the ſupreme magiſtrate reaches with eaſe to the moſt diſtant corners, and when nature has erected no barriers, and afforded no retreat, the guilty and obnoxious are ſoon detected and puniſhed. Mountains, and fens, and rivers, ſet bounds to deſpotic power, and amidſt theſe is the natural ſeat of freedom and independence.

The want of great cities in Scotland, is mentioned as another cauſe, which contributed to increaſe the power of the nobles. Wherever, ſays our Hiſtorian, numbers of men aſſemble together, order muſt be eſtabliſhed, and a regular form of govern-

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ment inſtituted, the authority of the magiſtrate muſt be recognized, and his deciſions meet with prompt and full obedience. Laws and ſubordination take riſe in cities, and where there are few cities, as in Poland, or none, as in Tartary, there are few or no traces of any ſort of police.

The diviſion of the country into clans is reckoned the next cauſe which rendered the nobles conſiderable. The nations, ſays our hiſtorian, which over-ran Europe, were originally divided into many ſmall tribes; and when they came to parcel out the lands which they had conquered, it was natural for every chieftain to beſtow a portion, in the firſt place, upon thoſe of his own tribe or family. Theſe all held their lands of him; and as the ſafety of each individual depended on the general union, theſe ſmall ſocieties clung together, and were diſtinguiſhed by ſome common appellation, either patronymical, or local, long before the introduction of ſirnames or enſigns armorial; but when theſe became common, the deſcendants and relations of every chieftain aſſumed the ſame name and arms with him; other vaſſals were proud to imitate their example, and by degrees they were communicated to all thoſe who held of the ſame ſuperior. Thus clanſhips were formed; and in a generation or two, that conſanguinity which was at firſt, in a great meaſure, imaginary, was believed to be real.

Among the remaining cauſes, which contributed to advance the power and independance of the Scotch nobility, our hiſtorian counts the ſmall number of nobles: their leagues and combinations; the frequent wars between England and Scotland; and the frequent minorities which happened in the latter.

He then proceeds to take a review of the events favourable to the nobles during each minority, from David II. the ſon of Robert Bruce, to James V. In the next place, he ſhews by what general means the kings endeavoured to reſtrain the intolerable power of the nobles; and then ſpecifies the particular methods which each king purſued for that purpoſe. He then goes on to explain the reaſons why, amidſt all theſe ſtruggles, the Scotch kings retained an extraordinary influence in parliament. This he attributes to the genius of the feudal government, and the nature of the Scotch parliament, wherein many of the barons declining attendance, the eccleſiaſtics equalled thoſe who remained in number, and being devoted implicitly to the crown, rendered all hope of victory in any ſtruggle deſperate. Beſide, that the nobles, conſcious of their own ſtrength, and the king's inability to carry acts into execution without their concurrence, they truſted either to elude or to contemn them. Our hiſtorian very accurately analyſes the conſtitution of the Scotch parliament,

ment, and gives an account of the committee of *lords of articles*, whoſe buſineſs it was to prepare and digeſt matters for parliament. Of this body, half the number being at the king's devotion, by means of his authority with them, he could put a negative upon his parliament before debate, as well as after it.

Having thus explained the internal conſtitution of Scotland, in the next place he takes a view of the political ſtate of Europe at that period, when the following hiſtory commences.

Such is the general ſcope of this preliminary book; in which our Author appears with uncommon advantage, both as a politician and an hiſtorian. To explain the conſtitutional principles of a rude unpoliſhed ſtate, to trace the cauſes which contributed to eſtabliſh a ſimple and barbarous policy, and to unfold the practices which were made uſe of, to counteract its effects, was an undertaking which required no ſmall ſkill and nicety in the execution. Whether we conſider our Author with regard to the accurate order and diſpoſition of his matter, the acuteneſs and penetration of his reſearches, the weight and ſolidity of his reflections, or the force and energy of his expreſſion, we ſhall find him equally worthy of attention and applauſe.

By this natural and ſkilful introduction, the Reader's mind is prepared for the hiſtory of that period, wherein Scotland was miſerably torn by inteſtine commotions, which produced as ſudden and extraordinary revolutions as ever were recorded in the annals of antiquity: and this preliminary book enables us to diſcover the cauſes of thoſe turbulent events, in the nature and conſtitution of the kingdom. By this help we read with pleaſure, and reap profit from our attention.

The period we ſpeak of begins with the birth of Mary Queen of Scots, who, according to our Author, was born a few days before the death of her father, James V. The ſituation in which he left the kingdom, alarmed all ranks of men with the proſpect of a turbulent and diſaſtrous reign. A war againſt England had been undertaken without neceſſity, and carried on without ſucceſs. Many perſons of the firſt rank had fallen into the hands of the Engliſh, in the unfortunate rout near the Firth of Solway, and were ſtill priſoners at London. Among the reſt of the Nobles there was little union, either in their views or affections; and the religious diſputes, occaſioned by the opinions of the Reformers, growing every day more violent, added to the rage of thoſe factions which are natural to a form of government nearly Ariſtocratical.

Our Hiſtorian proceeds to recount the ſecret and open attempts of Henry VIII. with regard to Scotland; but he obſerves, that his

his hopes were all blaſted by death, 'which happened after a reign of greater ſplendor than true glory; buſtling, though not active; oppreſſive in domeſtic government, in foreign politics wild and irregular. But the vices of this Prince, our Author adds, were more beneficial to mankind, than the virtues of others. His rapaciouſneſs, his profuſion, and even his tyranny, by depreſſing the antient nobility, and by adding new property and power to the commons, laid the foundation of Britiſh liberty. His other paſſions contributed no leſs towards the downfall of Popery, and the eſtabliſhment of religious freedom in the nation. His reſentment led him to aboliſh the power, and his covetouſneſs to ſeize the wealth, of the church; and by withdrawing theſe ſupports, made it eaſy, in the following reign, to overturn the whole fabrick of ſuperſtition.'

Nothing can be more juſt and animated than this lively portraiture of Henry VIII. Conſidered in his private capicity, he was a monſter in nature; as a King, we are indebted to him for the effects of his arbitrary ſway, though we are by no means obliged to him for the motives of his conduct.

The learned Writer, in the courſe of his hiſtory, traces the progreſs of the reformation with great care and accuracy; and draws a juſt character of that celebrated and intrepid reformer, John Knox, who began his public miniſtry at St. Andrews, in the year 1547. Our Hiſtorian likewiſe accounts for the eſtabliſhment of Preſbyterian church government. 'The eccleſiaſtical government, he obſerves, was plainly copied from the civil. In Switzerland, and the Low Countries, the nature of the government allowing full ſcope to the genius of reformation, all pre-eminence of order in the church was deſtroyed, and an equality eſtabliſhed, more ſuitable to the ſpirit of republican policy. The ſituation of the primitive church ſuggeſted the idea, and furniſhed the model of the latter ſyſtem, which has ſince been called Preſbyterian. Among the firſt Chriſtians, oppreſſed by continual perſecution, the influence of religion concurred with a ſenſe of danger, in extinguiſhing among them the ſpirit of ambition, and in preſerving a parity of rank, the effect of their ſufferings, and the cauſe of many of their virtues. Calvin, whoſe deciſions were received among the Proteſtants of that age with incredible ſubmiſſion, was the patron and reſtorer of this ſcheme of eccleſiaſtical policy. The church of Geneva, formed under his eye, and by his direction, was eſteemed the moſt perfect model of this government; and Knox, who, during his reſidence in that city, had ſtudied and admired it, warmly recommended it to the imitation of his countrymen.

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Our limits will not allow us to purſue our Author further on this ſubject, but we refer the Reader to the book itſelf; where he will find the affairs of the church copiouſly treated, with great moderation, unaffected piety, and good ſenſe. We have choſen to comprize what relates to eccleſiaſtical concerns under this general epitome, and we now return to the tranſactions of civil government.

The learned Hiſtorian takes notice, that the ſtruggles between the Engliſh and Scots, forced the latter into an union with France; in conſequence of which, Mary was ſent to be educated in that kingdom, and at length married to the Dauphin.—He repreſents the court of France as the politeſt, but moſt corrupted in Europe; where Mary acquired every accompliſhment which could add to her charms as a woman, and contracted many of thoſe prejudices which occaſioned her misfortunes as a Queen.

The Writer purſues the thread of hiſtory through the adminiſtration of Mary of Guiſe, the Queen-Dowager, who ſucceeded as regent during Mary's minority, upon the reſignation of the Earl of Arran, the former regent. This period is chiefly employed in ſtruggles between the Reformed and the Catholics; with the latter of which the Queen-regent indiſcreetly ſided, and died in the heat of religious conteſt. In ſumming up her character, our Hiſtorian ſays, 'No Princeſs ever poſſeſſed qualities more capable of rendering her adminiſtration illuſtrious, or her people happy. Of much diſcernment, and no leſs addreſs; of great intrepidity, and equal prudence; gentle and humane, without weakneſs; zealous for her religion, without bigotry; a *lover of juſtice*, without *rigour*.'

Here impartiality obliges us to obſerve, that the particulars recorded of her adminiſtration ſeem to contradict the general character here aſcribed to her. The Hiſtorian informs us, that ſhe broke the moſt ſolemn promiſes and treatiſes with the Proteſtants. Though ſhe undertook to put a ſtop to the intended trial of the preachers, on condition that they and their retinue advanced no nearer Stirling (whither they were marching); yet upon the multitude's diſperſing, ſhe proceeded to call the preachers to trial, and upon their non-appearance, the *rigour of juſtice* (they are our Author's own words) took place, and they were pronounced out-laws. It is remarkable likewiſe, that theſe violations were more than once repeated. Therefore we are at a loſs to determine with what propriety ſhe can be ſaid to have been prudent, gentle, and humane, and a lover of *juſtice without rigour*. Indeed the Hiſtorian may be thought in ſome meaſure to account for this inconſiſtency, when he ſays, that 'ſhe was attached to the Princes of Lorrain, her brothers, with the moſt

moſt paſſionate fondneſs; and that ſhe departed, in order to gratify them, from every maxim which her own wiſdom or humanity would have approved.' But this, in our judgment, is but a weak defence of her character, and does by no means warrant what the Hiſtorian has ſaid of her virtues. Where the heart is juſt and humane, it will never be ſwayed to act in *ſettled oppoſition* to its own good principles; though perhaps in ſingle inſtances it may, by miſrepreſentation and deluſion, be perſuaded to purſue meaſures inconſiſtent with itſelf. Could, we however, poſſibly imagine any human Being to have a title to juſtice and humanity, whoſe actions, through wrong guidance, or any other principle, have an oppoſite tendency, yet we ſhould deem it far beneath the virtue and dignity of hiſtory to countenance ſuch a ſuppoſition. There can be no reaſonable pretence whatever to attribute prudence, juſtice, and humanity, to thoſe who, from a partial and fond attachment to others, perſiſt in repeated violations of wiſe and virtuous principles. They only can be deemed juſt, diſcreet, and humane, who act agreeably to the dictates of their own reaſon and conſcience. The eye of man can judge only from appearances, and though in particular caſes it may be able to ſeparate the motive from the deed, yet a long perſeverance in evil meaſures affords a ſtrong preſumption that the heart is a ſtranger to virtue. But to return to the hiſtory, which draws to that period wherein Mary Queen of Scots, entered upon the buſy ſcene of life.

Upon the death of her huſband, Francis II. of France, ſhe retired from the French court; and being invited to return into Scotland, began to make ready for her journey: but while ſhe was preparing for it, ſays our Hiſtorian, there was ſown between her and Elizabeth, the ſeeds of that perſonal jealouſy and diſcord, which imbittered the life, and ſhortened the days, of the Scotch Queen. He traces, with great judgment and ſagacity, the origin of that fatal animoſity, which ſhewed itſelf openly, upon Elizabeth's refuſing Mary a ſafe conduct during her voyage: which nevertheleſs did not retard her departure from France. Our Author has repreſented Mary's reluctant parting with the French coaſt, in the moſt moving and affecting deſcription. With her eyes bathed in tears, ſhe gazed upon the coaſt, and ſighing, cried out, 'Farewell France! farewell beloved country! which I ſhall never more behold!

The Hiſtorian proceeds, among other things, to give an account of the negotiations concerning the Queen's marriage, and explains the views of the ſeveral parties intereſted, particularly of Elizabeth, with great acuteneſs and diſcernment. In the next place he takes a view of the civil commotions which happened previous to Mary's marriage with Lord Darnly, by whom

ſhe had James VI. of Scotland. He ſhews ſtrong feeling, and great knowlege of the human heart, in deſcribing the rapid progreſs of the Queen's affection for her huſband, and her extravagant averſion which enſued. His account of the murder of the King, is circumſtantially related; and the character of that unhappy Prince is drawn with great ſpirit and judgment.

The ſuſpicion of this murder, our Hiſtorian obſerves, fell with almoſt a general conſent on Bothwell; and ſome reflections were thrown out, as if the Queen herſelf were no ſtranger to the crime. He admits, that there are full proofs of her diſſimulation with her huſband, and adds, that her known ſentiments with regard to him, gave a great appearance of probability to the imputation with which ſhe was loaded.

The hiſtory then proceeds to relate the ſlight manner in which this matter was examined; Bothwell's partial acquittal, and his ſtrange marriage with the Queen, after a cauſeleſs divorce from his own wife; the combination of the Nobles againſt the Queen and Bothwell; the rout of the Queen's army, which ended in her huſband's ruin, and her own impriſonment; theſe are the ſubjects of the ſucceeding pages.

The diſtreſs of Mary, after her ſurrender to the Nobles, is repreſented in ſuch ſtrong and pathetic terms, that we cannot help entertaining the moſt tender ſentiments of compaſſion for ſo wretched an object, though her vices diſgraced her ſex, degraded her from her dignity, and debaſed human nature.

'As ſoon as Bothwell retired, Mary ſurrendered to Kirkaldy, who conducted her toward the confederate army, the leaders of which received her with much reſpect; and Morton, in their name, made ample profeſſions of their future loyalty and obedience. But ſhe was treated by the common ſoldiers with the utmoſt inſolence and indignity. As ſhe marched along, they poured upon her all the opprobrious names, which are beſtowed only on the loweſt and moſt infamous criminals. Wherever ſhe turned her eyes, they held up before her a ſtandard, on which was painted the dead body of the late King, ſtretched on the ground, and the young Prince kneeling before it, and uttering theſe words, "Judge and revenge my cauſe, O Lord!" Mary turned with horror from ſuch a ſhocking ſight. She began already to feel the wretched condition to which a captive Prince is reduced. She uttered the moſt bitter complaints, ſhe melted into tears, and could ſcarce be kept from ſinking to the ground. The confederates carried her towards Edinburgh, and, in ſpite of many delays, and after looking with the fondneſs and credulity natural to the unfortunate for ſome unexpected relief, ſhe arrived there. The ſtreets were covered with multitudes, whom

zeal

zeal or curioſity had drawn together, to behold ſuch an unuſual ſcene. The Queen, worn out with fatigue, covered with duſt, and bedewed with tears, was expoſed as a ſpectacle to her own ſubjects, and led to the Provoſt's houſe. Notwithſtanding all her arguments and intreaties, the ſame ſtandard was carried before her, and the ſame inſults and reproaches repeated. A woman, young, beautiful, and in diſtreſs, is naturally the object of compaſſion. The compariſon of their preſent miſery with their former ſplendor, uſually ſoftens us in favour of illuſtrious ſufferers. But the people beheld the deplorable ſituation of their Sovereign with inſenſibility; and ſo ſtrong was their perſuaſion of her guilt, and ſo great the violence of their indignation, that the ſufferings of their Queen did not, in any degree, mitigate their reſentment, or procure her that ſympathy which is ſeldom denied to unfortunate Princes.'

The enſuing part of this volume contains an account of the proceedings of the confederate Lords, who forced the Queen to reſign her crown, and appointed Murray Regent, whoſe election ſhe was obliged to confirm. The manner of Mary's eſcape from her confinement, with her arrival in England, is particularly related. The deliberations of Elizabeth, and her council, concerning the manner of treating her, are amply ſet forth, and the reaſons of their reſolution for detaining her priſoner in England, are ſtated with great political acuteneſs: 'with Elizabeth and her counſellors,' ſays he, 'the queſtion was not, what was moſt juſt and generous, but what was moſt beneficial to herſelf and the Engliſh nation.' From this part of the hiſtory we learn, that Elizabeth refuſed to admit Mary, who demanded a perſonal interview, to her preſence, till ſhe had cleared herſelf from the imputation of ſo horrid a crime as the murder of her husband. Mary offering to clear her conduct, Elizabeth took advantage of her offer, by propoſing to bring her to a public trial, and in the mean time refuſed her audience. The grief and indignation which Mary expreſſed at this conduct of her ſiſter, will beſt appear from her own letter to Elizabeth.

"In my preſent ſituation, ſays ſhe, I neither will, nor can reply to the accuſations of my ſubjects. I am ready, of my own accord, and out of friendſhip to you, to ſatisfy your ſcruples, and to vindicate my own conduct. My ſubjects are not my equals; nor will I, by ſubmitting my cauſe to a judicial trial, acknowlege them to be ſo. I fled into your arms as into thoſe of my neareſt relation, and moſt perfect friend. I did you honour, as I imagined, in chuſing you preferably to any other Prince, to be the reſtorer of an injured Queen. Was it ever known that a Prince was blamed for hearing, in perſon, the complaints of thoſe who appealed to his juſtice, againſt the falſe accuſation of their

their enemies? You admitted into your preſence my baſtard-brother, who had been guilty of rebellion; and you deny me that honour! - God forbid that I ſhould be the occaſion of bringing any ſtain upon your reputation. I expected that your manner of treating me would have added luſtre to it. Suffer me either to implore the aid of other Princes, whoſe delicacy on this head will be leſs, and their reſentment of my wrongs greater; or let me receive from your hands that aſſiſtance which it becomes you, more than any other Prince, to grant; and by that benefit bind me to yourſelf in the indiſſoluble ties of gratitude.'

This letter diſplays a dignity of mind, which might have done honour to a better character. However vicious Mary was, we cannot forbear condemning Elizabeth; who, out of policy as a Queen, and perhaps more out of jealouſy as a woman, treated her ſiſter with ſuch unnatural rigour.

Mary's intrigues againſt Elizabeth, by means of the Duke of Norfolk, and others, with the death of the Regent of Scotland, cloſe the contents of this volume. The character of the Regent is delineated in ſtrong and glowing colours; but as we have already treſpaſſed beyond the preſcribed limits of an article, we muſt refer the Reader to the work itſelf. Indeed we ſuppreſs extracts of this kind with leſs reluctance, becauſe, though we are ſenſible that drawing characters is eſteemed one of the moſt difficult offices of hiſtory, yet we are far from conſidering it as the moſt noble, or moſt uſeful. This kind of writing is calculated to amuſe thoſe Readers, who are more curious about perſons than things. Men who read for information as well as entertainment, purſue the living character through every page; and judge, not from the deciſion of the Hiſtorian, but from the tranſactions recorded in the hiſtory. They who are content to take characters as thus ſummed up in the groſs, ſeldom form juſt ideas of any: for Writers of the greateſt credit, are often, in the warmth of compoſition, imperceptibly led from truth, by an eager attention to ſome favourite climax, or partial fondneſs for ſome ſtriking antitheſis.

Our worthy Hiſtorian, though not altogether free from inaccuracies of this kind, is nevertheleſs, in general, extremely cautious and faithful in characterizing the perſonages of hiſtory. Upon the whole, we may ſafely recommend this work as the moſt compleat of all modern hiſtories. It is not a dry jejune narrative of events, deſtitute of ornament; nor is it a mere frothy relation, all glow and colouring. The Writer diſcovers a ſufficient ſtore of imagination to engage the Reader's attention, with a due proportion of judgment to check the exuberance of fancy: his deſcriptions are animated, and his re-

flections ſolid. His ſtile is copious, nervous, and correct; thou perhaps, in ſome parts, there appears too great an affectation the Salluſtian manner. A ſingularity in his punctuation a be likewiſe thought liable to objection: he very frequently gins a new ſentence with the copulative *And*; which, in judgment, ought never to appear after a full period. theſe trivial blemiſhes ſerve as foils to the many conſpicu beauties in this work, and only prove, that no mortal per mance can attain abſolute perfection. We are ſatisfied, the Writer has too much underſtanding to be offended at animadverſions: where we have differed from him in ſentim or diſapproved of his manner, we would be underſtood to c our objections with all the candor and moderation which is du his ſingular merit.

If any circumſtance can add to the reputation of this w it is the modeſty with which it is introduced.—'The tim have employed,' (ſays our Author in his preface) 'and the p I have taken to render this book worthy of the public appr tion, it is perhaps prudent to conceal, till it be known whe that approbation ſhall ever be beſtowed upon it.'

As he is, doubtleſs, by this time happily acquainted with public opinion in his favour, we ſincerely congratulate hi the agreeable diſcovery: and we heartily hope, that his ſu may prove equal to his wiſhes, and his deſerts.

R—.

Concluſion of the Account of Dr. Grainger's Tranſlatio Tibullus. See Review for January laſt.

HAVING confined our laſt month's review of this a chiefly to the life of Tibullus, as compiled by the pr Tranſlator, we are now to conſider his poetical verſion of elegant and tender elegiac Poet: and here it is eaſy to obſ even on a curſory peruſal, that Dr. Grainger has omitted thing in his power to render it correſpondent to the bea original. Whenever he varies profeſſedly from Tibullus does it either from the moſt decent and commendable mo as in the fourth and tenth elegies of the firſt book; or with a d to give the tranſlation, as he ſays, a more ſpirited air, as i ſixth elegy of the third book; which being a conteſt bet the powers of love and wine, he has tranſlated in form of dial between Tibullus, as a lover, and one of his ſocial friend a votary to Bacchus. The Doctor's having entertained hi with tranſlating the whole when he was ſtill younger, a

the army, were no improper circumſtances for the transfuſion of a gallant and ſoft love-poet: and the years ſince occurring have probably allowed him the Horatian term for retouching and perfecting his verſion. His extraordinary care to render the whole very intelligible, appears in the number and extent of his notes; many of which, however, are certainly unneceſſary to a majority of his Readers: who may apprehend that he might have contented himſelf with ſuch only as were ſufficient, on ſo obvious and natural a ſubject, to render it quite intelligible to the fair ſex, for whom he habitually profeſſes ſuch a juſt and polite regard. It is certain, that by this means we ſhould indeed, have been deprived of many quotations, not only in Italian, Greek, and Latin, with which the ladies are generally unacquainted, and with which they diſlike to be oppreſſed; but of many Engliſh ones too, which are ſeldom without their merit: whence our Tranſlator might have ſuppoſed them already familiar even to his Readers in general.

In truth there ſeems ſome indelicacy in ſwelling the notes of a tranſlation, on no obſcure ſubject, ſo very unproportionably to the text. The moſt elegant Writers and Tranſlators ſeem to avoid it, ſuppoſing them not to write to ſtriplings; whence too, they eſcape the imputation of writing about and about a ſubject, till it be explained into doubt; and run no hazard of being reckoned among thoſe, of whom the witty Satyriſt pleaſantly remarks,

> Some on the leaves of antient Authors dote,
> And think they grow immortal as they quote.
> To patch-work learn'd quotations are ally'd,
> Both ſtrive to make our poverty our pride.

It is confeſſed at the ſame time, that a few notes were really neceſſary; and therefore a ſuperabundance may be deemed more pardonable than a total omiſſion of any: and as it is but juſt to hear what our Author ſays on this point, we ſhall give him his revenge on theſe ſtrictures, by annexing his own words on the occaſion, Preface, page 11.

"As Tibullus wrote love-poems like a Roman, any tranſlation of them without notes, would have been extremely obſcure to an Engliſh Reader: moſt of his commentators are mere Philologers, or at beſt they have only diſplayed their erudition in the hiſtory of a Heathen god, or the topography of a river. From this cenſure, however, Broekhuſius, his Dutch Editor, and Vulpius, his Italian Commentator, may, in part, be exempted: they have, indeed, ſometimes entered into the propriety of our Poet's thoughts; yet even their chief excellence conſiſts

in arranging the text, in ſelecting the moſt approved readings; and in giving thoſe paſſages, which they ſuppoſed Tibullus either borrowed from his predeceſſors, or the moderns copied from him. The deſign of the Tranſlator is very different, he has commented on his Author as a Roman Poet, and as a Roman Lover; and although he owns himſelf enamoured of his beauties (as who can draw a pleaſing reſemblance of a face which diſguſts him?) he hopes he has not been blind to his imperfections. Theſe, indeed, he has touched upon with the tenderneſs of a friend, not the acrimony of a critic.

'Yet as moſt of the Commentators were conſulted, the Tranſlator has taken from each of them ſuch notes, as he imagined would be moſt ſerviceable to an Engliſh Reader, always aſcribing them, however, to the Author who furniſhed them. Thus, beſide Broekhuſius and Vulpius, the name of Mr. Dart will ſometimes be found at the bottom of an obſervation. Nor muſt it be forgotten, that the Tranſlator has been obliged to that Gentleman for ten or twelve lines in his verſion.'

Dr. Grainger immediately after this gives his reaſon for printing the Latin text in oppoſite pages; and a very ſufficient one it is, admitting what he aſſerts, 'That the Engliſh preſs had afforded no one accurate edition of Tibullus, and that even the beſt of thoſe printed abroad were not exempted from material errors.'

As to his general manner and ſcheme in this Tranſlation, he profeſſes to have choſen the medium between a verbal and a paraphraſtical one, which is, very probably, the moſt judicious. But we prefer his own explicit terms on this material topic.

'Verbal tranſlations are always inelegant, becauſe always deſtitute of beauty of idiom and language; for by their fidelity to an Author's words, they become treacherous to his reputation: on the other hand, a too wanton departure from the letter, often varies the ſenſe, and always alters the manner.'

'The Tranſlator choſe the middle way, and meant neither to tread on the heels of Tibullus, nor yet to loſe ſight of him. He had not the vanity to think he could improve on his Poet: and though he has ſometimes endeavoured to give a more modern poliſh to his ſentiments, he has ſeldom attempted to change them. To preſerve the ſenſe of his original was his firſt care; his next was, to clothe it in as elegant and becoming a dreſs as poſſible. Yet he muſt confeſs, that he has now and then taken the liberty to tranſpoſe, and ſometimes paraphraſtically to enlarge the thoughts. Where a ſentiment was too much contracted by the cloſeneſs of the Latin idiom, to be unfolded in a correſpondent

dent expreſſion in Engliſh; or from its peculiarity, might, in a modern language, ſeem flat, he has endeavoured to inſpirit it, by collateral thoughts from other Poets; and where its colours were languid, to heighten them,—with what ſucceſs, the Reader muſt determine.'

This ſubmiſſion, to which all Writers are indiſcriminately reduced, admoniſhes us to preſent our Readers directly with ſome ſpecimens of the work, from whence they may determine accordingly. The firſt elegy, being tranſlated by an ingenious friend of the Author's, will be excepted from any quotations, though it would admit of ſome very pleaſing ones.

The following deſcription of the powers of a witch, feigned to be employed by Tibullus in an intrigue, is from the ſecond elegy of the firſt book.

By potent ſpells, ſhe cleaves the ſacred ground,
And ſhuddering ſpectres wildly roam around!
I've ſeen her tear the planets from the ſky!
Seen light'ning backward at her bidding fly!
She calls! from blazing pyres the corſe deſcends,
And, re-enliven'd, claſps his wondering friends!
The fiends ſhe gathers with a magic yell,
Then with aſperſions frights them back to Hell!
She wills—glad ſummer gilds the frozen pole!
She wills—in ſummer wintry tempeſts roll!
She knows, ('tis true) Medea's awful ſpell!
She knows to vanquiſh the fierce guards of Hell!
To me ſhe gave a charm for lovers meet,
(Spit thrice, my Fair, and thrice the charm repeat.")
Us, in ſoft dalliance ſhould your Lord ſurprize,
By this infatuate, he'd renounce his eyes!
But bleſs no rival, or th' affair is known;
This incantation me befriends alone.

Tibullus' deſcription of the golden age, which Dr. Grainger aſſerts Ovid has imitated (though no Poet, perhaps, had leſs occaſion to borrow or imitate) has been eſteemed very poetical and happy. It runs thus in the preſent Tranſlation.

How bleſt man liv'd in Saturn's golden days,
E'er diſtant climes were join'd by length'ned ways.
Secure the pine upon the mountain grew,
Nor yet o'er billows in the ocean flew,
Then ev'ry clime a wild abundance bore,
And Man liv'd happy on his natal ſhore:
For then no ſteed to feel the bit was broke,
Then had no ſteer ſubmitted to the yoke:
No houſe had gates (bleſt times!) and in the grounds
No ſcanty landmarks parcell'd out the bounds:

From every oak redundant honey ran,
And ewes ſpontaneous bore their milk to man:
No deathful arms were forg'd, no war was wag'd,
No rapine plunder'd, no ambition rag'd.
How chang'd alas! now cruel Jove commands,
Gold fires the ſoul, and falchions arm our hands:
Each day the Main unnumber'd lives deſtroys,
And Slaughter, daily o'er her myriads joys.

Neither of theſe tranſlations ſeems unjuſt to the original, and the latter is particularly pleaſing. The Tranſlator's brief parentheſis (*bleſt times!*) when houſes were without gates, may poſſibly be inſerted by him as characteriſtical of the intrigues and gallantry of Tibullus; who was probably, however, too intent on delineating his charming idea of primæval happineſs, to think of the joke, at the ſame time. If the contraſt to the golden age (which doubtleſs poſſeſſed the leaſt gold) correſponds but too exactly to the preſent ſcenes of war and carnage, it ſuggeſts at the ſame time our comparative ſecurity from it here, through our happy inſular ſituation.

The deſcription of Elyſium, in the ſame elegy, contains theſe two Latin lines, tranſlated into theſe four Engliſh ones.

Hic juvenum ſeries teneris immixta puellis
Ludit, et aſſidue praelia miſcet amor.

Put youths aſſociate with the gentle fair,
And ſtung with pleaſure to the ſhade repair,
With them Love wanders wheretoe'er they ſtray.
Provokes to rapture, and inflames the play.

Which Engliſh verſes, we apprehend, would excite an idea that is rather too indelicate an extenſion of the *praelia miſcet amor*, as there is not the leaſt word in Tibullus, to authorize the youth and fair in Elyſium *repairing to the ſhade*. What can we think of the organical union (whence might reſult a gravidation too) of ſpirits or Ghoſts! It is at leaſt as groſs as Mahomet's paradiſe; and though a pagan Poet might perhaps imagine it, the notion of it (in Elyſium) ſhould not be expreſſed in a more prurient and *ſtinging* manner than the text has it: but the Doctor has credited his Readers with excellent conſtitutions, and little Platonic love. By the way, the three *withs* in theſe four lines are by no means either melodious or elegant. The two Latin lines are remarkably ſuch.

But as an exquiſite degree of the *belle paſſion*, and a delicate natural manner of expreſſing it, were the portion and principal diſtinction of Tibullus, it is time to produce a ſpecimen of Dr. Grainger's Tranſlation from ſome part characteriſtical of his Author. For this purpoſe we have ſelected the third elegy

of

of the third book; which, as the Latin and Engliſh verſes are of the ſame number, we may ſuppoſe to be a pretty exact one.

Why did I ſupplicate the powers divine?
Why votive incenſe burn at every ſhrine?
Not that I marble palaces might own,
To draw ſpectators, and to make me known;
Not that my teams might plough new purchas'd plains,
And bounteous Autumn glad my countleſs ſwains:
I begg'd with you my youthful days to ſhare,
I begg'd in age to claſp the lovely fair;
And when my ſtated race of life was o'er,
I begg'd to paſs alone the Stygian ſhore.

Can treaſur'd gold the tortur'd breaſt compoſe?
Or plains wide cultur'd ſooth the lover's woes?
Can marble-pillar'd domes, the pride of art,
Secure from Sorrow the poſſeſſor's heart?
Not circling woods, reſembling ſacred groves,
Not Parian pavements, nor gay-gilt alcoves;
Not all the gems that load an eaſtern ſhore,
Not whate'er elſe the greedy Great adore,
Poſſeſs'd, can ſhield the owner's breaſt from woe,
Since fickle fortune governs all below:
Such toys, in little minds, may envy raiſe;
Still little minds improper objects praiſe.
Poor let me be; for poverty can pleaſe
With you; without you, crowns could give no eaſe.

Shine forth, bright morn! and ev'ry bliſs impart,
Reſtore Neæra to my doating heart!
For if her glad return the gods deny,
If I ſollicit ſtill in vain the ſky,
Nor power, nor all the wealth this globe contains,
Can ever mitigate my heart felt pains;
Let others theſe enjoy; be peace my lot,
Be mine Neæra, mine a humble cot!
Saturnia grant thy ſuppliant's timid pray'r!
And aid me, Venus! from thy pearly chair!

Yet, if the Siſters, who o'er fate preſide,
My vows contemning, fix'd detain my bride,
Ceaſe, breaſt, to heave! ceaſe, anxious blood, to flow!
Come, Death! tranſport me to thy realms below.

We ſhall only obſerve of this tranſlation, that the greater part of it is elegant and commendable; and that ſome part would have admitted a little more of the *limæ labor*, a more thorough poliſhing. This is the caſe of ſeveral, not to ſay very many lines, that might be cited: and a compleat correct tranſlation of Tibullus ſhould not only be void of all aſperity, but as gliding and melliſluous as language, ear, and genius could make it. We ſhall take no notice of any objections that have been,

been, for the greateſt part, ſufficiently diſſipated: ſuch a rough contraction, however, as occurs in the following verſe, vol. II. p. 239.

> Alone thou *merit'ſt*! come ye tuneful choir!
> And come, bright Phæbus! with thy plauſive lyre.

is perhaps unpardonable. Several lines alſo occur, in which the language that ſhould, indeed, be eaſy, and ſometimes familiar, is rather too crude and proſaic for verſe, viz.

> By theſe I fooliſh hop'd to gain your love!
> Who than Tibullus could more cautious prove?—
>
> —O wretched youth, how oft, when abſent you—

Such, though not very numerous, occur too often: and by the way, our Tranſlator ought to have placed inverted commas at the following lines, vol. II. page 121, from Mr. Pope's verſes to the memory of an unfortunate lady.

> So may her grave with riſing flowers be dreſt,
> And the green turf lie lightly on her breaſt.

Some very antique words, uſed by our Tranſlator, as *runtels*, *ſirſted*, *&c.* might have been attended with an explanation: —but the truth is, that it was wholly improper and obſolete to uſe them in this tranſlation. The language of love is, to us, the preſent, not the antiquated, language: and it ſeems unlucky at leaſt, that a gentleman who, in this work, ſo frequently avows his admiration of the amiable Sex, ſhould impoſe upon them the dry taſk of conſulting old gloſſaries.

The *foodful corn*, vol. II. p. 19, if it be a Pleonaſm, is no very elegant one. Had the epithet been applied to the field, or earth, the *alma tellus*, which produces corn and moſt other food, it had been proper. But *foodful* might have been as elegantly applied to beef or mutton, whether raw or roaſted; eſpecially if it had been full-fed itſelf, in a living ſtate.

We ſuppoſe, in the following line, vol. I. p. 95.

> Tip me the wink, I'll dodge her to the fane,

dodge was us'd to avoid the vulgar unpoetical term of *dogging*: but the firſt word will not ſignify *tracking*, or *watching one's motions*, as the laſt does, metaphorically. Beſide, the phraſeology of the whole line being ſufficiently humble, the dog, as a verb, might properly, and more ſignificantly, accompany it. Were any one to *dodge*, in the preſent caſe (which often ſignifies to *elude*, or *avoid*) it ſhould have been the lady, who was to be dogged, or vigilantly followed.

Thus

Thus have we made, or really intended to make, a juſt report of this tranſlation, between the Public and the Tranſlator: allowing it what merit appears to us, and ſpecifying ſome of its blemiſhes. The polite and induſtrious Tranſlator, who may often be juſtly recommended, is certainly enamoured of the Muſes. Their gratitude, *at preſent*, ſeems a little capricious; and reminds us, upon the whole, of a diſtich we have ſomewhere read,

As ſome coy nymph, her lover's warm addreſs,
Nor quite indulges, nor can quite repreſs.—

K

MONTHLY CATALOGUE,

For FEBRUARY, 1759.

POLITICAL.

Art. 1. *A Letter to the right honourable William Pitt, Eſq; from an officer at Fort Frontenac.* 8vo. 1s. Fleming.

THOUGH this letter is ſaid to be written from Fort-Frontenac, it may with ſome reaſon be queſtioned if ever the author was there. But though he advances nothing new, yet he ſeems well acquainted with the geography of that country, and has collected, into a very ſmall compaſs, ſeveral intereſting conſiderations that have been diſperſed in ſome late pamphlets and papers on American affairs.

After a brief account of the taking of Frontenac, and the vaſt advantages of its ſituation, with reſpect to the trade of the ſix nations, he hints at ſome of the cauſes of the alienation of theſe nations from us, and repreſents a ſcene of brutality, of which, he ſays, he was a *witneſs*; though it were to be wiſhed that he had ſuppreſſed that circumſtance, if he really means that he was perſonally preſent.

In his ſhort deſcription of the lake Ontario, he has fallen into a great miſtake, in limiting its depth to *between twenty and twenty-five fathom*. It has been ſounded, many times, with a line of *two hundred fathom*, within five miles of the ſhore, and no bottom could be found.

Our Author likewiſe over-rates the importance of Oſwego, conſidered as a harbour for our cruizers: for though it is moſt commodiouſly ſituated as a trading place, by reaſon of its eaſy communication with Hudſon's river, yet having but eight feet water, it can receive no veſſels, but what are too flat-bottomed to incommode the French veſſels built at Frontenac or Niagara, where they have eighteen feet and upwards. We muſt, therefore, have one or both of theſe places, before we can effectually break the communication between Louiſiana and Canada; or ſecure our frontiers and intereſt with

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the Indians. It is therefore to be regretted, that Col. Bradſtreet, on the taking Frontenac, inſtead of deſtroying the veſſels which he found there, did not think himſelf at liberty to proceed in them directly to Niagara *. It would certainly have fallen into his hands; and is by far the moſt important place, to us, in that part of America. It is as advantageous a poſt as Frontenac, for cutting off the communication between the northern and ſouthern French colonies, and may be maintained perhaps at one twentieth part of the expence.

To evince this, which it is of great importance for the nation to be apprized of at preſent, we are to conſider, that by the vicinity of Canada to Frontenac, the French can attack the latter when they pleaſe, which muſt oblige us to keep a large garriſon continually there. But Niagara is at a much greater diſtance from all their ſettlements, and cannot be attacked from Canada, without proceeding firſt up the river St. Lawrence, in *ſmall craft*, and then croſſing the lake in larger veſſels, through all our cruizers there. Nor can it be attacked from the Miſſiſſippi ſettlements, without firſt reducing Fort du Queſne, and what other places of Strength we may have on the Ohio. A very ſmall garriſon, therefore, would be ſufficient at Niagara; and it might not only be ſupplied with proviſions from New York, by way of Oſwego, almoſt as eaſily as Frontenac might, but likewiſe from Penſylvania and our other ſouthern colonies, by way of Fort du Queſne; now happily called (by a more auſpicious name) PITTSBURGH.

The importance of this laſt mentioned fort, and the country about it, is ſet in a very juſt point of light by our author, in the ſequel of his work, to which we refer; having extended this article ſufficiently, from our deſire to contribute whatever we can to the explaining our American affairs, at this happy æra of general attention to them.

* If it was thought too late in the ſeaſon to proceed to Niagara, another thing of vaſt conſequence might have been done, to preſerve the veſſels, and give us the command of the lake in the ſpring. They might have been laid up in Kenty-Bay, which never freezes, and ſecured by a ſmall garriſon on Kenty-Iſland, which it would not have been in the power of the French to annoy; for in the winter they could not have made any attack acroſs the lake in batteaux or whale-boats; and they could have brought nothing elſe, having no ſhips left on the lake. *Smith*

Art. 2. *The Monitor; or Britiſh Freeholder. From July* 23, 1757, *to July* 15, 1758; *both incluſive.* Vol. III. 8vo. 6s. Scott.

In our Review, vol. XVII. p. 289, we endeavoured to give our reader a competent idea of this periodical writer, who ſtill continues, every Saturday, to admoniſh the good people of England, for their welfare, notwithſtanding their circumſtances are ſo happily changed, ſince the Monitor firſt aſſumed the dictatorſhip. He allows, indeed, that we are now in a very promiſing way; but he obſerves, that *vigorous meaſures* demand *vigorous ſupplies*; and that theſe, in the very nature of the thing, muſt ſo augment the public debt, that at the end of the war, we may find ourſelves in a feebler condition than we were before:—whence he juſtly infers the neceſſity of our perſiſting ſteadily to ſupport the Man, who ſeems to have been raiſed up by providence, to protect and ſave us, by his ability and integrity.

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MISCELLANEOUS.

Art. 3. *Statutes and Rules relating to the Inſpection and Uſe of the Britiſh Muſeum; and for the better ſecurity and preſervation of the ſame: By order of the Truſtees.* 8vo. 6d. Davis *and* Reymers.

The immenſe variety and value of the articles which this repoſitory contains, rendered it abſolutely neceſſary to impoſe, on the curious inſpector, certain conditions of admiſſion, in order to guard againſt inconveniences and caſualties. To theſe, though they may generally appear to be rather troubleſome and formal, the learned will not object when they conſider, that this Muſeum was intended for *their* uſe, (to which the rules here laid down are calculated to reſtrict and ſecure it) and not to raiſe the wonder, and occaſion a great reſort, of the illiterate, by ſtanding in competition with *Punchionello, and all his merry family.*—It ſhould alſo be remembered, that the truſtees always have power to relax from the ſeverity of theſe ſtatutes, in favour of ſuch diſtinguiſhed perſons, as it might ſeem both unneceſſary and improper to ſubject to the reſtrictions mentioned in this pamphlet.

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Art. 4. *The Book of Nature; or, the Hiſtory of Inſects. By* John Swammerdam, *M. D. Tranſlated by* Thomas Floyd. *Reviſed and improved, with notes, by Dr.* Hill. Folio, 2l. 15s. Seyffert.

The eſtabliſhed character of this curious work renders our entering on any particulars relating to the *original* unneceſſary; nor ſhall ſay any thing more of the preſent *tranſlation*, than that it reads tolerably; and that the engravings, which are above fifty in number, appear to be accurately done. The great Boerhaave's account of the life of Dr. Swammerdam is here alſo given.

Art. 5. *Travels through Germany, Hungary, Bohemia, Switzerland, Italy, and Lorrain. Containing an accurate deſcription of the preſent ſtate and curioſities of thoſe countries, &c. &c. Illuſtrated with copper-plates. By* John George Keyſler, *F. R. S. To which is prefixed the life of the Author. Tranſlated from the Hanover Edition of the German.* 12mo. 4 vols. 12s. Scott.

We have already had the pleaſure of making our readers fully acquainted with the merits of M. Keyſler's valuable work, in our account of the Engliſh tranſlation publiſhed about two years ago, in 4 vols. 4to. This new tranſlation, if it be a new one, chiefly differs from the quarto edition, as being contracted into a much narrower compaſs; which the editor has chiefly enabled himſelf to effect, by omitting the large and numerous *notes*; ſome of which, indeed, might well enough be ſpared. The language too, in general, is ſomewhat improved in this *duodecimo* tranſlation; which, we doubt not, will

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fully content ſuch readers, as do not chuſe to be at the expence of purchaſing the quarto edition.

Art. 6. *The Hiſtory of Benjamin St. Martin, a fortunate Foundling, interſperſed with curious anecdotes and narratives of the love-affairs of ſome perſons in high life.* 12mo. 2 vols. 6s. Coote.

This ought not to be numbered among the moſt contemptible of the common run of our novels. The author has both ſentiment and invention; though his language is very incorrect, and often totally ungrammatical. But what muſt for ever render his work obnoxious to the diſcerning reader, is the unwarrantable alluſion he has made, under the ſuppoſed name and character of the reverend Mr. Benjamin Collins, to a moſt reſpectable Divine of the church of England; a gentleman, whoſe public ſpirit, and excellent writings, are equally honourable to himſelf, and advantageous to his country.—Poſſibly, however, this is the true reaſon of our Author's abuſing him,

Art. 7. *The Intriguing Coxcomb: or the ſecret Hiſtory of Sir Edmund Godfrey.* 12mo. 2 vols. 6s. Scott.

An unconnected jumble of idle and unintereſting ſtories of debauchery; the whole being without beginning, middle, or end; and deſtitute of truth, ſenſe, wit, or moral.

Art. 8. *The Noviciate of the Marquis de * * *; or the Apprentice turn'd Maſter. Tranſlated from the French.* 12mo. 3s. Pottinger.

As lewd, as imperfect, and as inſignificant as the Intriguing Coxcomb; a title that would have ſuited this performance better than its own, which has no viſible connection with the ſtory. There is nothing about an *apprentice* in the book.

Art. 9. *The Life and real Adventures of Hamilton Murray. Written by Himſelf.* 12mo. 3 vols. 9s. Printed for the Author, by Burd, in New-ſtreet, Shoe-lane.

Midling. Neither excellent nor execrable. The Author has ſome humour and ſome invention; but his language is generally inaccurate: often deformed by a ſort of coxcombly affectation; and ſometimes debaſed by ſuch groſs expreſſions, that we think ourſelves obliged to warn our fair readers againſt his indelicacy.

Art. 10. *Memoirs of Madame de Stahl. Tranſlated from the French.* 12mo. 3s. Reeve.

This is one of thoſe hiſtorical novels, with which the French abound; and in which truth and falſhood, politics and gallantry, are ſo blended together, that it is difficult to know what credit to afford the facts related, or what idea to form of the perſons repreſented. The

There are Readers, however, no doubt, who may find entertainment in the peruſal of theſe Memoirs; which chiefly turn on the court-intrigues that took place on the death of Louis the Fourteenth. The Editor tells us, the *foreign Reviews* have made very advantageous mention of the original. We wiſh we could, in juſtice, do the ſame by the tranſlation: but this is, indeed, wretched. On our Heroine's having been left by her good friend Madam de Silly, ſhe is made to ſay, 'In order to emerge from the kind of annihilation, to which I was reduced by the abſence of this lady, &c.' And again, on expecting to be diſmiſſed from the convent, 'I found no way to bear the expectation of ſuch a ſentence, but by arreſting the agitation of my mind, by an intenſe application of it to abſtract matters.' If our Readers require further proof of the abilities of this profound Tranſlator, we muſt refer them to the work itſelf.

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Art. 11. *The Campaign; a true Story.* 12mo. 2 vols. 6s. Harriſon.

Sorry are we to learn, by a ſenſible advertiſement prefixed to this work, that we owe ſo entertaining a performance merely to the poverty of its author. Yet this, he ſays, was his motive, and his only motive; adding, 'if the action is mean, the confeſſion at leaſt is honeſt.' He pleads, therefore, ſome merit, in having thus candidly told his readers the *truth*. But may we not ſay with a certain French writer, on a like occaſion, 'Who troubles his head about that? a ſad way this of recommending a book!' From the title alſo we expected a formidable account of battles and ſieges; of ſome Othello-like Hero's hair-breadth ſcapes in th' imminent, deadly breach; and of things, if not quite ſo ſtrange, at leaſt as *true*, as

The Anthropophagi, and men whoſe heads
Do grow beneath their ſhoulders!

Our expectations, however, were agreeably diſappointed: and, as we doubt not but many others, who would have been equally entertained by a peruſal of this work, have, for the ſame reaſons, never had the curioſity to look in it, we are induced to obviate this miſunderſtanding; as well in juſtice to the public as to the author: and yet we cannot very juſtly call the title of this performance a miſnomer, as the Hero does really take a trip over to the army, then in Flanders. But this was only a volunteering frolick. It was ſoon over; and moſt of the ſubſequent ſcenes are laid in London; where the Author introduces ſome original characters, and makes ſo many pertinent and judicious reflections on men and manners, that we ſhould be inclined to think his knowlege of mankind the effect of age and experience, did not the defects of his work, as a literary compoſition, betray the hand of a young Writer. Among theſe are faults, of which, though they may little affect the generality of Readers, it may be thought our duty to remind him. To be as tender, however, of the ſenſibility of a riſing genius as poſſible; we ſhall only take notice of his having too frequently uſed the ſame ſet of phraſes, and having often miſtaken a quaintneſs of expreſſion for wit. To make one example ſerve as an inſtance of both—he occaſionally rallies chit-chat, and idle converſation,

verſation, under the modiſh denomination of *ſmall-talk*; but whatever faſhion may recommend the term, it may be repeated till it puts us in mind, that there may be *ſmall writing* alſo: which is certainly the moſt diſguſtful, and leſs excuſable of the two. This performance is nevertheleſs, on the whole, ſo much preferable to moſt of the novels which have lately appeared, that we may ſafely recommend it to the peruſal of thoſe who have taſte and leiſure for ſuch kind of amuſement.

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POETICAL.

Art. 12. *The Tears of Friendſhip. An elegiac Ode, ſacred to the memory of ſeveral deceaſed Friends, &c.* By Thomas Gibbons. 4to. 6d. Buckland.

The perſons here celebrated, are, the late reverend Drs. Watts, Groſvenor, and Stennet; the reverend Mr. Nottcut, the good Lady Abney, and one or two others of inferior note.

Specimen. Stanza xxxviii.

Freed from the chains of fleſh, their painful cell,
And this dark vale, the range of ſin and woe,
They with their God, inthron'd in glory, dwell,
And drink the joys that from his preſence flow.

Inſtead of the word *drink*, we could wiſh *taſte* had been uſed; though, on ſecond thoughts, perhaps both are improper, as we have no idea of ſpirits enjoying any corporeal pleaſures. The moſt reſpectable authority may, indeed, be cited for the uſe of ſuch metaphors; but, nevertheleſs, we cannot help diſliking them, when they appear under the diſadvantage of *uninſpired expreſſion*, like that of the reverend Mr. Thomas Gibbons.

The above was all we intended to ſay concerning this little poem; but ſince we had wrote thus far, we received a letter from an unknown hand, wherein, among other ſtrictures, (which we ſhall paſs over) on Mr. Gibbons's performance, is an obſervation occaſioned by the following ſtanza, relating to the celebrated Dr. Iſaac Watts, whoſe connection with the Abney-family the Letter-writer ſeems to think may be miſapprehended, from what is ſaid of the *bounties he received*.

And can I mention WATTS, and not recall
ABNEY *, at whoſe fair ſeat the *Prophet* † liv'd,
And from whoſe hands, that ſhow'r'd their boons on all,
The largeſt, richeſt *bounties he receiv'd*?

* If ever Mr. Gibbons, ſays our Correſpondent, was converſant in the family, he muſt know, that though Dr. Watts thought himſelf very much obliged to Sir Thomas and Lady Abney, yet that Lady Abney, whom he only could have an opportunity of being acquainted

* The Lady Abney of Stoke-Newington.

† By what authority he ſtiles Dr. Watts a Prophet, is beſt known to Mr. Gibbons himſelf.

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with, thought herſelf equally obliged to Dr. Watts for his reſidence with them, and the pains he had taken in the education of her daughters, as well as upon ſeveral other accounts; and if he viſited in the family during the Doctor's laſt illneſs, he muſt have heard Lady Abney often expreſs herſelf in that manner.

'Dr. Watts was far from being in neceſſitous circumſtances; he was many years paſtor of a very conſiderable congregation among the Proteſtant Diſſenters; he alſo enjoyed a pretty conſiderable income from his printed works, many of which paſſed through ſeveral editions in his life-time: and notwithſtanding he diſpoſed of a large part of his income in charities, he left ſeveral thouſand pounds behind him at his death.'

RELIGIOUS *and* CONTROVERSIAL.

Art. 13. *An Anſwer to a ſecond Letter inſcribed to the Author of the Remarks upon the Serious Addreſs to the Chriſtian World.* 8vo. 6d. Field.

In our Review for November laſt, p. 509—510, we made ſome mention of the controverſy between Mr. Stanton, the Author of the Serious Addreſs, and his anonymous antagoniſt; and we expreſſed ſome hopes, that we ſhould have heard no more of it: however, the Remarker, who has now ſigned his name, T. Bingham, has once more taken the field;—but we ſhall not trouble our Readers with any further particulars of the diſpute.

Art. 14. *A Letter to the Rev. Dr. Free, by the Rev. Thomas Jones, A. M. Chaplain of St. Saviour's, Southwark. With proper affidavits.* 8vo. 3d. Dilly.

Dr. Free having charged the Chaplain of St. Saviour's, with forging Mr. Hayward's noted Letter from the Dead, and then publiſhing it, Mr. Jones here refutes the charge, and proves that the ſaid letter was really written by the late Mr. Hayward, though not *after* he was dead. The ſtory is thus related in this pamphlet:

'The late Rev. Mr. Hayward was a diſſenting miniſter, (well known in the city of London) with whom I had the happineſs to be acquainted. Towards the cloſe of his laſt illneſs it was, (Oh! may you and I be as happy, when the time of our departure ſhall be at hand!) in this awful ſeaſon it was, that he wrote the letter which has ſince made much noiſe, and gave it to a friend, with an injunction to ſend it (but not till after his departure) to Mr. Pearſon, a linnen-draper, in Cheapſide, with whom he had preſerved a very intimate friendſhip. Accordingly, ſoon after Mr. Hayward's deceaſe, Mr. Pearſon received the ſaid letter, and was not a little ſurprized by the kind artifice his departed paſtor had uſed, in order to convey ſuch ſpiritual advice and comfort to him. This letter I ſaw, and procured a copy of, (except what contained matter of private buſineſs) which copy agrees with that in your pamphlet, with this immaterial exception, that the word *Fido* is inſerted in yours and the other printed copies, inſtead of Mr. Pearſon's Chriſtian name, which was in the original. I own this letter affected me

me when I read it, and I thought it would not be amiſs to read it to my hearers from the pulpit, hoping it might animate them in the purſuit of that happineſs and comfort, in a trying hour, Mr. Hayward ſeemed ſo full of. I introduced it therefore in the following manner.

'I took occaſion to ſpeak of the great ſupports and ſolid comforts real religion inſpires, more eſpecially againſt the fears of death; and then told the congregation, I had an inſtance of the truth of the above obſervation in my hand (meaning the aforeſaid copy); I told them it was wrote by a miniſter of my acquaintance in the near and certain proſpect of death, and in ſhort, I related every circumſtance as I have mentioned above: as numbers, who heard me, can bear me witneſs. I never gave the leaſt hint that I received it from a departed ſpirit, (as I am accuſed of doing); on the contrary, I told the people diſtinctly and plainly, that the miniſter wrote it *before he died*, and gave it to a friend to convey it to Mr. P. after his deceaſe. This "God knoweth," is all I have been guilty of, as touching Mr. Hayward's letter. And when it is conſidered how favourable a reception Mrs. Rowe's Letters from the Dead to the Living have met with from perſons of all ranks, Dr. Free might, ſurely, have paſſed it by, at leaſt but ſlightly cenſured it as a pardonable crime.

'You charge me too, with printing it. I ſolemnly declare, I knew nothing of its being printed, Had I entertained the leaſt expectation of it, I ſhould never have read the letter from the pulpit. I had no hand, directly or indirectly, in the printing; I was only concerned in reading it. This I own, and acknowlege was a very great, though well meant, indiſcretion. *Si id peccare eſt, fateor id quoque.* But does not the puniſhment exceed the offence? Allowing, that I was guilty of a folly and indiſcretion in reading the letter, yet it does by no means amount to what you, Sir, have laid againſt me. Forgery, and Impoſture, are the crimes you charge me with? and, taking my guilt for granted, you paſs ſentence upon me accordingly. How greatly muſt Dr. Free be concerned, when he reflects, that all this is abſolutely falſe and groundleſs.'

To prove that he did not forge the Letter, Mr. Jones produces ſeveral unexceptionable affidavits? ſo that we are in a little pain for our good friend the Doctor, not being able to divine how he will bring himſelf out of this ſcrape. On the whole, however, this affair naturally reminds us of the diſpute between Iſaac Bickerſtaff, Eſq; and Mr. Partridge the Almanack-maker.

MEDICAL.

Art. 15. *A plain Account of the Venereal Diſeaſe, with the Method of Cure in its ſeveral Stages; by which the Patient may be a judge of his own caſe, and may either cure himſelf, or if he employs another, may know whether he treats him properly.* 8vo. 1s. 6d. Jackſon and Cooper.

As this appears to be one link of the long chain of medical pamphlets lately begun, and ſedulouſly continued, by the ever induſtrious Dr. Crine Uvedale Hill; and as we have ſufficiently intimated our opinion of that learned Gentleman's late productions, we ſhall not trouble our Readers with any particulars concerning this venereal affair.

THE MONTHLY REVIEW,

For MARCH, 1759.

The Concluſion of Robertſon's *Hiſtory of Scotland*, Vol. II.

FROM the ſpecimens of this ingenious work given in the laſt month's Review, we may ſuppoſe our readers already well acquainted with the nature and extent of the ſubject, and with the Author's talents and acquirements for hiſtorical compoſition.

Before we enter upon this ſecond volume, it will not be improper to obſerve, that it required all the ornaments of writing, to keep the reader's attention alive, in his way through the beaten tracks of hiſtory. In the preceding volume, the hiſtorian's genius had its full ſcope; the contents were not deſtitute of the recommendation of novelty and variety. The writer had an opportunity to ſhew his extenſive reading, and to diſplay his political ſagacity, in tracing the firſt principles of the Scotch conſtitution, to their origin, and explaining the nature of the feudal ſyſtem, which is utterly unknown to many, and perfectly underſtood by very few. Beſides the originality of this preliminary matter, the periods of hiſtory, likewiſe, comprized in the firſt volume, were by no means familiar to the Engliſh reader. The annals of Scotland, from the earlieſt times to Mary's ſhort-lived reign in that kingdom, were but little known or regarded. With ſuch materials, perhaps, a writer, with leſs power of execution, might have ſucceeded in engaging the reader's attention.

But in this ſecond volume, the hiſtorian had not theſe advantages to ſupport him. The contents, including the tranſactions in Scotland, from Mary's captivity in England to the acceſſion of her ſon James VI. to the crown of Great Britain, are ſo interwoven with the Engliſh hiſtory, that they are generally known even to common readers: and it demanded peculiar ſkill to render paſſages, ſo familiar to our recollection, agreeable and entertaining.

In this attempt the hiſtorian, nevertheleſs, has happily ſucceeded. He has embelliſhed old materials with all the elegance of modern dreſs. He has very judiciouſly avoided too circumſtantial a detail of trite facts. His narratives are ſuccinct and ſpirited. His reflections are copious, frequent, and pertinent.

To this volume is annexed an appendix, containing many curious and original papers, which ſerve as vouchers for the particulars recorded by our hiſtorian. It likewiſe compriſes a critical diſſertation, concerning the murder of king Henry, and the genuineneſs of the queen's letters to Bothwell.

The firſt hiſtorical circumſtance, which ſeems worthy of obſervation, is an event which determined Elizabeth's conduct with regard to the affairs of Scotland. 'Pope Pius V. having iſſued a bull, whereby he excommunicated Elizabeth, deprived her of her kingdom, and abſolved her ſubjects from their oath of allegiance, Felton, an Engliſhman, had the boldneſs to fix it on the gates of the biſhop of London's palace. Elizabeth imputed this ſtep which the pope had taken, to a combination of the Roman Catholic princes againſt her, and ſuſpected that ſome plot was on foot in favour of the Scotch queen. In that event, ſhe knew that the ſafety of her own kingdom depended on preſerving her influence in Scotland; and in order to ſtrengthen this, ſhe renewed her promiſes of protecting the king's adherents, encouraged them to proceed to the election of a regent, and even ventured to point out the earl of Lenox as the perſon who had the beſt title; upon whom that honour was accordingly conferred.' Thank heaven! the thunder of the vatican is no longer terrible; it is now regarded as a meer *brutum fulmen*; and the pope's bull, like the ban of the empire, is more an object of ridicule than of dread.

The hiſtorian then proceeds to give a detail of the civil commotions in Scotland, between the *king's men* and the *queen's men*, which became names of diſtinction, appropriated to the different parties. His relation of the taking Dunbarton caſtle, for the regent, muſt not be omitted; as it was attended with a circumſtance of a very remarkable nature. This caſtle was thought impregnable; but a diſguſted ſoldier, who had ſerved in the garriſon,

garriſon, propoſed a ſcheme to the regent for taking it, which was accordingly attempted, under the direction of Capt. *Crawford*. At midnight, ſcaling ladders were fixed to the walls, but, by the weight and eagerneſs of thoſe who mounted them, were brought to the ground. Their ladders were made faſt a ſecond time; but in the middle of the aſcent, they met with an unforeſeen difficulty. One of their companions was ſeized with ſome ſudden fit, and clung, ſeemingly without life, to the ladder. All were at a ſtand. It was impoſſible to paſs him. To tumble him headlong was cruel; and might occaſion a diſcovery. But Crawford's preſence of mind did not forſake him. He ordered the ſoldier to be bound faſt to the ladder, that he might not fall when the fit was over; and turning the other ſide of the ladder, they mounted with eaſe over his belly. By this ſtratagem they at length got poſſeſſion of the caſtle without the loſs of a ſingle man. In it they found Hamilton, the unfortunate archbiſhop of St. Andrews; who, having been attainted, was executed without any formal trial.

The king's party however ſuffered in their turn. 'They were ſurprized at Stirling, where they were holding a parliament after the example of that held at Edinburgh, under the queen's authority. Four hundred men ſurrounded the town, and made priſoners of the regent, and ſeveral perſons of diſtinction. The word among the queen's ſoldiers was, *Think on the archbiſhop of St. Andrew's*; and Lenox, the regent, fell a ſacrifice to his memory: the officer, to whom he ſurrendered, having loſt his own life, in endeavouring to protect him.' One cannot reflect without horror on the ungoverned rage of civil diſcord among a rude people, who are ſtrangers to humanity, and who meaſure juſtice by the length of their ſwords.

About this time happened the maſſacre of Paris, by which *ten thouſand* proteſtants, without diſtinction of age, or ſex, or condition, were murdered in Paris alone. The ſame barbarous orders were ſent to other parts of the kingdom, and the like carnage enſued. This deed, which, as our hiſtorian obſerves, no *popiſh* writer, in the preſent age, mentions without deteſtation, was, at that time, applauded in Spain; and at Rome, ſolemn thankſgivings were offered to God for its ſucceſs. But among the proteſtants it excited inconceivable horror; of which a ſtriking picture is drawn by the French embaſſador at the court of England, in his account of his firſt audience after the maſſacre. 'A gloomy ſorrow, ſays he, ſat on every face; ſilence, as in the dead of night, reigned through all the chambers of the royal apartment; the ladies and courtiers were ranged on each ſide, all clad in deep mourning, and as I paſſed through them, not one beſtowed on me a civil look, or made the leaſt return to

my ſalutes.' The ſenſe which our forefathers expreſſed on account of this horrid deed, was truly ſpirited and noble. The remembrance of that inhuman ſlaughter ought ever to be kept alive; and is ſufficient to perpetuate a juſt abhorrence of a religion, which endeavours to root itſelf in blood. Later experience convinces us, that the papiſts ſtill retain the ſame principles of cruelty. But the gaudy foppery of their worſhip ſeduces weak converts, who do not ſee the extravagant folly, and ſavage barbarity, which lurks beneath the papal maſk. The pomp and pageantry of the catholic religion glitter before the eyes of its votaries, but murder and aſſaſſination purſue the ſteps of its opponents.

Our hiſtorian proceeds to point out the ill effects which this maſſacre had on Mary's intereſt; and then turns from civil tranſactions to the affairs of the church. Under this head, he takes notice of the Death of Knox, whoſe character he has drawn with peculiar ſpirit and impartial judgment.

'Soon after the breaking up of this aſſembly, ſays he, Knox, the prime inſtrument of ſpreading and eſtabliſhing the Reformed religion in Scotland, ended his life, in the 67th year of his age. Zeal, intrepidity, diſintereſtedneſs, were virtues which he poſſeſſed, in an eminent degree. He was acquainted, too, with the learning, cultivated in that age; and excelled in that ſpecies of eloquence, which is calculated to rouze, and to inflame. His maxims, however, were often too ſevere, and the impetuoſity of his temper exceſſive. Rigid and uncomplying himſelf, he ſhewed no indulgence to the infirmities of others. Regardleſs of the diſtinctions of rank and character, he uttered his admonitions with an acrimony and vehemence, more apt to irritate, than to reclaim. This often betrayed him into indecent and undutiful expreſſions, with reſpect to the queen's perſon and conduct. Thoſe very qualities, however, which now rendered his character leſs amiable, fitted him to be the inſtrument of providence for advancing the reformation, among a fierce people, and enabled him to face dangers, and to ſurmount oppoſition, from which, a perſon of a more gentle ſpirit would have been apt to ſhrink back. By an unwearied application to ſtudy, and to buſineſs, as well as by the frequency and fervour of his public diſcourſes, he had worn out a conſtitution, naturally ſtrong. During a lingering illneſs, he diſcovered the utmoſt fortitude; and met the approaches of death, with a magnanimity inſeparable from his character. He was conſtantly employed in acts of devotion, and comforted himſelf with thoſe proſpects of immortality, which not only preſerve good men from deſponding, but fill them with exultation in their laſt moments. The Earl of Morton, who was preſent at his funeral,

pronounced

pronounced his eulogium in a few words, the more honourable for Knox, as they came from one, whom he had often cenſured with peculiar ſeverity, "Here lies He, who never feared the face of man."

It is obſervable that Luther, the celebrated reformer, was diſtinguiſhed by the ſame ſeverity of manners, and impetuoſity of temper. Perhaps this violent diſpoſition may, on many occaſions, be highly ſerviceable to innovators, and abſolutely neceſſary to introduce new religious or civil eſtabliſhments: but certainly nothing but gentleneſs and moderation can ſtrengthen and improve the ſyſtem of chriſtianity.

Our hiſtorian, having reviewed the meaſures by which the Earl of Morton, the new regent, rendered his adminiſtration odious, he at length turns his eyes upon the king, of whoſe education and diſpoſitions he gives the following account. 'James, ſays he, was now in the twelfth year of his age. The queen, ſoon after his birth, had committed him to the care of the Earl of Mar, and during the civil wars, he had reſided ſecurely in the caſtle at Stirling. Alexander Erſkin, that nobleman's brother, had the chief direction of his education. Under him was the famous Buchannan, together with three other preceptors, the moſt eminent the nation afforded, for ſkill in thoſe ſciences, which were deemed neceſſary for a prince. The young king ſhewed an uncommon paſſion for learning, and made great progreſs in it; and the Scots fancied that they already diſcovered in him, all thoſe virtues, which the fondneſs or credulity of ſubjects uſually aſcribe to princes during their minority. But as James was ſtill far from that age, at which he was permitted by law to aſſume the reins of government, the regent did not ſufficiently attend to the ſentiments of the people, nor reflect, how naturally theſe prejudices in his favour might encourage the king to anticipate that period.'

Our Author then deſcribes the artifices which the regent's enemies employed to render the king ſuſpicious of his power. He relates the intrigues which were carried on againſt the regent, and which at laſt ended in his ruin; being brought to trial, and condemned for the murder of the late king. Our hiſtorian's account of his behaviour under ſentence of death, is too ſtriking to be ſuppreſſed; more eſpecially as it contains a declaration from the regent, who, in thoſe ſolemn moments, when men are not prone to falſhood, impeached the queen as the author of her huſband's murder.

'During that awful interval, Morton poſſeſſed the utmoſt compoſure of mind. He ſupped cheerfully; ſlept a part of the

night, in his uſual manner; and employed the reſt of his time in religious conferences, and in acts of devotion, with ſome miniſters of the city. The clergymen who attended him, dealt freely with his conſcience, and preſſed his crimes home upon him. What he confeſſed with regard to the crime for which he ſuffered is remarkable, and ſupplies, in ſome meaſure, the imperfection of our records. He acknowledged, that on his return from England after the death of Rizio, Bothwell had informed him of the conſpiracy againſt the king, which the queen, as he told him, knew of and approved; that he ſollicited him to concur in the execution of it, which, at that time, he abſolutely declined; that, ſoon after, Bothwell himſelf, and Archibald Douglas, in his name, renewing their ſollicitations to the ſame purpoſe, he had required a warrant, under the queen's hand, authorizing the attempt, and as that had never been produced, he had refuſed to be any farther concerned in the matter. "But, continued he, as I neither conſented to this treaſonable act, nor aſſiſted in the committing of it, ſo it was impoſſible for me to reveal, or to prevent it. To whom could I make the diſcovery? The queen was the author of the enterprize. Darnly was ſuch a changeling, that no ſecret could be ſafely communicated to him. Huntley and Bothwell, who bore the chief ſway in the kingdom, were themſelves the perpetrators of the crime." Theſe circumſtances, it muſt be confeſſed, go ſome length towards extenuating Morton's guilt; and though his apology for the favour he had ſhewn to Archibald Douglas, whom he knew to be one of the conſpirators, be far leſs ſatisfactory, no uneaſy reflections ſeem to have diſquieted his own mind on that account. When his keepers told him that the guards were attending, and all things in readineſs, "I praiſe my God, ſaid he, I am ready likewiſe." Arran commanded theſe guards; and even in thoſe moments, when the moſt implacable hatred is apt to relent, the malice of his enemies could not forbear this inſult. On the ſcaffold, his behaviour was calm; his countenance and voice unaltered; and after ſome time ſpent in devotion, he ſuffered death with the intrepidity, which became the name of Douglas. His head was placed on the public jail of Edinburgh; and his body, after lying till ſun-ſet on the ſcaffold, covered with a beggarly cloak, was carried by common porters to the uſual burial-place of criminals. None of his friends durſt accompany it to the grave, or diſcover their gratitude and reſpect by any ſymptoms of ſorrow.'

The relation of this event, is followed by a review of the unpopular conduct of the king's two favourites, the duke of Lenox, and the earl of Arran; againſt whom the nobles formed a conſpiracy. As changes in the adminiſtration, which, as our Author

Author obſerves, among poliſhed nations, are brought about ſlowly and ſilently, by artifice and intrigue, were, in that rude age, effected ſuddenly, and by violence, the king's ſituation, and the ſecurity of the favourites, encouraged the conſpirators to have immediate recourſe to force. Accordingly they ſeized the king's perſon at Ruthven. This paſſage in hiſtory is ſo well known, that it is needleſs to repeat the particulars of this rebellious enterprize. The king, ſays our Author, complained, expoſtulated, threatened, and finding all theſe without effect, burſt into tears. "No matter, ſaid Glamis (one of the conſpirators) fiercely, better children weep than bearded men."

Our hiſtorian then changes the ſcene, and leaves Scotland torn to pieces by inteſtine factions, to take a view of the ſtate of affairs in England. Here the deplorable condition of the unhappy Mary is repreſented in the moſt moving terms of deſcription. To add to the miſery of her captivity, a breach happened between her and her ſon, who wrote a harſh and undutiful letter to his mother, in which he expreſly refuſed to acknowledge her to be queen of Scotland, or to conſider his affairs as connected, in any wiſe, with hers. This cruel requital of her maternal tenderneſs, overwhelmed Mary with ſorrow and deſpair. 'Was it for this, ſaid ſhe, in a letter to the French ambaſſador, that I have endured ſo much, in order to preſerve for him the inheritance, to which I have a juſt right? I am far from envying his authority in Scotland. I deſire no power there; nor wiſh to ſet my foot in that kingdom, if it were not for the pleaſure of once embracing a ſon, whom I have ever loved with too tender affection. Whatever he either enjoys or expects, he derived it from me. From him I never received aſſiſtance, ſupply, or benefit of any kind. Let not my allies treat him any longer as a king; he holds that dignity by my conſent; and if a ſpeedy repentance does not appeaſe my juſt reſentment, I will load him with a parent's curſe, and ſurrender my crown, with all my pretenſions, to one, who will receive them with gratitude, and defend them with vigour.' In this letter, we may obſerve a ſtrange compound of affection, pride, reſentment, and revenge. Could we, however, forget her vices, her hard fate was greatly to be lamented. To be forced to fly from her rebellious ſubjects, to be held in captivity by an unnatural ſiſter, and to be inſulted by an undutiful ſon, was too much for human nature to endure.

But the time now approached, which put a period to her wretchedneſs, and her exiſtence together. An act of parliament had been made in England, which provided, 'That if any rebellion ſhould be excited in the kingdom, or any thing attempted to the hurt of her majeſty's perſon, *by* or *for* any perſon pre-

tending a title to the crown, that the perſons found guilty ſhould be excluded any right to the crown, and purſued to death.' In conſequence of this ſtrange ſtatute, which was plainly levelled at the queen of Scots, ſhe was brought to trial at Fotheringay, for a conſpiracy againſt Elizabeth. But Mary refuſed to acknowledge the juriſdiction of Elizabeth's commiſſioners, and expreſſed her refuſal in the following ſpirited ſtrain. "I came into the kingdom, ſaid ſhe, an independant ſovereign, to implore the queen's aſſiſtance, not to ſubject myſelf to her authority. Nor is my ſpirit ſo broken by its paſt misfortunes, or ſo intimidated by preſent dangers, as to ſtoop to any thing unbecoming the majeſty of a crowned head, or that will diſgrace the anceſtors from whom I am deſcended, and the ſon to whom I ſhall leave my throne. If I muſt be tried, princes alone can be my peers. The queen of England's ſubjects, however noble their birth may be, are of a rank inferior to mine. Ever ſince my arrival in this kingdom, I have been confined as a priſoner. Its laws never afforded me any protection. Let them not now be perverted in order to take away my life."

She was at length, nevertheleſs, our hiſtorian obſerves, prevailed upon to alter her reſolution. She was told by the commiſſioners, that by avoiding a trial ſhe injured her own reputation, and deprived herſelf of the only opportunity of ſetting her innocence in a clear light, of which they and their miſtreſs wiſhed, above all things, to be convinced. But we cannot agree with the hiſtorian, that theſe pretexts were ſufficiently plauſible to impoſe on the unwary queen; and that the change in her reſolution, muſt be imputed ſolely to her anxious deſire of vindicating her own honour. The ſame arguments had been uſed before, to engage her to put herſelf upon her trial for the murder of her huſband; and ſhe had experienced the diſſimulation of Elizabeth and her courtiers too often, to ſuffer her ſagacity to be deceived by ſuch weak pretences.

In conſequence of her conſent, however, ſhe was brought before the judges, and the queen's attorney and ſollicitor opened the charge againſt her, with all the circumſtances of the conſpiracy. When the queen's council had finiſhed, ſays our hiſtorian, Mary ſtood up, and with great magnanimity, and equal preſence of mind, began her defence. She denied, or juſtified, the particular articles in the accuſation: and concluded her defence in the following ſtrong and affecting terms. "I have often, continued ſhe, made ſuch efforts for the recovery of my liberty, as are natural to a human creature. And convinced, by the ſad experience of ſo many years, that it was vain to expect it from the juſtice or generoſity of the queen of England, I have frequently ſollicited foreign princes, and called on all my friends,

to

to employ their whole intereſt for my relief. I have, likewiſe, endeavoured to procure for the Engliſh Catholics ſome mitigation of the rigour with which they are now treated; and if I could hope, by my death, to deliver them from oppreſſion, I am willing to die for their ſake. I wiſh, however, to imitate the example of Eſther, not of Judith, and would rather make interceſſion for my people, than ſhed the blood of the meaneſt creature, in order to ſave them. I have often checked the intemperate zeal of my adherents, when either the ſeverity of their own perſecutions, or indignation at the unheard-of injuries which I have endured, were apt to precipitate them into violent councils. I have even warned the queen of dangers to which theſe harſh proceedings expoſed herſelf. And worn out, as I now am, with cares and ſufferings, the proſpect of a crown is not ſo inviting, that I ſhould ruin my ſoul in order to obtain it. I am no ſtranger to the feelings of humanity, nor unacquainted with the duties of religion, and abhor the deteſtable crime of aſſaſſination, as equally repugnant to both. And, if ever I have given conſent by my words, or even by my thoughts, to any attempt againſt the life of the queen of England, far from declining the judgment of men, I ſhall not even pray for the mercy of God."

The unhappy Mary, notwithſtanding, received ſentence of death, which was accordingly executed. The circumſtances of her behaviour at that awful period, are related by our hiſtorian in the moſt pathetic terms of deſcription: but we have only room to inſert the concluding paragraph. 'She prepared for the block, ſays he, by taking off her veil and upper garments; and one of the executioners rudely endeavouring to aſſiſt, ſhe gently checked him, and ſaid, with a ſmile, that ſhe had not been accuſtomed to undreſs before ſo many ſpectators, nor to be ſerved by ſuch valets. With calm but undaunted fortitude, ſhe laid her neck on the block; and while one executioner held her hands, the other, at the ſecond ſtroke, cut off her head, which falling out of its attire, diſcovered her hair already grown quite grey with cares and ſorrows *.'

Our hiſtorian's character of the Scots queen, which has been ſo variouſly repreſented by different writers, muſt not be omitted. 'To all the charms of beauty, ſays he, and the utmoſt elegance of external form, ſhe added thoſe accompliſhments, which render their impreſſion irreſiſtible. Polite, affable, inſinuating, ſprightly, and capable of ſpeaking and of writing with equal eaſe and dignity. Sudden, however, and violent in all her attachments; becauſe her heart was warm and unſuſpicious. Impatient of contradiction; becauſe ſhe had been accuſtomed from her infancy to be treated as a queen. No ſtranger, on ſome occaſions, to diſſimulation; which, in that perfidious court

* She was 44 years and two months old, at the time of her death.

court where ſhe received her education, was reckoned among the neceſſary arts of government. Not inſenſible of flattery, or unconſcious of that pleaſure, with which almoſt every woman beholds the influence of her own beauty. Formed with the qualities which we love, not with the talents that we admire; ſhe was an agreeable woman, rather than an illuſtrious queen. The vivacity of her ſpirit, not ſufficiently tempered with ſound judgment, and the warmth of her heart, which was not, at all times, under the reſtraint of diſcretion, betrayed her both into errors, and into crimes. To ſay that ſhe was always unfortunate, will not account for that long and almoſt uninterrupted ſucceſſion of calamities which befel her; we muſt likewiſe add that ſhe was often imprudent. Her paſſion for Darnly was raſh, youthful, and exceſſive. And though the ſudden tranſition to the oppoſite extreme was the natural effect of her ill-requited love, and of his ingratitude, inſolence, and brutality; yet neither theſe, nor Bothwell's artful addreſs, and important ſervices, can juſtify her attachment to that nobleman. Even the manners of the age, licentious as they were, are no apology for this unhappy paſſion; nor can they induce us to look on that tragical and infamous ſcene which followed upon it, with leſs abhorrence. Humanity will draw a veil over this part of her character which it cannot approve, and may, perhaps, prompt ſome to impute her actions to her ſituation, more than to her diſpoſitions; and to lament the unhappineſs of the former, rather than accuſe the perverſeneſs of the latter. Mary's ſufferings exceed, both in degree, and in duration, thoſe tragical diſtreſſes, which fancy has feigned to excite ſorrow and commiſeration; and while we ſurvey them, we are apt altogether to forget her frailties, we think of her faults with leſs indignation, and approve of our tears, as if they were ſhed for a perſon who had attained much nearer to pure virtue.

'With regard to the queen's perſon, a circumſtance not to be omitted in writing the hiſtory of a female reign, all cotemporary authors agree in aſcribing to Mary, the utmoſt beauty of countenance, and elegance of ſhape, of which the human form is capable. Her hair was black, though, according to the faſhion of that age, ſhe frequently wore borrowed locks, and of different colours. Her eyes were a dark gray; her complexion was exquiſitely fine; and her hands and arms remarkably delicate, both as to ſhape and colour. Her ſtature was of an height that roſe to the majeſtic. She danced, ſhe walked, and rode with equal grace. Her taſte for muſic was juſt, and ſhe both ſung and played upon the lute, with uncommon ſkill. Towards the end of her life, ſhe began to grow fat; and her long confinement and the coldneſs of the houſes in which ſhe was impriſoned, brought

brought on a rheumatiſm, which deprived her of the uſe of her limbs. No man, ſays Brantome, ever beheld her perſon without admiration and love, or will read her hiſtory without ſorrow.'

Having cloſed this melancholy ſcene, the Hiſtorian returns to the tranſactions of Scotland. He points out the artifices which Elizabeth uſed to ſooth James, and prevent him from revenging the death of his mother. He then takes notice of the domeſtic regulations, which the King made in civil and eccleſiaſtical affairs, and at length proceeds to relate the circumſtances of his marriage with Ann of Denmark *. 'The young Queen,' ſays he, 'having ſet ſail towards Scotland, James made great preparations for her reception, and waited her landing with all the impatience of a lover; when the unwelcome account arrived, that a violent tempeſt had ariſen, which drove back her fleet to Norway, in a condition ſo ſhattered, that there was little hope of its putting again to ſea, before the ſpring. This unexpected diſappointment he felt with the utmoſt ſenſibility. He inſtantly fitted out ſome ſhips, and without communicating his intention to any of his council, ſailed, in perſon, attended by the Chancellor, ſeveral noblemen, and a train of three hundred perſons, in queſt of his bride. He arrived ſafely in a ſmall harbour, not far diſtant from Upſlo, where the Queen then reſided, and where the marriage was ſolemnized.

No event, our Author obſerves, appears to be a wider deviation from his general character, than this ſudden ſally. James he adds, was not ſuſceptible of any refined gallantry, and always expreſſed that contempt for the female character, which a pedantic erudition, unacquainted with politeneſs, is apt to inſpire. Theſe reflections are extremely judicious and elegant: and we entirely agree with the Writer, who concludes, that James took this gallant reſolution more from political than amorous conſiderations.

Our Hiſtorian then proceeds to give an account of the diſorders in the eccleſiaſtical and civil ſtate of Scotland, after the

* It is remarkable, that James was ſo defective in hiſtory, that he declined an alliance with Denmark for ſome time, being informed as he ſaid, 'that the King of Denmark was deſcended but of merchants, and that few made account of him or his country, but ſuch as ſpoke the Dutch tongue.' Had he read of the ravages and conqueſts of the Danes, both in England and Scotland; or if he had known that marriages had been formerly contracted between his own family and that of Denmark, he could not have been ſo ignorant to credit ſuch information. We are obliged for this anecdote to that judicious Biographer, Mr. Harris, the Author of the Lives of James the Firſt, and Charles the Firſt.

King's

King's return; and among other extraordinary inſtances, take notice of the ſeditious doctrine delivered by Mr. David Black miniſter of St. Andrew's, who affirmed, "That the King has permitted the popiſh Lords to return into Scotland, and by that action had diſcovered the treachery of his own heart; that all Kings were the devil's children; that Satan had now the guidance of the court; that the Queen of England was an atheiſt; that the judges were miſcreants and bribers; the nobility godleſs and degenerate; the privy counſellors cormorants, and men of no religion:" and in his prayer for the Queen, he uſed theſe words; "We muſt pray for her for faſhion's ſake, but we have no cauſe, ſhe will never do us good."

Mr. Black's diſcourſe was without doubt unpardonably free: and this circumſtance leads us to expreſs our concern at the conduct of ſome modern divines, who affect to be politicians in their pulpits. When they ſtep out of the way of their function, and interfere with civil affairs, in which the intereſt of religion is no way concerned, they deſerve to be reprimanded. What laws are moſt conformable to the conſtitution of the church, may be a ſubject proper for their conſideration; but what alliances are profitable to the nation, ſhould be diſcuſſed at the council-board, not in the pulpit. If we allow the clergy to talk againſt Jew-bills, we cannot excuſe their meddling with treaties.

Our Hiſtorian, in the enſuing pages, diſcloſes all the particulars, and ſtates the different relations, of Gowry's conſpiracy, the reality of which ſome Writers have doubted. The hiſtory then drawing towards a concluſion, comes to the death of Elizabeth, whom our Author thus characterizes.

'Foreigners often accuſe the Engliſh of indifference and diſreſpect towards their Princes. But without reaſon; no people are more grateful than they, to thoſe Monarchs who merit their gratitude. The names of Edward III. and Henry V. are mentioned by the Engliſh of this age, with the ſame warmth as they were by thoſe who ſhared in the bleſſings and ſplendor of their reigns. The memory of Elizabeth is ſtill adored in England. And the Hiſtorians of that kingdom, after celebrating her love of her people; her ſagacity in diſcerning their true intereſt; her ſteadineſs in purſuing it; her wiſdom in the choice of her miniſters; the glory ſhe acquired by arms; the tranquility ſhe ſecured to her ſubjects; and the increaſe of fame, of riches, and of commerce, which were the fruits of all theſe; juſtly rank her among the moſt illuſtrious Princes. Even the defects in her character, they obſerve, were not of a kind pernicious to her people. Her exceſſive frugality was not accompanied with the

low

love of hoarding; and though it prevented ſome great undertakings, and rendered the ſucceſs of others incompleat, it introduced œconomy into her adminiſtration, and exempted the nation from many burdens, which a Monarch, more profuſe or more enterprizing, muſt have impoſed. Her ſlowneſs in rewarding her ſervants, ſometimes diſcouraged uſeful merit; but it prevented the undeſerving from acquiring power and wealth, to which they had no title. Her extreme jealouſy of thoſe Princes, who pretended to diſpute her right to the crown, led her to take ſuch precautions, as tended no leſs to the public ſafety, than to her own; and to court the affections of her people, as the firmeſt ſupport of her throne. Such is the picture the Engliſh draw of this great Queen.

'Whoever undertakes to write the hiſtory of Scotland, finds himſelf obliged, frequently, to view her in a very different, and in a leſs amiable light. Her authority in that kingdom, during the greater part of her reign, was little inferior to that, which ſhe poſſeſſed in her own. But this authority, acquired at firſt by a ſervice of great importance to the nation, ſhe exerciſed in a manner extremely pernicious to its happineſs. By her induſtry in fomenting the rage of the two contending factions; by ſupplying the one with partial aid; by feeding the other with falſe hopes; by balancing their power ſo artfully, that each of them was able to diſtreſs, and neither of them to ſubdue the other; ſhe rendered Scotland long the ſeat of diſcord, confuſion, and bloodſhed: and her craft and intrigues, effecting what the valour of her anceſtors could not accompliſh, reduced that kingdom to a ſtate of dependence on England. The maxims of policy, often little conſonant to thoſe of morality, may, perhaps, juſtify this conduct. But no apology can be offered for her behaviour to Queen Mary; a ſcene of diſſimulation without neceſſity; and of ſeverity beyond example. In almoſt all her other actions, Elizabeth is the object of our higheſt admiration; in this we muſt allow, that ſhe not only laid aſide the magnanimity which became a Queen, but the feelings natural to a woman.'

This character of Queen Elizabeth is, in our opinion, drawn with equal ſpirit and impartial juſtice. Certainly, whatever we determine of her political, no one can juſtify her moral principles. Perhaps we may be warranted in ſuggeſting, that the benefits which reſulted to the nation from her political conduct, were owing rather to accident, or the neceſſity of her affairs directed by prudent council, than to her own good inclinations, or patriot virtues. It is certain, that ſhe inherited a large portion of her father's arbitrary and tyrannic diſpoſition. Whoever reads her ſpeeches to her parliament, will find many of them delivered in the very language of deſpotiſm. But words were not all. On many occaſions ſhe exerted abſolute power, and committed acts

of violence on the rights of the people, which we hope never to see drawn into precedent for the future. It is obſervable, that though moſt Hiſtorians agree, that her death was accelerated by her grief for the execution of the Earl of Eſſex, yet none of them have conſidered how ſtrong a preſumption it was, of her tenderneſs for Eſſex, to have felt ſo much compunction for his fate, when ſhe gave no tokens of any ſuch tender concern at the death of a ſiſter, whom ſhe pretended to have been executed contrary to her intentions, and whoſe fate, in many reſpects, might be deemed more worthy of compaſſion.

The ingenious Writer cloſes his hiſtory with conſidering the influence which the acceſſion of James to the crown of England, had upon the kingdom of Scotland: which he obſerves, affected not only the civil and eccleſiaſtical conſtitutions, but the genius, taſte, and ſpirit of the nation; things of a nature ſtill more delicate. 'When learning,' ſays he, 'revived in the fifteenth and ſixteenth centuries, all the modern languages were in a ſtate equally barbarous, devoid of elegance, of vigor, and even of perſpicuity. This, he takes notice, introduced the uſe of the Latin language in compoſitions, in which the moderns attained a degree of elegance, which the Romans themſelves ſcarce poſſeſſed beyond the limits of the Auguſtan age. While this,' ſays he, 'was almoſt the only ſpecies of compoſition, the Scotch Writers were not inferior to thoſe of any other nation. The happy genius of Buchanan, equally formed to excell in proſe and in verſe, more various, more original, and more elegant, than that of almoſt any other modern who writes in Latin, reflects, with regard to this particular, the greateſt luſtre on his country.' Our Author perhaps may not be too ſanguine in the preference he gives to Buchanan, but many men flouriſhed in the fifteenth and ſixteenth centuries, famous for their Latinity: ſuch as Budæus, and others, who for the excellence of their ſtile, and their cloſe imitation of Tully, were called Ciceroniani. As for variety and originality, we may venture to mention Eraſmus; though for his negligence in point of ſtile, he incurred the cenſure of his cotemporaries, whom, in his turn, he facetiouſly ridiculed for their too great nicety.

But the labour, continues our Author, attending the ſtudy of a dead tongue, was irkſome. The modern tongues were found ſuſceptible of beauties and graces, which, if not equal to thoſe of the antient ones, were at leaſt more attainable: and the Italians having ſet the example, Latin was no longer uſed in the works of taſte; it was confined to books of ſcience; and the politer nations have baniſhed it even from theſe.

But our Hiſtorian obſerves, that at the very time when other nations were beginning to drop the uſe of Latin in works of taſte,

taſte, and to make trial of the ſtrength and compaſs of their own languages, Scotland ceaſed to be a kingdom. The tranſports of joy which the acceſſion at firſt occaſioned, were ſoon over; and the Scots, being at once deprived of all the objects that refine or animate a people, of the preſence of their Prince, of the concourſe of the nobles, of the ſplendor and elegance of a court, an univerſal dejection of ſpirit ſeems to have ſeized the nation. The court being withdrawn, no domeſtic ſtandard of propriety and correctneſs of ſpeech remained. Thus, he obſerves, during the whole ſeventeenth century, the Engliſh were gradually refining their language and their taſte; in Scotland, the former was much debaſed, and the latter almoſt entirely loſt.

'At length,' ſays he, 'the union having incorporated the two nations, and rendered them one people, the diſtinction which had ſubſiſted for many ages gradually wear away; peculiarities diſappear; the ſame manners prevail in both parts of the iſland; the ſame Authors are read and admired; the ſame entertainments are frequented by the elegant and polite; and the ſame ſtandard of taſte, and of purity in language, is eſtabliſhed: and the Scots, after being placed, during a whole century, in a ſituation no leſs fatal to the liberty, than to the taſte and genius of the nation, were at once put in poſſeſſion of privileges more valuable than thoſe which their anceſtors formerly enjoyed; and every obſtruction that had retarded their purſuit, or prevented their acquiſition of literary fame, was totally removed.' It is with pleaſure we add, that our Hiſtorian is himſelf a living proof of the truth of his own propoſition: for his hiſtory is one of the ſtrongeſt evidences, that all impediments to literary fame in Scotland, are totally removed.

As we have in this article, and in our review of the firſt volume, ſufficiently expreſſed our ſentiments of this work; we ſhall only add, that we are ſorry the author has omitted that neceſſary appendage to all large books, *a good index*; without which a hiſtory can only anſwer the purpoſe of preſent amuſement; but cannot prove very uſeful to thoſe who want to conſult them occaſionally.

R—d

Reflections, or Hints, founded upon Experience and Facts, touching the Law, Lawyers, Officers, Attorneys, and others concerned in the Adminiſtration of Juſtice. Humbly ſubmitted to the conſideration of the Legiſlature. 8vo. 1 s. Davis.

THOUGH theſe Reflections have not the merit of novelty to recommend them, moſt of them having appeared in print before; yet as they are too material and pertinent to be forgotten, the repetition is the more excuſable.

If

If it be true, ſays the Writer, that liberty is eſtabliſhed the laws of England, our freedom muſt then depend upon knowlege, capacity, integrity, and courage, of the profeſ of the law, as well as upon the virtue and incorruption of legiſlature, who from time to time alter thoſe laws, or m new ones.

He then takes notice of ſeveral ſchemes which have been on foot to the prejudice of the law, and its profeſſors. Am others, he mentions the changing the language and characte the law.

'Among many other bad conſequences,' ſays he, 'that m in a few years enſue, from this alteration of the language hand-writing of legal proceedings, ſome are already at ha pleadings are now become about twice as long, in every ca as they were before the records were written in a thouſand dif ent ſcribbling hands; as unlike each other, as all of them unlike the beautiful court-hands; and will be as difficult to read or underſtood by our grand-children, as the faireſt rec of the laſt reign, is already become, to many learned counſe had almoſt ſaid to ſome of his Majeſty's own counſel, learned Engliſh pleading, at the bar.

'The wretched ſcrauls called our records, at preſent, are only infinitely different, but the horrid jargon of the conte thereof, called the pleadings of one ſingle term, has as m dialects as there are ſpecial pleaders, drawers, or tranſlators th of; and a plea or a declaration drawn or tranſlated into barous Engliſh by a Yorkſhire or Lancaſhire Man (every eaſily conceives) muſt appear in a very different dreſs from t drawn by a Somerſetſhire or a Corniſh man.

'Every art or ſcience whatever, has certain terms of art, well as a language, peculiar to itſelf; the terms of art and l guage belonging to the law, (before it became Engliſh nonſe had acquired moſt certain, fixed, and permanent meanings; regiſter of writs, that famous monument of antiquity! and very ground and foundation of the Law of England, is writ in the Latin language, and in the court of Chancery hand, wh although it be an hundred years old, is as legible and intellig to any man now living, who was bred to the law before it turned into Engliſh, as it was to the very perſon who wrote or, as if it had been written yeſterday; but is now becom moſt as unintelligible to the greateſt part of the gentlemen the bar, learned in the law jargon of the preſent time, a Egyptian hieroglyphic, or as the gibberiſh of a parcel of pl ings of theſe days are ſtill unintelligible to a country ſquire, a foxhunter.'

The Writer might have added, as another proof of the inefficacy of ſuch an alteration, that, as few clients underſtand the law pleadings, though written in what is called Engliſh, ſo ſcarce any of them ever ſee the pleadings in their cauſes, but rely wholly on their ſolicitors.

He then proceeds to point out ſeveral abuſes which have crept into the practice of the law. He likewiſe takes notice of the encroachments which the ſeveral courts of juſtice have made upon each other; and concludes with obſerving, that the monſtrous increaſe of the expence of law-ſuits, has very nearly deſtroyed the law, and deprived the ſubject of his moſt valuable birth-right: for it is the ſame thing, ſays he, to the ſubject, whether right be denied him, or ſo high a price be ſet upon it, that he is unable to purchaſe it.

Upon the whole, theſe Reflections are judicious and ſpirited; though the Writer, in ſome parts, treats his ſubject with too much levity. As this performance evidently denotes him a lawyer, he ſhould remember, that while he is treating of his profeſſion, wit is no part of his province.

R—d

A Treatiſe on Rents. By a late Lord Chief Baron of his Majeſty's Court of Exchequer. 8vo. 3s. 6d. Nourſe.

IN the preface to this Treatiſe we are told, aſſurances were given to the Editor, that it was written by the late Lord Chief Baron Gilbert; and, indeed, it comprehends ſuch an extenſive view, and accurate knowlege, of the ſubject, that we may not unreaſonably ſuppoſe it the work of that eminent Writer. Nevertheleſs, we cannot think that it will be of any great aſſiſtance to inſtruct the Reader concerning the *practice* with regard to Rents, as is intimated in the Preface. They who are only deſirous of acquiring a practical knowlege of the ſubject, will find themſelves diſappointed in their hopes of attaining it by a peruſal of this treatiſe; not only by reaſon of the many alterations which have been made by late ſtatutes, particularly with regard to diſtreſſes, but likewiſe on account of the very technical manner in which the learned Author expreſſes himſelf, and which is by no means ſuited to convey information to thoſe whoſe deſires or abilities are confined to practical enquiries. But for men of talents and application, who delight in radical reſearches, this Treatiſe will be an uſeful guide. The doctrinal parts are traced back to the fountain of antient policy in this country, and explained upon the principles of the feudal

ſyſtem. It is true, there are many doctrinal maxims, which are not to be accounted for by the rules of feudal policy: nevertheleſs, its general principles are ſo interwoven with the preſent ſyſtem, that without a competent knowledge of that antient learning, and an hiſtorical acquaintance with the many changes and alterations which have been ſucceſſively made, it is impoſſible to gain a clear and ſatisfactory idea of legal ſcience.

Our Author very properly opens this treatiſe on rents, with an account of the antient ſtate of property.

'All property, ſays he, by our law, is preſumed to have been originally in the crown; and the king portioned it out in large diſtricts to the great men that had deſerved well of him in the wars, and were able to adviſe him in time of peace. This was the nature of their tenure; and theſe were all the ſervices the king expected in return for ſuch conceſſions. But theſe large diſtricts or countries would have been but of little uſe, either to the lords, or to the public, if they had continued in their own hands: in ſuch a caſe, they muſt, in the midſt of their large territories, have wanted almoſt the neceſſaries of life, and the public that ſtrength and ſecurity, which land well peopled and cultivated produces and yields. From hence it became neceſſary to ſubdivide thoſe territories; and the diviſion muſt neceſſarily have been made among two ſorts of men, to anſwer the ſeveral neceſſities of the Lord and the public:—The *military men*, to attend the lord in the field, and venture their lives for their country;—And the *Socmen*, to plow the demeſnes which the lord kept in his own hands for the ſupport of his own table, or to make an annual return of corn and other proviſions for that uſe and purpoſe: and hence, by the way, the lands which the ſocmen held were called *farms*, from the Saxon word *feorm*, which ſignifies proviſions.

'Theſe corporal ſervices, as money multiplied and trade increaſed, were changed into money by the conſent of the tenants and the deſire of the lords; and, as the military tenure began to decline, they admitted of compoſitions from the feudal tenant for not attending his lord in the field, and thoſe compoſitions were aſcertained by parliament after the war was over, which was called *eſcuage*: this change of the ſervices ſeems to have been for the eaſe and advantage of the lords, becauſe they were no longer obliged to carry their own proviſions to the camp, when they had money from their tenants, which in every place would ſufficiently provide them with all the neceſſaries of life.'

He then proceeds to ſhew, that antiently, in the feudal law, the not paying attendance in the lord's courts, or not doing the feudal

feudal ſervice, was puniſhed with the forfeiture of the eſtate; but that theſe feudal forfeitures were afterwards turned into diſtreſſes, according to the pignorary method of the civil law; that is, the land that is ſet out to the tenant is hypothecated, or as a pledge in his hands, to anſwer the rent agreed to be paid to the landlord; and the whole profits ariſing from the land, are liable to the lord's ſeizure for payment and ſatisfaction of it.

The learned writer, in the next place, takes notice of other ſecurities which the lord had, by the feudal law, for the faithful performance of his ſervices: and then enters upon the general diſpoſition of the work, which is contained under the following diviſions:

1. What a *Rent Service* is; and the ſeveral ſorts of rents.

2. Out of what things rents may iſſue; and upon what conveyances they may be reſerved.

3. By what words a rent may be reſerved or created: how ſeveral rents may be reſerved in one deed: and of the days of payment in law.

4. To whom rents may be reſerved or granted: by what words the rent being reſerved, may be continued to thoſe that are to have the reverſion after the death of the leſſor.

5. The remedies for the recovery of rent: and in what caſes a demand is neceſſary; and at what time and place it muſt be made.

6. What acts of the leſſor or leſſee amount to a diſcharge of the rent: and herein of the eviction of the land; the ſuſpenſion, extinguiſhment, and apportionment of the rent.

Theſe ſeveral heads are treated with great learning and knowledge: but as, probably, few of our readers can be entertained by matters of ſo dry a nature, it will not be expected that we ſhould follow our author through each enumeration. We ſhall therefore content ourſelves with ſelecting ſome few ſpecimens, where he has explained the reaſon of the law, upon original principles, in a manner ſo curious and ſatisfactory, as muſt be highly agreeable to every intelligent reader.

Speaking of a *Rent Charge*, he ſhews that it may be created, either by reſervation or grant—that is, to ſpeak leſs technically, it may be created in the firſt manner, where the perſon, who parts with this whole eſtate, reſerves a rent to himſelf with clauſe of diſtreſs: and in the ſecond manner, where the tenant grants an yearly rent out of his lands to another, with a clauſe of diſtreſs.

'This laſt, ſays our Author, ſeems the moſt ancient way of creating them, for it is but reaſonable to ſuppoſe, that when the

abſolute property of the *Feud* came to be eſtabliſhed in the feudiary, this method was ſoon taken up to provide for his younger children, or anſwer his other extraordinary occaſions; and the whole bulk of the eſtate, notwithſtanding ſuch grants, deſcended to the heir intire, to ſupport the dignity of the family: and there was this further conveniency, that theſe grants might be made without the conſent of the Lord of whom the land was holden, becauſe there was no ſtranger introduced into the *Feud.* Whereas by the feudal law, the tenant could not make a diſpoſition of any part of the *Feud* without the lord's licence: but tho' upon theſe accounts, theſe grants might have been frequent and prevailed much, yet the grantee could have no remedy by *diſtreſs*, without ſuch remedy had been particularly provided in the deed of grant; becauſe there could be no forfeiture of the *Feud* by the old law for nonpayment of this ſort of rent; for that were to admit a ſtranger into the *Feud* without the conſent of the lord: and therefore the *diſtreſs*, which was ſubſtituted in the room of the forfeiture, could not be derived to the grantee from the nature of the grant itſelf: and this conſtruction on the grant the rather obtained, becauſe ſuch grants were againſt the policy of the feudal law; ſince they were ſo far from producing any ſtrength or ſafety to the public, that they really leſſened and impaired it: in as much as the feudal tenant who made the grant was the leſs able to perform the duties of the military tenure to his lord, and muſt come worſe provided and equipt into the field, when ſo much of the annual profits were annually deveſted to anſwer ſuch grants.'

Under the head of the ſecond enumeration, that is, 'Out of what things rents may iſſue, and on what conveyances they may be reſerved,' the author ſhews that rent cannot iſſue out of any incorporeal inheritance, becauſe they are ſuch things in their nature as a man can never recur to for diſtreſs: for inſtance, ſays he, if I have a right of commonage in another man's ſoil, I grant it to A, reſerving rent: if the rent be behind, I cannot diſtrain the beaſts of A, becauſe the right of commonage, which every man has, runs through the *whole* common, and I cannot ſay that any *particular* part of the common is mine more than another: therefore, it follows, that ſince no man can diſtrain for rent but on the premiſes demiſed, and it is impoſſible to diſcover any particular part of the common which I have a ſeparate right to, to demiſe that, I can have no remedy by diſtreſs for the rent reſerved.

He obſerves, that the law is the ſame with regard to *tithes*, for that a reſervation of rent upon a leaſe of them is not good. 'But, ſays he, a reſervation out of theſe ſort of inheritances is good to the *king*; becauſe the king by his prerogative may diſtrain

all the lands of his leſſees for ſuch rent: and therefore, ſince he has a remedy for the rent, there is no reaſon that ſuch reſervation ſhould not be good.

'Another reaſon why a rent iſſues not out of the *incorporeal* inheritance is this; becauſe every *incorporeal* right (till by age it was formed into a preſcription) did originally riſe by grant from the crown, and ſuch grants ſeem to be made for particular purpoſes, as the grant of a *fair*, to be under the protection of the lord,—The grant of an *advowſon*, that the patron ſhould appoint *able* and *fit* perſons to the church without any proſpect of profit,—And of *common*, for the benefit of the beaſts of every one of the tenants: and therefore to let ſuch *incorporeal* inheritance for *gable* or *rent* was eſteemed contrary to the deſign and gurpoſe of ſuch grants: but the *corporeal* rights of the feud were truſted to the lord to create a *dependancy* for the better ſervice of the government; and therefore as he might *hire* them for the perſonal ſervice and attendance of tenants, ſo for the ſame reaſon he may do it for his own profit, ſince ſuch profit makes him better able to ſerve the government.'

Under the titles of extinguiſhment and apportionment of rent, the learned writer marks a diſtinction between a rent ſervice and a rent charge. What a rent charge is, we have above explained; but it is neceſſary to define the former, by acquainting the reader, that where a perſon conveys only part of his eſtate to another, and reſerves a rent to himſelf, the reverſion of the lands continuing in him, this is called a *rent ſervice*; and the landlord may diſtrain for the rent by common law, without any particular covenant for that purpoſe, as muſt be in the caſe of a *rent charge*. This *rent ſervice* likewiſe is preſumed to be accompanied with ſome corporeal ſervice, as fealty, &c.

'If a man, ſays our Author, who has a *rent ſervice*, purchaſes part of the land out of which the rent iſſues, the rent *ſervice* is *not extinguiſhed*, but ſhall be apportioned according to the value of the land; ſo that ſuch purchaſe is a diſcharge to the tenant, for ſo much of the rent as the *value* of the land purchaſed amounts to.

'But if a man has a rent *charge*, and purchaſes part of the land out of which the rent iſſues, the *whole* rent *is extinguiſhed*; and conſequently the tenant is diſcharged from the payment of it. And the reaſon of the difference is this: in caſe of the rent ſervice, the tenant is under the obligation of the oath of fealty, to bear faith to his lord, and to perform the ſervices for the land which he holds of him; and this obligation has its force, while the tenure of the lord continues; and the tenure could not be diſcharged by purchace of part of the tenancy, for that conſtruc-

tion would not only be attended with this abſurdity, that the remaining part in the tenant's hands would be held of nobody; but in conſequence would produce this publick inconveniency, that the remainder of the tenancy would be free of all feudal duties, which in the height of the feudal tenures, muſt have been a detriment to the public; wherefore, ſince for this reaſon, the tenure between the lord and tenant continued for ſo much of the land as remained unpurchaſed, the tenant, by his oath of fealty, was obliged to perform the ſervices of it.—But it were unreaſonable and ſevere, to oblige him to the performance of the whole ſervices that were reſerved upon the old donation, becauſe the lord had *wilfully* reſumed part of the land, which was the conſideration upon which the obligation, to make the annual return of ſervices, was founded; and the *medium* between theſe two extremes was, that, ſince the enjoyment of the land was the conſideration for the ſervices, the return ought always to be made according to the proportion of the land, which the tenant continued in poſſeſſion and enjoyment of. But in the caſe of a rent *charge*, when the grantee purchaſes a parcel of the land, the whole rent is extinguiſhed, becauſe there is no *feudal* dependency between the grantor and the grantee, by the deed of grant which created the rent charge, as there was by the feudal donation which created the rent ſervice.—And therefore as theſe grants were of no benefit to the publick, and afforded no addition of ſtrength or protection to the kingdom, the law carries them into execution, only ſo far as the rent could take effect, according to the original intention of it: and therefore, if the grantee had *wilfully*, by his *own act*, prevented the operation of the grant, according to the original intention of it, the whole grant was to determine. But when a rent charge is granted out of land, the rent iſſues out of every part of the land, and conſequently every part of the land is ſubject to a diſtreſs for the whole rent; and therefore, when the grantee purchaſes part of the land, it is become impoſſible, *by his own act*, that the grant ſhould operate in that manner: becauſe it is abſurd, that the grantee ſhould diſtrain his own lands, or bring an aſſize againſt himſelf. And therefore ſuch grants, after ſuch purchaſe, have been adjudged void: and the rather, becauſe, in their original creation, they were againſt the reaſon and policy of the law; ſince they were ſo far from contributing to the ſtrength of the kingdom, that they really weakened it, becauſe the *tenant*, whoſe land was ſubject to ſuch charge, was the leſs able to provide himſelf for the field, or to perform the duties of the feudal or military tenure; and the *grantee* was under no obligation of attendance, on account of the benefit he received from ſuch grant, and therefore ſuch grants are ſaid in the law books to be againſt *common right*.—But in this caſe, if the gran-

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for by deed, reciting the purchaſe, had granted; that the grantee ſhould diſtrain for the ſame rent in the reſidue of the land; the whole rent charge had been preſerved: becauſe ſuch power of diſtreſs, as is already ſhewn, had amounted to a new grant.'

But the writer obſerves, that if the grantee, that is, the proprietor of the rent, comes to part of the land without any act of his own.—If, for inſtance, they come to him by deſcent, in ſuch caſe the rent ſhall not be extinguiſhed, but apportioned: otherwiſe, the loſs of the entire rent would diſcourage the tenant from taking upon him the burden of the feud or eſtate, and performing the feudal duties.

The reaſons of many other diſtinctions are clearly explained upon the principles of the old feudal policy: but we have ſaid enough to excite the curioſity of ſuch as are deſirous of tracing things to the fountain head; and perhaps enough to diſguſt thoſe who are content only with a ſuperficial view.

We may venture to add, that whoever will take the trouble of comparing this treatiſe with the works of former writers on this ſubject, particularly with Littleton and his commentator, will find themſelves well rewarded for their labour: and we ſhall conclude with obſerving, that as law treatiſes ought to be printed with uncommon care and accuracy, we cannot excuſe the want of a table of *errata*, to correct the typographical errors, of which ſome are very material; particularly, p. 15. we read *feoffee* for *feoffor*, which renders the paſſage totally unintelligible to thoſe who do not diſcover the miſtake.

R--d

The Beldames. A Poem. 4to. 1s. Dodſley.

THIS little piece appears to be the overflowings of an honeſt mind, riſing up in reſentment againſt the malicious arts of calumny, and the diabolical principles of thoſe, who take a pleaſure in diſcloſing the weakneſſes and misfortunes of others. Theſe are the *Beldames*, to whom our ingenious author addreſſes his poem; which is written in a nervous, maſterly ſtile; and ſeems to be the work of a writer of good ſenſe, and a genius truly poetical.

The employment of the *Beldames*, and the caution given the innocent objects of their malice, we ſhall inſert as a ſpecimen of our author's talents.

With liquid fire the goblet crown'd,
The livid tapers gleaming round,
While wiſdom, valour, beauty ſleep,
The midnight hags their ſabbath keep:

Some ſpotleſs name their rage demands,
The name rebellowing thro' the bands;
Some holy ſage of ſainted life,
A virgin pure, a faithful wife.
And you, who dauntleſs dar'd to brave
The ruthleſs foe and threat'ning wave,
Vainly you 'ſcap'd th' unequal fight;
Deep yawns the gulph of deadlier ſpight;
There plung'd—th' inſatiate BELDAMES roar
And the wide ruin gapes for more.

Where trees their mantling foliage ſpread,
And roſes bend their blooming head,
Ye, virgins, tread with cautious feet,
And cautious pluck the tempting ſweet:
There lurks the ſnake with ſpeckled creſt,
There broods the toad with bloated breaſt;
With poyſons dire the reptiles fill'd,
From heaven's tranſparent dews diſtill'd.
—But O! more wary trace the maze,
Where youth in frolic paſtime plays:
There dread the ſpight-ſwoln BELDAME's wrath,
Glancing thro' pleaſure's flow'ry path,
And ſubtle drawing foul offence
From the chaſte breath of innocence.

The lines immediately following, are alſo pleaſingly pathetic.

Or ſhould the tender boſom yield
Tranſpierc'd thro' Honor's frailer ſhield;
O Virtue ſmooth thy brow auſtere,
Accept the penitential tear:
Raiſe the fall'n mourner from the ground,
And pour ſweet mercy o'er the wound;
Nor join theſe furies in their chace,
Nor drive her 'midſt that helliſh race.
Angels ſhall hear the ſuppliant's voice,
And BELDAMES howl, and HEAVEN rejoyce.

We could, with pleaſure, give our readers farther proofs of the merit of this performance; but we will not anticipate the ſatisfaction they will find in the peruſal of *the whole*.

K—k.

A Parallel;

arallel; in the Manner of Plutarch: between a moſt celebrated Man of Florence; and One, ſcarce ever heard of in England. By the reverend Mr. Spence. Printed at Strawberry-Hill; nd ſold for the benefit of Mr. Hill. 12mo. 1s. 6d. Dodſley.

O relieve the neceſſities of the induſtrious poor, and reſcue uncommon talents from want and obſcurity, appears e the principal deſign of this performance: a deſign at once enevolent and commendable, that, were the work itſelf, in other reſpect, worthy of the reader's attention, we ſhould erely recommend it to publick peruſal and encouragement. e cannot, however, diſallow the unaſſuming and ingenious . Spence any of that ſmall ſhare of literary merit, to which nay be entitled, on account of this pamphlet; whether conred as an imitation of Plutarch, or a conciſe ſpecimen of graphical writing in general.

The objects of the parallel here drawn, are the celebrated gliabechi of Florence, and one *Robert Hill* of Buckingham, erſon, here ſaid to be, *one ſcarce ever heard of in England.* has been long known, however, to many, by repuon, under the name of the *famous Buckingham Taylor*; and are much miſtaken, if the hiſtory of this extraordinary perwas not publiſhed, together with his arguments in favour of *Trinity*, about four years ago, in the magazines. At the ſame e we are ſorry to find, that ſo little notice has been ſince taken im, by any of thoſe who might, without inconvenience to mſelves, have reaped honour in becoming his patrons: Mr. nce informing us, that this poor man ſtill labours under the e difficulties, which ſo much retarded his literary progreſs, which it is almoſt a miracle he had perſeverance to ſurunt.

Magliabechi had, in this reſpect, very much the advantage Hill; for, though of parentage equally mean and low, much that, without being taught to read, he was put to e a man who ſold herbs and fruit; yet, as the ſtrange delight took, in poring over all the printed papers that fell in his , recommended him to the notice of a neighbouring bookr, he ſoon became poſſeſſed of the materials to gratify his re of *reading*. For ſuch, and ſuch only, might Magliabe's paſſion for letters be properly called; ſince it does not apr that he ſtudied any art or ſcience, or was deſirous of knowge, any farther than as it ſerved to exerciſe his aſtoniſhing nory. In this reſpect, if his own countrymen are to be credited,

credited *, he was indeed a prodigy; having read almoſt all the books to be met with in his time; and retaining alſo not only the meaning of them, but exactly the manner in which it was diſpoſed; the words in which every remarkable ſentiment had been expreſſed, and not ſeldom the very page in which they were inſerted. It was his great eminence this way, that got him diſtinguiſhed as member of the *Arcadi* †; and induced Coſimo the third, grand duke of Tuſcany, to make him his librarian. In this poſt Magliabechi enjoyed a ſtate of eaſe and affluence; and, having alſo the keeping of the libraries of the cardinals Leopoldo and Franciſca Maria, indulged his favourite paſſion in an intenſe, and almoſt perpetual, application to books. As to Mr. Hill, he had, it ſeems, been at ſchool in his youth, for about two months; and could read and write when put apprentice to his father-in-law, a poor taylor in Buckingham.

Here he got, by accident, ſome few Latin books in his poſſeſſion; and was never eaſy till he had made himſelf maſter of that language. In the ſame manner, and with the ſame aſſiduity, he applied himſelf afterwards to the Greek and Hebrew; of both which, it is ſaid, he is at preſent perfect maſter. This literary acquiſition coſt Mr. Hill ſome years; and, as our readers will readily conceive, much labour and ſtudy: he not having the advantage of any inſtructor; nor, at all times, the money, or opportunity, to purchaſe ſuch books as might aſſiſt him.

From a compariſon between theſe two remarkable perſonages, it appears, that the knowledge of Magliabechi was by far the moſt

* Mr. Spence, juſtly ſuppoſing the exceſſive encomiums laviſhed on Magliabechi, by his countrymen, would be ſuſpected of partiality, ſtrives to acquit them of any intent to deceive, by attributing their exceſs in this point, to the idiom of the Italian tongue. We preſume, however, another reaſon might be given. Magliabechi was, perhaps, the only inſtance of great erudition, in men of his education, known to the Florentines, which made them ſo profound in their admiration of him, and ſo extravagant in his praiſe. Such examples are not ſo ſcarce in this age and country; nor is it ſtrange that Mr. Hill is not eſteemed that phænomenon, which he might have been thought at Florence, a century ago. We ourſelves know more than one Jedediah Buxton, whoſe amazing powers of retention ſeem to exceed any thing we ever heard of beſide. Nay, we could name *cobler* phyſiologiſts and *weaver* mathematicians, whoſe learning and capacities would do honour even to regular-bred profeſſors in the ſciences.

† A literary ſociety eſtabliſhed toward the end of the laſt century at Rome. A full account of this ſociety may be ſeen in the 19th volume of our Review, p. 249.

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extenſive; and indeed it is no wonder it ſhould. Yet, had not that great obſtacle to ſtudy, *res anguſta domi*, prevented the progreſs of Mr. Hill, there is good reaſon to think he would have gone very ſurpriſing lengths; and that he might, perhaps, on the whole, have better deſerved the character of a man of learning than Magliabechi: for, after all, it ſeems that the latter could not talk on any ſubject as other learned men do; but that it was commonly ſaid of him, 'he was a learned man among the bookſellers, and a bookſeller among the learned.' On the whole, a much nearer parallel (would it as well have anſwered the purpoſe) might have been drawn between this taylor of Buckingham, and another perſon formerly of the ſame occupation at Norwich. This was Mr. Henry Wild, who being afterwards ſent, by Dean Prideaux, to Oxford, taught the oriental languages in that univerſity, and was well known there, about the year 1720, under the appellation of the *Arabian Taylor*. There is a ſtriking ſimilitude in the characters of theſe two perſons; and we wiſh Mr. Hill may reſemble his predeceſſor ſtill more, in meeting with as beneficent a patron, as Mr. Wild found in that eminent encourager of learning and learned men, the late Dr. Mead.

K—n—k

A Scrutiny; or the Criticks criticiſed, &c. &c. By the Editor of the Epiſtles to Lorenzo. 8vo. 1s. Wilcox.

WE have here a ſpirited remonſtrance, in behalf of a work, entitled *Epiſtles philoſophical and moral* *; the Editor of which thinks the author † of that performance very unfairly dealt with, and his deſign and arguments injuriouſly miſrepreſented, by certain critical animadverſions, which have appeared ſince its publication.

Our readers will remember that, in our account of the Epiſtles, we concluded the ſyſtem contained in that work, to be, on the whole, by no means derogatory from religion and virtue; yet we gave our opinion of the writer's having, perhaps unwarily, approach'd too near the borders of infidelity. The criticks, how-

* See the firſt article of our Review for January laſt.

† We ſhould imagine, by the equal dexterity with which they ſeem to treat metaphyſical ſubjects, that the author and editor unite in one and the ſame perſon. This, however, we do not aſſert, finding ſuch effectual care is taken to conceal the name, or names, of both.

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ever, who are here complained of, have, it ſeems, gone farther; and have not ſcrupled to repreſent the ſaid work as (in our author's words) a daring and inſolent attempt on the tranquility both of church and ſtate. 'A miſrepreſentation,' ſays he, 'on which, who is there that hath either religion or honeſty, and does not feel his indignation riſe againſt both the work and the author? Ought not a publication of ſo dangerous a nature (if ſuch it be) to be burnt by the hands of the common hangman, inſtead of being recommended as a work of genius, and the author complimented as a maſter of diction and imagery? And yet, on the other hand, if it be not ſo, and the accuſations brought againſt the work and author, be proved falſe and groundleſs, what ſhall we ſay bad enough of thoſe Critics, whoſe temerarious pens have thus dared illiberally to brand a man of genius with the moſt odious of characters?'

To diſprove theſe accuſations, therefore, is the buſineſs of the pamphlet before us; of which, as it differs from the uſual literary ſquabbles between Authors, and contains ſome notable ſtrictures on the moſt important points of religion and morals, we ſhall ſelect a ſhort extract or two, without taking upon us to decide, how far the Writer has ſhewn himſelf an able advocate in the cauſe he has eſpouſed, or ſucceeded in placing the arguments of the work in queſtion, on the ſide of Chriſtianity.

It is inſinuated, among other extraordinary dogmata, in the Epiſtles, that the pains and pleaſures of human life, being relative and dependent on each other, are perfectly equal. What is here advanced, in juſtification of this notion, is plauſible and curious. It is yet, after all, admitted, that it may be a point not clearly determinable. But, ſays this Writer, 'we cannot help remarking, that in judging of our pains and pleaſures, we place the *mean*, or neutral point by far too much on one ſide. We are not apt to place the ſimple enjoyment of health, and the bare neceſſaries of life, to the account of pleaſures; though certainly in this caſe there is a pleaſure in the bare conſciouſneſs of our own exiſtence, at leaſt of our exiſtence as *rational* creatures, that we very ungratefully neglect in loading the ſcale of miſery with our complaints. Imaginary wants and diſtreſſes, indeed, all are ready to give up as compenſated; but how do we differ in our notion of what is imaginary? the wants of others are frequently imaginary; but unhappily, or rather *ridiculouſly*, our *own* are always *real*. *Poverty* and *ſickneſs* are the two great evils which men are apt to think cannot, in this life, be compenſated. Poverty may, perhaps, be too gently paraphraſed by calling it the *want of riches*: it may, indeed, be aggravated to the want of a competence, or the want of immediate neceſſaries. And yet, it is certain, a bare *competence* to one man may be riches to a ſecond; while the *want*

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of neceſſaries to a third may be yet a competence to a fourth: unleſs, indeed, by perſons in the *want of neceſſaries*, we mean ſuch as actually ſuffer the pains of cold and hunger. In which caſe it cannot be ſuppoſed they will eſteem themſelves poſſeſſed of a competency. Thoſe who are really freezing or ſtarving, muſt be conſidered in the ſame view as thoſe who are ſick, or otherwiſe in pain. But we know that neither the pains of hunger, cold, or ſickneſs, can be borne beyond a certain *degree*; nor longer than a certain *time*, without intermiſſion. We know, alſo, that all intervals of eaſe or gratification give pleaſure, in proportion to the intenſeneſs of the pain remitted, or the ſeverity of our neceſſities. It has, indeed, been ſaid, that the *tranſports* of recovery only prove the *intenſeneſs* of the pain: but pray, though they do prove this, are they the leſs pleaſing on that account? On the contrary, does not the intenſeneſs of the pain prove too the pleaſure of our tranſports? And are they not reciprocally the meaſure of each other? We are much miſtaken, if this be not the caſe.

'As to mere poverty; where is mirth, vivacity, and good humour to be found, in ſo great a degree, as in the loweſt claſſes of mankind? Indeed, the ſeverity ſome poor wretches feel is extreme: they have neither bread to eat, clothes to wear, bed to ſleep on, nor home to ſhelter them from the inſults of ſuperior mortals, or the inclemency of the ſeaſons. How miſerable and unhappy! What compenſations have theſe? In the firſt place, ſuch extreme wretchedneſs ſeldom perhaps laſts long: and indeed when it comes, it is generally the effect of our having enjoyed, in luxurious plenty, what we afterwards experience the want of. If this be not the caſe, you will find theſe wretches, in a great degree, inſenſible of their being in a ſtate expoſed to ſo much ſeverity. They do not pine in the *morning*, becauſe they know not where to get a *dinner*; but wait till dinner-time comes, before they liſten to the cravings of appetite: nay, perhaps, appetite itſelf waits, in a great degree, obſequiouſly on their neceſſities. They do not lament in the *day-time* their want of a lodging at *night*; but complain not, till the evil hour of darkneſs and fatigue lays them under the neceſſity of making a bulk their pillow.'

The opinion that human life is, on the whole, neither happy nor miſerable, is, by our Author's ſcheme, neceſſarily connected with that of the reward and puniſhment of virtue and vice, in the ordinary courſe of Providence; and, by conſequence, ſuperſedes the moral neceſſity of a future ſtate of retribution: the doctrine of which has been ever juſtly eſteemed of the higheſt importance to the intereſts of morality. This Writer, however, takes upon him to ſay, there is an abſurdity in ſuppoſing the

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'doctrine of future rewards and puniſhments more effectual to moral purpoſes than that which aſſures us vice and virtue are reſpectively puniſhed and rewarded in this life: ſince hourly experience teaches us what preference men of all ranks and opinions give to their preſent concerns, when claſhing with the future.'

'Will it be urged,' ſays he, 'that this doctrine, taking away the fear of future puniſhments, will encourage *immorality?* How? will any one fear puniſhment more at a diſtance than when at hand? Doth the thief dread *Hell* ſo much as the *gallows?* Is not the libertine more afraid of *diſeaſe* than the *Devil?* Doth not even the religious hypocrite fear detection *here* more than *hereafter?* Nay, may we not ſeriouſly aſk, whether devout Chriſtians, in general, do not, in fact, feel more reſtraint from their being under the eye of the world, than under that of God. Daily experience, we fear, will determine more than is neceſſary for us here. Can, then, any motive whatever bid fairer, to reſtrain the immoralities of mankind, than a rational conviction, that the inordinate gratification of our paſſions will certainly diſappoint our expectations in the enjoyment; or, in proportion to the intemperate ſallies of pleaſure, mortify us with diſtaſte, regret, and repentance? Surely not! No, reader, were men once fully convinced of ſuch a truth, we might truſt their morality to the dictates of their own *conſcience*; whoſe voice would not be ſilenced by the idle obſervance of mere religious forms, ceremonious confeſſions, and abſurd penance. Nothing, in ſuch a caſe, would do to atone for paſt offences, but their utmoſt endeavours in the way of retaliation: nor would any ſufficient excuſe offer itſelf to ſerve us for the future. Nothing leſs than true repentance, and a real amendment of life, would, in this caſe, ſatisfy an accuſing conſcience.'

With reſpect to that much controverted point, the nature of phyſical good and evil, there are ſome arguments in this little piece, more perſpicuous and ſatisfactory than any thing we remember to have met with, even in the moſt laboured diſſertations on this ſubject. They are not, however, of a nature to be readily extracted: we ſhall therefore cloſe this article with what our Author has ſaid, on the expediency of publiſhing philoſophical enquiries in general, and the work he undertakes to defend, in particular.

It ſhould be conſidered, ſays he, 'that the preſent age abounds with ſhallow thinkers, and ſuperficial reaſoners on theſe ſubjects; numbers of which make ſhift to pick up ſo much argument as to fit them out for deiſts, ſceptics, and infidels: a ſet of men who believe, if they believe any thing, that *human* nature is hardly a de-

a degree better than the *brutal*; that we are ſent into the world to eat, drink, propagate our ſpecies, die, and be forever forgotten. The number of theſe men are daily increaſing, from the prepoſterous methods run into, on the other hand, by the fanatics; who, if we may uſe the expreſſion, are enough to make men ſick of Chriſtianity. Of late years, alſo, we have ſeen, and daily ſee, numbers of theſe fanatics holding forth in the churches by law eſtabliſhed. So that we appear in ſome danger of being divided into a nation of fanatics and infidels.

'At ſuch a time as this, to offer a ſyſtem of religion and morality, founded on the univerſal principles of humanity and the conſtitution of nature, our author might reaſonably think would conduce to the public good; eſpecially if it were attended with any degree of literary merit, that might procure it to be read. To think of reclaiming either infidels or fanatics by means of ſcripture, we are afraid would be a vain attempt: for bring what arguments you will, the one will ſee the truth inverted, and the other will ſhut his eyes, and ſee no truth at all. Whatever is true, in the nature of things, never can affect the truth of divine revelation; ſince both come from the ſame God, immutable and perfectly conſiſtent, at all times, and in all places, with himſelf.

'That the author's work is not immediately calculated to ſupport the doctrines of *Chriſtianity*, can be no reaſonable objection to it, unleſs it had a contrary deſign. But neither the one nor the other is profeſſedly his intention; becauſe, by ſuch a profeſſed intention he would have miſſed his aim: he muſt have eſpouſed ſome particular party, and by that means have made enemies of all the reſt. We muſt all, however, be ſenſible, that to keep the deiſt and infidel within bounds, no method more proper can be taken, than to ſhew him, on his own principles, that, carry ſcepticiſm ever ſo far, we ſhall never be able philoſophically to deny intelligible and conſiſtent revelation. And, as to the fanatics, nothing is wanting to make them men and Chriſtians, but to reduce them to reaſon. As to the moral tendency of ſuch writings as our author's, in general, and his own in particular, it muſt be conſidered therefore, for what people, and in what age they are publiſhed. The means that will effect either a reformation, or depravation, of manners, are continually ſhifting under the influence of the opinions and circumſtances of the world. The expediency of excluſively teaching any doctrine, or recommending any motive, does not therefore follow, from the plaineſt proofs, that ſuch doctrines and motives had a ſalutary effect at the time they were firſt inculcated or put in practice. The laws of Solon and Lycurgus are not thoſe which are juſtly eſteemed to compoſe the beſt legiſla-

tive

tive conſtitution now in the univerſe. Nay, the advice of many a fox-hunting member of a country borough might be more uſeful, in the Houſe of Commons, than many of the wiſeſt inſtitutions of thoſe excellent lawgivers. Such meaſures might alſo now be treated as impotent, and ſuch penalties be derided as ridiculous, which, a thouſand years ago, or in a different nation, might awe mankind into the ſtricteſt diſcipline of religion and morals. The world, in the greater diviſions of mankind, hath its periods of puerility and manhood, as well as the individuals of our ſpecies; and there is a time when the *bug-a-boo* and the *blind beggar* have the effect, which at others attends only on *capital* puniſhments. The abſurdity, alſo, of not properly *timing* them, may prove as dangerous in fact, as it is ridiculous in appearance.'

'In fact,' ſays he, 'to prove the danger of rational enquiry, and the immoral tendency of ſetting aſide the ſcriptures in philoſophical inveſtigation, it is required we ſhould firſt prove, that benevolence, moderation, integrity, with thoſe other virtues which are the bonds and ornaments of civil ſociety, are the ſtriking characteriſtics of the pretenders to Chriſtianity. It is required, that we prove Chriſtians poſſeſs theſe diſtinguiſhing virtues *excluſively*, or, at leaſt, in a degree ſuperior to the reſt of mankind. Could Dr. Leland, or any other worthy and learned champion in the Chriſtian cauſe, produce proof of a point of this importance; could they ſilence the blood that cries out ſo loud againſt the zealots, who have occaſionally offered up hecatombs of human ſacrifices, to the God of mercy and loving kindneſs; nay, could they, even on the authority of their reverend brethren, the ordinaries of Newgate, prove the want of faith to have brought one in a thouſand to the gallows: ſuch proof, we ſay, would be a more valid objection to the freedom of philoſophical enquiry, than all our elaborate diſquiſitions, founded on the diſtant and obſcure evidences of antiquity. But while ſuch proofs cannot be brought; while a zeal for the faith is the diſtinguiſhing characteriſtic of a Chriſtian; and while even the hiſtory of Chriſtianity itſelf preſents ſo melancholy a picture of complicated robbery, murder, and ingratitude; ſurely men may be permitted to take other means, while not inconſiſtent with the religious views of that ſyſtem, to improve our underſtandings; without being cenſured as promoters of vice and immorality, or condemned as enemies to mankind.'

K—n—k

Ver-Vert;

*Vert-Vert; or, the Nunnery Parrot. An heroic Poem, in four cantos. Inſcribed to the Abbeſs of D***. Tranſlated from the French of Monſieur Greſſet.* 4to. 1 s. 6 d. Dodſley.

FROM the ſhameful neglect into which we have ſeen works of real taſte, and ſolid merit, of late, unaccountably fallen; while the ſuperficial productions of ſhallow reaſoners, and affected witlings, have been almoſt univerſally admired; we are induced to conclude, in ſpite of other appearances to the contrary, that *vive la bagatelle!* is, in fact, the general cry of the town. Should the Reviewers run counter to the reſt of the pack, they might draw on themſelves the imputation of too much ſingularity. In compliance with public opinion, *vive, donc, la bagatelle!* We do not mean, however, in any caſe, to ſacrifice our judgment or integrity to the vitiated taſte of the times, or ſubject our review to circumſtances almoſt as changeable as the ſeaſons or the weather. It is, nevertheleſs, neceſſary, that thoſe who write for general entertainment, ſhould conform, in ſome degree, to reigning opinions, and enter into the ſpirit of public amuſements, without obſtinately oppoſing their futility, or impropriety, by a fruitleſs and too rigid cenſure.

We have already * hinted our opinion of that familiar ſtile, and jaunty mode of verſification, for which Greſſet, and other French Writers, are admired; and which has, more than once, been attempted by our Engliſh poets. That the French ſhould ſucceed in this looſe and ſlippery method of writing verſes, is the leſs to be wondered at, as it ſeems peculiarly calculated for the genius of their language; which, in our opinion, is, with all its boaſted correctneſs, leſs adapted to the ſublimer ſpecies of poetry than moſt others in Europe. The Italian and Spaniſh, from the great ſtrength which they ſtill retain of their common original, the Latin, are equal to the nobleſt ſubjects. The northern tongues, which retain any great portion of their primitive ſtock, the bold Teutonic, are alſo admirably adapted (however ſometimes rough and uncouth) to the purpoſes of the heroic and ſublime. Even the Low Dutch, which the wits of other nations ſo ridiculouſly affect to deſpiſe, without knowing any thing of the matter, is capable of ſucceſs in almoſt every kind of poetry. For the truth of this we appeal to the moſt admired of the Dutch poets, from Vondel down to Feytama. The Engliſh language, being a compound of many others, is poſſeſſed, in a great degree, of their ſeveral advantages; and though we cannot think it equal to the French in that very particular, to which the latter

* See our Review for January, 1758. p. 74.

is peculiarly applicable, yet we have ſeen ſeveral Engliſh
of great merit, in the ſame way *. The ingenious Tran
of the poem before us has ſucceeded, perhaps, better than
other Writer. His diction is ſo light, ſo ambling, and ſo
and he appears to be himſelf, all the while, ſo perfectly *d*
that a ſtranger to the idioms of our tongue, might be
take him for a Frenchman in good earneſt. Our R
may remember we took the liberty, in ſome former Review
cenſure this gentleman, though with a very good intent, fo
tain airs he was pleaſed to affect, in the charact
Ariſtippus. In this work he has given us no reaſon for
any thing on this head; ſo that we muſt ingenuouſly c
curſelves to have read this tranſlation with pleaſure
we doubt not but there are many others, who, with us,
be juſtly offended at the affected egotiſm of the poet, ar
may nevertheleſs willingly attend to his poetical tale of a *Pa*

This humorous ſtory of Ver-Vert, if ſtript of the orna
of poetry, and their attendant circumambages, might be
prized in a few words; but as our Readers will probably n
ſome ſpecimen of the execution as well as the plan, we
endeavour to give them a ſatisfactory idea of both.

Ver-Vert was a Parrot, preſented by an Indian miſſion
a convent of nuns, at Nevers, while

> He yet was young and innocent,
> And nothing *worldly* underſtood.
> Beauteous he was, and debonnair,
> Light, ſpruce, inconſtant, gay, and free,
> And unreſerv'd, as youngſters are,
> Ere age brings on hypocriſy.
> In ſhort a bird, from prattling merit,
> Worthy a convent to inherit.

He was here much careſſed and admired by the holy
hood, who, one and all, took great pleaſure in giving him
biſcuits, and good inſtructions; which, we find, were not t
away upon him, for we are told that he ſoon acquired

> The gift of copious eloquence;
> For, ſave his meals and hours of reſt,
> His tongue was always occupied:
> And no *good* treatiſe could excell,
> In phraſes ready cut and dried,
> His doctrines about living well.
> He was not like thoſe parrots rude
> Whom dangling in a public cage

* In Capt. Berkenhout's tranſlation of Count Teſſin's Letters, the fable
Sun and the Wind is an ingenious inſtance.

The common manners of the age,
Have render'd converſably lewd;
Who, doctor'd by the worldly tribe,
With frail concupiſcence endued,
Each human vanity deſcribe.
Our Ver-Vert was a ſaint in grain,
A ſoul with innocency fraught,
Who never utter'd word prophane,
Who never had immodeſt thought.
But in the room of ribbald wit
Each myſtic colloquy he knew,
And many a text in holy writ
With prayers and collects not a few;
Could pſalms and canticles repeat
And *Benedicite* compleat;
He could petition heav'n for grace
With ſanctimonious voice and eyes,
And at a proper time and place
Religiouſly ſoliloquize.

It is no wonder ſuch extraordinary talents ſhould render our hero famous.

Such merit could not be confin'd
Within a cloiſter's narrow bound,
But flew, for fame is ſwift as wind,
The neighb'ring territories round;
Through Nevers' town, from morn to night,
Scarce any other talk was heard,
But of diſcourſes exquiſite
Betwixt the nuns and Indian bird:

Now ſo it happened, that as the circle of his fame was extended, the nuns of the Viſitation at Nants became poſſeſſed of an ardent deſire to ſee him; and therefore,

Immediately upon the ſpot,
To the good Abbeſs of the place
A female ſecretary wrote,
Beſeeching her to have the grace
To Nants, by water, down the Loire,
To ſend the bird, ſo fam'd for ſenſe,
That all the female Nantine choir
Might hear and ſee his excellence.

In conſequence of this letter, though with much reluctance on the part of the good nuns of Nevers, Father Ver-Vert was diſpatched to Nants. But alas! how ſadly were his principles and converſation debauched by the way!

In the ſame paſſage boat that bore
This bird of holineſs from ſhore,

There happened the ſame time to ſail
Two nymphs of conſtitution frail,
A nurſe loquacious, two Gaſcoons,
A vagrant monk, and three dragoons,
Which, for a youth of piety,
Was worſhipful ſociety!

By theſe companions harmleſs Ver-Vert was ſoon rallie
of the moral ſaws, and pious dialect, of the convent, and b
to pour ungrateful curſes

Againſt the nuns, his former nurſes,
Who never had adorn'd his mind,
Careleſs of literary merit,
With language copious and refin'd,
Replete with elegance and ſpirit.
T' acquire this great accompliſhment
Each earneſt faculty he bent.——
—He learnt by heart the alphabet
Of watermen, the Loire along,
And when, in any ſtormy fit,
An oath eſcap'd a ſailor's tongue,
Ver-Vert, emphatically plain,
Re-echo'd *damn you* back again:
On this, applauded by the crew,
Proudly content with what had paſs'd,
Sollicitous he daily grew,
The ſhameful honour to purſue
Of pleaſing their corrupted taſte,
And, ſoon degrading to their bent
His gen'rous organ of diſcourſe,
Became prophanely eloquent.

At his arrival at Nants, our apoſtate was convey'd to the
vent; and, if his female fellow-travellers were highly div
at his firſt ſaluting them with, *God ſave you, holy ſiſters*,
pious nuns of the viſitation were no leſs ſhocked and confo
ed, when, in return to their uſual compliment,

Contemptuouſly his tail he ſhook,
And not maturely having weigh'd
The horror of the words he ſaid,
Reply'd in military phraſe,
What damn'd fools nuns are now-a-days!

Could their aſtoniſhment alſo have admitted of increaſe, t
was certainly provoking occaſion, when, in anſwer to t
moſt earneſt remonſtrances, to curb the inſolence of this
thered grenadier,

Here ſutler like he cry'd aloud,
The Devil ſeize this noiſy croud.

And with unvented choler ſwelling,
He thunder'd out each horrid word,
The very tars in noiſe excelling,
Which on the river he had heard;
Curſing and ſwearing all along,
Invoking ev'ry pow'r of Hell,
Whilſt Bs redundant from his tongue,
And Fs emphatically fell.
The ſenſe of what they heard him ſpeak
The younger ſiſters could not tell,
For they believ'd his language Greek.
Next he came out with *blood*, and *zounds*,
Damnation,—brimſtone,—fire and *thunder!*

Strange language this for their reputedly-pious brother of Nevers! Such a profligate, we may be ſure, was not harboured long under the conſecrated roof of our holy ſiſters at Nants. He was, indeed, ſent back again in diſgrace; and as we have no reaſon to ſuppoſe he met with better company in the boat than before, he returned home a moſt abandoned *deboſhee*, and invincible heretic. The grief of the good nuns at Nevers, at this ſhocking apoſtaſy of their favourite bird, may be eaſily gueſſed at. They could not, however, do leſs than enjoin him to undergo ſevere penance for his manifold tranſgreſſions. He was therefore laid faſt by the heels, and confined to a ſpare diet, during his impriſonment. This regimen and hard treatment reduced him at length to better manners; when he was releaſed on his parole, and promiſes of future good behaviour. But returning, with great avidity, to his hoard of nuts and ſweetmeats, he indulged himſelf with ſo little diſcretion, that a fever ſupervened on his immoderate gluttony; and alas! poor Ver-Vert died. The poet has written his epitaph, and the moral of the fable is this:

The youth too ſoon who goes abroad,
Will half a foreigner become,
And bring his wond'ring friends a load
Of ſtrange exotic vices home.
For ſuch our Author's obſervation,
That, by much wandering up and down,
Men catch the faults of ev'ry nation,
And loſe the virtues of their own.

K—n—k

Letters from an Old Man to a Young Prince; with the Tranſlated from the Swediſh. Volume the Third. 12 Griffiths.

AFTER the account already given, in a former of the two firſt volumes of Count Teſſin's and the general approbation with which they have been by the public, it would be ſuperfluous to trouble our with any further encomiums on the merit of theſe c epiſtles. As to the volume before us, it may be ſuf obſerve, that the ſame ſpirit, modeſty, and good ſenſ diſtinguiſhed the two preceeding ones, breathe thro whole of this, and make it as valuable a preſent to th as the original letters were eſteemed to be by the royal y whom they were more immediately intended. In his t ter, the worthy Count gives the following little hi the publication of this correſpondence.

'In the year 1751,' ſays he, 'were publiſhed, co my expectation, about twenty-five of my letters to yo Highneſs. For my own part, I think they were too tr public inſpection; but they were printed by the Quee mand, who, from her gracious partiality for the author, better of them than they deſerved.

'No one is without enemies; eſpecially he whom Pr and the favour of his King, happens to have raiſed to an of eminence. I have been led forward, by the hand tune, with greater rapidity than I either deſired or deſer this naturally has created me many ſecret enemies. I formed, ſome of them have been pleaſed to whiſper, letters which I have written to your Royal Highneſ highly unbecoming my character, and that there would time when, upon reflection, neither yourſelf, nor his would thank me for my trouble.

'To deſtroy effectually the validity of ſuch inſinua thought the beſt way would be to publiſh, as a continu the former, all thoſe which your Royal Highneſs had from me, to the end of the year 1753. The merit o quence of their contents, never entered my head, an fore could be no part of my motive to publication. To of my knowlege, no more than thirty copies were prin ſix of which were preſented to the Royal Family at th ning of the new year, and the reſt given to my intimate I had the ſatisfaction to hear, that my zeal met with a

ion, and that I was honoured with a compliment on account of my manner of writing.

'Heaven knows, I had no deſign but to inſpire your tender heart with the principles of your duty to God, your country, and yourſelf. Having toiled through many years ſervice, at the expence of my whole fortune, I pleaſed myſelf with the hopes of ſpending the ſhort remainder of my days in peaceful ſolitude; but alas! how uncertain are all human projects! I have met with unexpected uneaſineſs on account of theſe very letters to your Royal Highneſs. When I found myſelf obliged to deliver them to the preſs, I flattered myſelf they would remain in the hands of a few friends: but I find they have been conveyed, by what means I am ignorant, into Germany, and are there tranſlated and publiſhed to all the world.'

We are ſorry to think Count Teſſin ſhould prove ſo uneaſy at a conſequence ſo naturally to be expected, as that of his thirty copies propagating perhaps thirty thouſand. Had it been otherwiſe, indeed, his friends, and the world in general, had paid him no great compliment. That his perſonal enemies ſhould avenge themſelves on his writings, is alſo as little ſtrange, as ſo general a publication of them. Envy, no doubt, purſues merit in Sweden, as well as in other countries; and the man, whoſe ſenſibility is liable to be ſo deeply wounded by the ſhafts of malevolence, ſhould, of all things, take care how he appears in print: but to return to the work.

The reader will find, in this third volume, a number of excellent remarks, and judicious reflections, as well on political, as œconomical and moral ſubjects. Theſe are alſo occaſionally enlivened with pertinent anecdotes, or cloathed in the agreeable dreſs of allegory, to heighten the entertainment, and ſweeten the inſtruction of his royal pupil. We ſhall, for the greater ſatisfaction of our Readers, make an extract of the thirteenth letter; not becauſe it is in any reſpect preferable to the reſt, but as it is one of the ſhorteſt.

'The more exalted our ſtation, the more we are expoſed to the cenſure of mankind. To ſlander the fortunate, the wiſe, and the good, ſeems to be a privilege which cuſtom has confirmed to the unhappy, the weak, and the wicked. It is in reality a dear-bought conſolation, for which they are little to be envied. Whoſoever enters the ſtage of life, with a deſign to act a principal part, muſt not be diſconcerted at the clamours of an injudicious audience. If he has real merit, he may be certain, it will at laſt prevail, notwithſtanding all their noiſe, which often has no other foundation than the pleaſure of exerting a privilege, to which they imagine they have an indiſputable right.

'Kings and Princes ſtand the higheſt, and are therefore moſt expoſed; it is thence no wonder, that their moſt minute actions are examined and brought to light. Every individual that ſtands around them, though with very unequal pretenſions, expects his fortune from the throne: but as it is impoſſible that all ſhould be ſatisfied, there will always be a certain number who will endeavour to alleviate the pangs of diſappointment by loud complainings: like thoſe who are in violent bodily pain, they ſeek eaſe in their vociferation.

'It is ſaid of Francis, the firſt of France, that being told the people made very free with his character in their ſongs, he anſwered, "it would be very hard if they were not allowed to ſing for their money."

'In my travels in France and England, I often remember to have heard the people ſpeak with great freedom of the government, particularly in England; where, with aſtoniſhment, I have frequently ſeen both the king and the miniſtry ſeverely abuſed in the public news-papers. I once aſked an elderly ſenſible man, who ſat next me in the coffee-houſe, how it came that theſe writers were not puniſhed? "Sir," ſays he, "a well governed ſtate pays no regard to theſe trifles. We muſt have ſome privileges in return for our heavy taxes, which, notwithſtanding all we ſay, are paid with great alacrity. How common a thing is it to hear ſervants grumble at the commands of a good maſter; yet his orders are obeyed, and they continue to love him! But if you, Sir, or any other ſtranger, were to ſay but a tenth part of what we think we have a right to ſay, you would find that we ſhould unite againſt you, in defence of the honour of our king and country."

'The injudicious multitude will always give their tongues liberty upon any new regulation, as they do not immediately ſee into the intention of the projector, nor the benefit that will ariſe from it; but a wiſe Prince will ſhut his ears againſt ſuch inoffenſive clamours.

'Yet there are certain limits, beyond which it would be imprudent to ſuffer even a free people to extend their liberty. It ought by no means to be allowed to grow into licentiouſneſs. Every appearance of ſecret leagues, or plots, ſhould be ſtifled before they have time to flame out: but even in this caſe it would be beſt to remember the old trite proverb, which ſays, "that there are more flies to be caught with one ſpoonful of honey, than with a gallon of vinegar."

'A ſevere government may poſſibly command obedience, for fear of puniſhment; but a mild Prince only can obtain the confidence and affection of his people.'

If

If the Reader ſhould, from this ſpecimen, form an advanta-eous idea of the entertainment he is like to meet with in the eruſal of this volume, we dare venture to aſſure him he will ot be diſappointed.

K—n—k

ΩΝ ΤΟΥ ΟΜΗΡΟΥ, ΣΕΣΩΣΜΕΝΩΝ ΑΠΑΝΤΩΝ ΤΟΜΟΙ ΤΕΣΣΑΡΕΣ. Folio. Printed at Glaſgow *, and ſold by Millar in London. *Price* 1l. 3s. *in boards.*

OF theſe four volumes in folio, containing all the works of Homer, we have already given an account of the two rſt, which compriſed the Iliad †. The two remaining, which ere lately publiſhed, include the Odyſſey; the Batrachomyo-achia, or the Battle of the Mice and Frogs; a Hymn to pollo; another to Mercury; a third to Venus; with ſeveral ther ſhort hymns to the Heathen deities. They contain like-riſe ſeveral epigrams and verſes, taken from Herodotus's life of lomer; with a collection of many ſuppoſititious verſes; and ſe-eral fragments. But we do not find ſuch a number of the lomerokentra, as are to be met with in ſome old editions, and hich, by many readers, may be deemed curious.

We have the pleaſure, however, to obſerve, that theſe two olumes are equal in merit with the two former, as to the beau-y of the paper and type, and the accuracy and correctneſs of he work; which renders it not only as elegant and ſplen-id, but perhaps as valuable an impreſſion, as ever appeared n the Greek, or any other language.

The learned and diligent profeſſors, Meſſ. Moor and Muir-ead, acquaint us, that in the Odyſſey, they have followed the dition of Mr. Samuel Clarke, the ſon; and that they have ſe-ected from the ſame edition, all ſuch pieces as are uſually aſ-ribed to Homer. They profeſs to have purſued the ſame me-hod of correcting the proofs, which they obſerved in the Iliad; eviſing them no leſs than ſix times, and comparing them with rior editions. They need not doubt gaining credit to their rofeſſions, for, indeed, the work of itſelf is a proof of their nwearied labour and patience.

* There ſeems to be an inaccuracy in this title page: for theſe vo volumes, which are marked *firſt* and *ſecond*, ſhould have been arked the *third* and *fourth*, to make them correſpond with the title-age, which ſpeaks of four volumes.

† Vide Review, Vol. XVII. p. 339.

It

It is with the higheſt ſatisfaction that we find theſe two volumes, as well as the preceding ones, inſcribed to the Prince of Wales, by his Royal Highneſs's own permiſſion. We conſider it as a happy preſage of future felicity to the nation, when the heir apparent to the crown diſtinguiſhes himſelf as a friend to learning, and a patron of arts and ſciences.

We flatter ourſelves that the murmurs of neglected merit will be heard no more. The numerous progeny in the royal line, affords a pleaſing proſpect to the kingdom. Such an appearance of the blood-royal, adds ſplendor to a court, infuſes ſpirit among the people, and naturally introduces taſte and elegance in the nation.

The union having intermixed the intereſts of England and Scotland, we may view the improvements made in North Britain without jealouſy; and among the many ſucceſsful efforts they have made in the cultivation of arts and ſciences in that kingdom, their progreſs in the art of typography, at Glaſgow, is not the leaſt conſiderable: of which this new edition of the Odyſſey is a recent teſtimony.

We hope that every man of taſte and literature will be forward to encourage this work. The admirers of Homer may read him in this edition with an increaſe of pleaſure; and the merit of the impreſſion may be ſaid to enhance the value of the compoſition. The Odyſſey certainly abounds with matter of entertainment and inſtruction; and although the Iliad may be more generally read and admired, yet many perſons, diſtinguiſhed for their taſte and judgment, do not ſcruple to give the preference to the former.

R—d

A Letter writ in the Year 1730, *concerning the queſtion, Whether the* Logos *ſupplied the place of a human ſoul in the perſon of Jeſus Chriſt? To which are now added two Poſtſcripts: the firſt containing an explication of thoſe words, the Spirit, the Holy Spirit, the Spirit of God, as uſed in the ſcriptures. The ſecond, containing remarks upon the third Part of the late biſhop of Clogher's Vindication of the Hiſtories of the Old and New Teſtament.* 8vo. 3s. Noon, &c.

THIS letter is written in the name of Philalethes to Papinian. In the preface we are aſſured, that though the names are fictitious, (as they always were, and the ſame that appear now) it is part of a real correſpondence. 'Papinian, who

who was a man of mature age, of great eminence, and a diligent reader of the ſacred ſcriptures, had long ſince accompliſhed his courſe in this world. Philalethes is ſtill living. The letter ſent to Papinian was never returned. But Philalethes kept a copy of it. Though writ almoſt thirty years ago, it has been hitherto concealed in the writer's cabinet. Nor has it, till very lately, been ſhewn to more than two perſons, one of whom is deceaſed. Whether this will be reckoned full proof, that the writer is not forward to engage in religious diſputes, I cannot ſay. This however is certain: he would have great reaſon to think himſelf happy, if, with the aſſiſtance of others, without noiſe and diſturbance, in the way of free, calm, and peaceable debate, he could clear up a controverted point of religion to general ſatisfaction.'

It is added in the ſame preface. 'For better underſtanding the argument, it may be needful to obſerve. for the ſake of ſome, that by divers ancient writers we are aſſured, it was the opinion of Arius and his followers, "That our Saviour took fleſh of Mary, not a ſoul: and that the word in him, was the ſame as the ſoul in us, and that the word, or the Deity in Chriſt, was liable to ſuffering in the body." This was the opinion of Mr. Whiſton, who ſays, "That our Saviour had no human ſoul, but that the divine *Logos*, or Word, ſupplied its place."

Againſt that opinion our Author argues in the letter. 'Our Saviour, ſays he, is called a man in many places of the goſpels. And every body took him for a man during his abode on this earth, when he converſed with all ſorts of people in the moſt free and open manner. He frequently ſtiles himſelf *the Son of Man*. He is alſo ſaid to be *the Son of David*, and *the Son of Abraham*. Now, if Jeſus be a man, he conſiſts of a human ſoul and body; for what elſe is a man."

'And two evangeliſts have recorded our Lord's nativity. St. Paul ſays, *God ſent forth his Son, made of a woman*, Gal. iv. 4. If it was expedient, that our Saviour ſhould be born into the world, as we are, and live in infancy, and grow up to manhood, as we do, and be liable to all the bodily wants, weakneſſes, and diſaſters, to which we are expoſed, muſt it not have been as needful, or more needful, and as conformable to the divine wiſdom, that he ſhould be alſo like unto us, in the other part, of which we are compoſed, a human ſoul or ſpirit?'

'And the making the *Logos* to be the ſoul of Chriſt, does really annihilate his example, and enervate the force, which it ſhould have upon us.'

He alſo argues in this manner. 'I do not apprehend it to be poſſible, that ſo exalted a ſpirit as the *Logos*, in the Arian

ſcheme, ſhould undergo much diminution by being united to an human body. I think, that if this ſpirit were to animate, and take upon it the part of a ſoul in an human body; its power, cogitation, and knowledge would ſubſiſt, and remain, even in its infant ſtate. In ſhort, the human body would be ſwallowed up by this great ſoul. That ſoul would exert itſelf in the body, and ſuſtain it with all facility, without reſt, food, or any other refreſhment, againſt all pain and uneaſineſs, and every kind of infirmity. This, I ſay, would be the caſe, ſuppoſing ſo great a Being to take upon it a human body. But this is not agreeable to fact, as repreſented in the New Teſtament. For there Jeſus is ſaid to have *encreaſed in wiſdom*, as he grew up. And he had hunger and thirſt, and was *wearied with journeying*, and had all the ſinleſs infirmities of the human nature, and was ſubject to death.'

'Whatever advantages may be fancied in the *Arian* ſcheme, there are much greater inconveniencies attending it. For, as before hinted, it deprives us of the force of our Saviour's example. We are common men. But he is ſuppoſed to be the moſt perfect ſpirit, next to God. How ſhould any temptation from the things of this world affect ſuch a Being? How ſhould he be tempted in all reſpects, as we are? It could not be. It is altogether irrational.'

'But there are many and great advantages in ſuppoſing, Jeſus Chriſt to be a man, conſiſting of ſoul and body. His example is then juſtly ſet before us in all the ſtrength and beauty, with which it now appears in the goſpels and epiſtles of the New Teſtament.'

'It is alſo upon the ground of this ſcheme alone, that the expectation of attaining to a glory, like that of Jeſus Chriſt, can be ſupported. For which, however, there is plain encouragement in the doctrine of the goſpel. John xvii. 21, 26. Rom. viii. 17. 2 Tim. ii. 12. Rev. iii. 21. and elſewhere.'

'Theſe are the moſt glorious, the moſt animating hopes that can be conceived. They excite to faithfulneſs and zeal beyond expreſſion. We may be like to Jeſus hereafter, if we will but follow his example, and reſemble him now. But how can we admit the thought of being near to him in the future ſtate, who, beſide the merit of his obedience and ſufferings here, has, in the Arian hypotheſis, the glory of being employed by God in things of a quite different nature, ſuch as creating this viſible world, and all the angels, and inviſible hoſts of heaven?'

Other things here follow, worthy of obſervation; but we make our extracts the ſhorter, becauſe we apprehend, that they who

who are beſt qualified to judge concerning the point in debate, will chooſe to read the letter itſelf.

The firſt Poſtſcript conſiſts of three ſections. In the firſt, is an argument, ſhewing the ſeveral acceptations of the words, *the Spirit*, and *the Holy Spirit*. In the ſecond ſection, ſuch texts are conſidered, as may be ſuppoſed to afford objections. In the third, divers other texts are explained.

The firſt ſection begins with a long citation from Maimonides, who ſays, 'That in the Scripture, (meaning the Old Teſtament) the word *Spirit* has ſeveral ſenſes. 1. It ſignifies *the air*, that is, one of the four elements. 2. It ſignifies *wind*. 3. It denotes *the vital breath*. 4. *The incorruptible part of man*, which ſurvives after death. 5. *The divine influence*, inſpiring the prophets, by virtue of which they propheſied. 6. *deſign, will, purpoſe*.'

'It is evident, therefore, ſays he, that the word *Spirit*, when ſpoken of God, is always to be underſtood in the fifth, or the ſixth and laſt acceptation of the word, according as the coherence and circumſtances of things direct.'

Whereupon our Author ſays, 'My deſign leads me to obſerve thoſe texts only of the Old and New Teſtament, where the word *Spirit* is ſpoken of God, or ſuch other, as may tend to explain thoſe texts.'

And firſt of all he thinks, 'That in many places, *the Spirit*, or *the Spirit of God*, is equivalent to God himſelf. Secondly, by *the Spirit*, or *the Spirit of God*, or the *Holy Ghoſt*, is oftentimes meant the power, or wiſdom of God, or his will and command. Thirdly, by thoſe words is often meant an extraordinary gift from God, of power, wiſdom, knowledge, and underſtanding. Sometimes hereby is intended courage, or wiſdom, or ſome one particular advantage only. At other times hereby is intended a plentiful effuſion of a variety of ſpiritual gifts. Fourthly, he obſerves, that in the epiſtles of the New Teſtament there are at the beginning, and elſewhere, wiſhes of peace from God the Father, and the Lord Jeſus Chriſt, but none from the Spirit diſtinctly. Nor are there any doxologies, or aſcriptions of glory, to the Spirit diſtinctly, though there are ſeveral ſuch aſcriptions to God, and Chriſt, or to God through Chriſt.'

The ſecond ſection contains objections, with the Author's anſwers; for which we refer to himſelf.

In the third ſection many texts are explained. We ſhall ſelect this one only. 1 John v. 6, 7, 8. *This is he that came by water*

water and blood, even Jeſus Chriſt: not by water only, but by water and blood. And it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear witneſs: the Spirit, and the water, and the blood. And theſe three agree in one.

'I have quoted this paſſage, ſays the Author, according to the Alexandrian, and other ancient manuſcripts, without regarding any modern printed copies, which, indeed, deſerve not any regard.'

'To me it ſeems, that the *water*, an emblem of purity, denotes the innocence of our Lord's life, which was without ſpot, and exemplary: and alſo the reaſonableneſs, excellence, and perfection of his doctrine, which, after the ſtricteſt examination, and the niceſt ſcrutiny, cannot be charged with any error or falſhood. The *blood* denotes our Lord's willing and patient, though painful and ignominious death, the utmoſt teſtimony that can be given of integrity. The *Spirit* intends our Lord's many miraculous works, wrought by the Spirit, the finger, the power of God, or God himſelf. This teſtimony is *truth*, that is, exceeding true, ſo that it may be relied upon. For it is unqueſtionable, and cannot be gainſayed. See John v. 32, 37. x. 25. Acts ii. 22.'

'Here are three witneſſes. And *they agree in one.* They are harmonious, all ſaying the ſame thing, and concurring in the ſame teſtimony.'

'The apoſtle adds, ver. 9. *If we receive the witneſs of men, the witneſs of God is greater:* referring to the appointment in the law of Moſes, that *by the mouth of two or three witneſſes any matter might be eſtabliſhed.* Whatſoever was atteſted by two or three men, was deemed true and certain. In the point before us there are three moſt credible witneſſes, one of whom is God himſelf. Refuſing this teſtimony therefore, would be the ſame as making God a liar, or charging him with giving falſe evidence, and with a deſign to deceive, and impoſe upon his creatures. *He that believeth not God, hath made him a liar, becauſe he believeth not the teſtimony, which God giveth of his Son.*'

Near the end of this poſtſcript is a pathetic exhortation to freedom of inquiry in the things of religion, and a diligent ſtudying of the ſcriptures; the advantages of which are largely repreſented. The concluſion is in theſe words. 'As an unbiaſſed and diſintereſted love and purſuit of truth are of great importance, and would mightily conduce to the good ends and purpoſes which are ſo deſirable; I cannot but wiſh, that we did all of us leſs *mind our own things*, the things of our own worldly wealth

wealth and credit, our own church and party, and more *the things of Jeſus Chriſt:* to whom be glory and dominion now and ever. *Amen.*'

The Author, whoever he is, manifeſtly appears to be of the ſame ſentiment with Dr. Lowth, prebendary of Durham, who, in his late excellent ſermon, ſpeaks to this purpoſe, p. 14. 'Let no one lightly entertain ſuſpicions of any ſerious propoſal for the advancement of religious knowledge: nor, out of unreaſonable prejudice, endeavour to obſtruct any enquiry, that profeſſes to aim at the farther illuſtration of the great ſcheme of the goſpel in general, or the removal of error in any part, in faith, in doctrine, in practice, or in worſhip. An opinion is not therefore falſe, becauſe it contradicts received notions. But whether true or falſe, let it be ſubmitted to a fair examination. Truth muſt in the end be a gainer by it, and appear with greater evidence.'

We do not think it needful, to make any extracts out of the ſecond poſtſcript, which is not very long: it is properly a ſupplement to the foregoing letter. The Author no where particularly informs us, why this letter, which has ſo long lain concealed in his cabinet, is now brought forth; but we imagine, many may be of opinion, that the publication has been occaſioned by the writings of the late lord biſhop of Clogher.

At the end is a liſt of texts explained, and after that an alphabetical table of authors and matters; both which may be of uſe to aſſiſt the memories of inquiſitive readers.

L—d—r

Memoirs of the Royal Academy of Surgery at Paris. Being a collection of obſervations and experiments, made by the moſt eminent ſurgeons of France, and others; and containing a great variety of very extraordinary caſes in the principal branches of the art. Tranſlated from the original, by George Neale, *ſurgeon of the London-Hoſpital. In three volumes.* 12mo. 12s. Rivington *and* Fletcher.

THE royal Academy of Surgery at Paris, to which the public is indebted for theſe Memoirs, owed its inſtitution, in 1731, to the laudable zeal, and united endeavours, of the king's ſurgeons, Meſſrs. Mareſchal, and de la Peyronie. Senſible of the great advantage that might accrue to ſurgery, from the eſtabliſhment of a ſociety, to whoſe critical examination every diſcovery and improvement in the art might be referred,

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in order, if approved of, to be afterwards communicated to the public, theſe gentlemen concerted a plan, which they preſented to his majeſty, for a ſociety of this kind, to be honoured with the title of an academy, and placed immediately under the royal protection.

On this application, they were readily permitted to hold aſſemblies, to appoint officers, and to proceed according to the propoſed regulations; but the grant of letters patent, to dignify the inſtitution with the title of an academy, was deferred, until it ſhould appear, that the benefit reſulting from the ſcheme, ſhould deſerve ſo favourable a diſtinction.

This chirurgical ſociety, as it was now termed, encouraged by the government, and aſſiſted by the moſt learned men in France, publiſhed the firſt volume of its memoirs in 1743, which was tranſlated into Engliſh about ſeven years afterward; and publiſhed in two volumes, 8vo. Of this work we gave a ſuccinct account, in our Review for Auguſt, 1750.

In 1747, Monſieur de la Peyronie died, and bequeathed the greater part of a very large fortune in endowments for the uſe and advancement of this ſociety; which was finally, in 1751, by letters patent from the king, erected into an academy, in which his Majeſty's ſurgeon, for the time being, was appointed always to preſide. About this period likewiſe, it was judged expedient to conform their plan more nearly to that of the academy of ſciences, by adding what is termed, a hiſtory, to the memoirs. This hiſtory conſiſts of four parts, namely, ſhort and detached obſervations, to aſcertain the dates of authors, or other ſuch like purpoſes; ſecondly, the titles of, and ſometimes extracts from, books publiſhed by the academicians; thirdly, eulogies on members deceaſed; and fourthly, an account of inſtruments and machines, which have been approved by the academy.

How uſeful ſoever ſuch an enlargement of their plan may be deemed in ſome reſpects, none, we apprehend, but profeſſed admirers of French eloquence, will be much pleaſed with the addition of eulogies, in which the academicians in general beſtow an immoderate degree of praiſe on their deceaſed members, in the certain view, no doubt, of ſometime meeting with an ample retribution; eulogies which are as ſeldom beſtowed with ſincerity by the author, as believed by the reader. We do not however mean, by this reflection, to detract from the merit and propriety of the few eulogies contained in the work before us; a little exaggeration, in favour of Meſſrs. Mareſchal and de la Peyronie, to whom the academy is ſo highly indebted, is at leaſt pardonable; and that on Mr. Petit the elder, is written with

with modeſty, abounds with curious anecdotes, and is interſperſed with proper reflexions, and judicious practical remarks.

The academy being thus finally eſtabliſhed on ſo advantageous a footing, continued to collect and digeſt materials for a ſecond publication, which appeared in 1743, in 4to. This volume Mr. Neale has tranſlated, in three volumes duodecimo. In a preface to the firſt of theſe we are informed of the motives which induced him to this undertaking, and the obſtacles he ſurmounted in the execution of it. He has likewiſe prefixed a dedication to each volume; in the two laſt of which, beſides the topics commonly inſiſted on in addreſſes of this kind, Mr. Neale expatiates on the great utility of the art of ſurgery, the means of its advancement, and the encouragement due from the public to thoſe who profeſs it.

As Mr. Neale aſſures us, in the above-mentioned preface, that he had no motive for this undertaking, *but a deſire of doing ſome ſervice to the public*, he is, undoubtedly, on that account, entitled to applauſe. It muſt likewiſe be acknowledged that he has, in general, given, with tolerable exactneſs, the meaning of the original. Our reſpect for truth, however, obliges us to obſerve, that the tranſlator does not ſeem to be ſufficiently acquainted either with the French language, or with his own, to appear with great advantage as an author. He follows ſo cloſely his original, that though the words be Engliſh, the idiom is often entirely French. *Une commerce aimable* (for inſtance) *et une parfaite egualité faiſoient ſon caractere*, an amiable deportment and evenneſs of temper *made his* character; or ſuch an action *fait ſon eloge, makes* his elogy; *M. Petit au contraire montroit ſon malade bien gueri marchant comme s'il n'eu pas eu le tendon d' Achille caſſé*; M. Petit, on the contrary, ſhowed his patient perfectly cured, *marching* as if he had never had the *tendo Achilles* broken. *Il s'occupoit pendant l'eté a faire des demonſtrations ſur les os*, he employed himſelf during the ſummer *in making demonſtrations* on the bones. So literally does he adhere to the French expreſſions, that he terms Mr. Sharp's Critical Inquiry, *Critical Reſearches*; becauſe, in a reference in the Memoirs, the title is there tranſlated *Recherches Critiques*. But were a pupil to enquire for Mr. Sharp's Critical Reſearches, we are afraid it would puzzle the learning of many an eminent bookſeller. We find alſo ſome expreſſions in the Engliſh, extremely incorrect, ſuch as a bladder *inflated* with urine, *&c.*

By rendering the French in this ſervile manner, the tranſlator is ſometimes betrayed into inaccuracies of another kind. We are informed, for example, of a part of the body hitherto unknown to anatomiſts, viz. *the Linea alba of the left ſide.* In the eulogy

on M. de la Peyronie, we are informed, *Qu'il eu le bonheur d'etre receu penſionnaire chez M. Mareſchal*; which is, as Mr. Neale tranſlates it, that he had the good fortune to be received as a *penſioner* at Mr. Mareſchal's—But we imagine, if Mr. Neale admits a young country ſurgeon as a pupil into his houſe, he will expect to receive, not to beſtow; not to entertain a *penſioner*, but to be paid for a *boarder*: which is the meaning, in this place, of the French word *Penſionnaire*. In another paſſage we are told, that Mr. Mareſchal *having ſeen the King's ailment made a ſign with his hand, that it was neceſſary to make a circular inciſion*. Here perhaps, aſtoniſhment, at Mr. Mareſchal's extraordinary *modeſty, prudence, and circumſpection, who even dared not to give his opinion in an audible voice*, lulled, on this occaſion our tranſlator's attention; as we cannot ſuppoſe any gentleman of the profeſſion not to know, that *une inciſion cruciale* is not a *circular* but a *tranſverſe* inciſion.—We ſhall take the liberty to point out a very remarkable overſight, which, although it be found in the Paris edition, yet, as the tranſlator ought to underſtand ſomething of a ſcience ſo eſſential to every ſurgeon as anatomy, we ſhould have hoped to have ſeen it rectified in this publication.

In the explanation to the ſecond plate, which repreſents the trunk of the body with the exterior integuments, and the abdominal muſcles raiſed and turned back, &c. the *cartilago enſiformis* is called the *ventricule*, or ſtomach (repreſented full); the ſtomach is miſtaken for the *omentum*, or *epiploon*; a portion of the liver is erroneouſly called the *diaphragm*, no part of which appears; and K, which is the reference to that part of the figure ſaid to repreſent the liver, is placed on the very middle of the *omentum*. Theſe palpable miſtakes, it is hoped, will be corrected in the next Edition.

We now proceed to give a ſhort abſtract of the different ſubjects treated of in the work itſelf.—We are preſented firſt with an account of the riſe and progreſs of the academy, the ſubſtance of which has been already given: to this is ſubjoined the new body of ſtatutes, or regulations for the government of it; and next follow the eulogies on ſeveral eminent members deceaſed. We have afterwards a ſhort review of the works publiſhed by different members of the academy, from its firſt inſtitution in 1731 to the year 1741: among which are ſome valuable books particularly Le Dran on gunſhot wounds, and Dionis' operations in ſurgery, improved by M. de la Faye. There are two machines delineated in this work, the firſt for bleeding in the jugular vein, the other to ſtop the blood of the intercoſtal artery; neither of which, in our opinion, merit much attention.

The firſt memoir, by M. Verdier, contains a diſquiſition concerning the nature of the hernia of the urinary bladder, illuſtrated with a gre

a great number of obſervations. Some of theſe are extracted from authors, but the greateſt part is furniſhed by different members and correſpondents of the academy; many of which highly deſerve the attention of practitioners.

2d Memoir contains an account of apoſtems of the liver, *viz.* Several obſervations by the late M. Petit the ſon; and a diſſertation concerning the nature and cure of them, by M. Morand.

3. Several obſervations on limbs torn off. In the various inſtances here produced, the patients were all happily cured. Hence appears the manifeſt difference of the ſymptoms which enſue from a tendon ſlightly wounded, or partially divided, from thoſe of a large tendon cut in two, or a more ſlender one intirely torn off. In the firſt caſe, the wound is attended with the moſt dreadful ſymptoms; in the ſecond, there are none of any ill conſequence: hereby confirming the old aphoriſm, *Diſſeciſſo toto nervo*, (to which is added, *aut etiam avulſo*) *non fit ſpaſmus*,—A hint of great importance in practice.

4. Mr. Petit the ſon, in the preceding volume, publiſhed an eſſay on extravaſations; this memoir is a ſequel to the former. It is divided into two parts, the firſt ingeniouſly traces the manner in which extravaſations are formed in the abdomen, and the conſequences which may be drawn from it; namely, the attempting the cure, by procuring a diſcharge to the fluid that happens to be extravaſated. The ſecond treats of the different ſigns of ſuch extravaſations. It is obſerved in a note, that what is publiſhed in the former volume, and in this, only completes a part of what Mr. Petit had projected on this ſubject; and that his death deprived the public of the remainder.

The next and laſt memoir in the firſt volume of the tranſlation, contains a farther diſquiſition on the ſame ſubject with the preceding, by M. Garengeot. In this he proves, by arguments drawn from the animal oeconomy, from opening of morbid bodies after death, and from practical obſervations, that fluids, extravaſated in the abdomen, have a tendency towards a determined place in this cavity, and in which they are liable to ſtagnate. On diſcovering an extravaſation of blood only, which has ſubſiſted for ſome days, an indication that it does not proceed from a very large veſſel, to prevent inflammation, fever, and other mortal ſymptoms, that might be occaſioned by ſuch a ſtagnation, he adviſes to make a counter aperture to facilitate its diſcharge; this is to be done wherever the fluctuation is felt, which he demonſtrates, from the ſtructure of the parts, will generally be in the lower and anterior part of the

abdomen: but he judiciouſly remarks, that this counter-aperture ought not to be practiſed, where the ſuddenneſs or violence of the ſymptoms afford reaſon to ſuſpect, that the larger blood-veſſels, or bowels, are materially wounded.

To this memoir is ſubjoined the deſcription of an inſtrument, to prevent an hemorrhage from the intercoſtal artery, by M. Belloq.—This may, probably, be as well contrived as the ſituation of the part admits of; although we have great doubts, whether any inſtrument, that muſt neceſſarily irritate the *pleura* and the lungs, can be applied with much advantage.

The ſecond volume of this tranſlation opens with a memoir on calcalous concretions of the uterus, by Mr. Louis. This gentleman obſerves, that the authors, who have taken notice of diſorders ariſing from theſe, ſpeak of them in ſo vague a manner, as to afford little inſtruction, their writings being chiefly copied from one another, and their doctrine not ſupported with any particular facts. The principal deſign therefore of this memoir, is to ſhew the various ſymptoms which ſtones in the matrix have occaſioned, and to prevent our attributing to imaginary cauſes the diſorders produced by ſuch concretions.

Mr. Louis illuſtrates this ſubject, by the detail of a variety of caſes, exhibiting their different effects. We ſhall briefly mention them. In the firſt caſe, a uterine ſtone occaſioned an heavy troubleſome weight, with extreme itching, in the lower part of the abdomen, and on the fore and upper part of the thighs. In the ſecond ſharp pain and fever: in the third an ulceration of the matrix: in the fourth and fifth there happened a diſcharge of the concretions of the matrix, by the ulceration of its orifice. The ſixth caſe is taken from the writings of Hippocrates, and exhibits an inſtance of pains, followed with a natural diſcharge of the ſtone. In the ſeventh caſe we are informed of a diſpute, wherein the poſſibility of the preceding fact has been conteſted; but, in Mr. Louis's opinion, without juſt grounds. In the eighth, ninth, and tenth of theſe obſervations, we have inſtances of a difficulty of making water, and a retention of urine, from the preſence of a ſtone in the uterus. In the three following caſes, uterine ſtones occaſion no bad ſymptoms whatever. In the fourteenth, a petrified matrix is attended with a hemorrhoidal ſymptomatic flux. The fourteenth and fifteenth are further inſtances of a petrified matrix. In the ſixteenth the ſtones are encyſted; and in the eighteenth and laſt caſe, mention is made of a ſtone in the matrix extracted by an operation; but ſo inaccurately, as to afford very little information in regard to the manner of performing it. Upon the whole, the ſigns by which theſe uterine concretions may be diſcovered, appear ſo anom-

ius, and the curative indications ſo uncertain, that, in our opi-ion, no rule of practice, deciſive or ſatisfactory, can be de-ived from what is here ſaid upon the ſubject.

Memoir 2d. of this ſecond volume, contains remarks, by ıe ſame gentleman, on the conſtruction and uſe of the eleva-ɔr, invented by Mr. Petit.

The 3d. by M. Moreau, treats of the reſources of nature, in ıe caſe of luxations of the thigh, which have not been reduced. : is illuſtrated with two obſervations; in the firſt the thigh is ıxated upward and outward; the ſecond downward and in-ɔard, with a view of the different bones when laid bare.

Memoir 4th contains three eſſays. The firſt is an examina-on of the critical reflexions of M. Molinelli, publiſhed in the ıemoirs of the inſtitutes of Bologna, on the memoir of M. 'etit on the *Fiſtula Lachrymalis*, inſerted in the memoirs of the ɔyal academy of ſciences, in the year 1734. In this diſſertation M. Bordenave vindicates the propriety of Mr. Petit's comparing he *Puncta Lachrymalia*, the lachrymal ſac, and the naſal duct to a ɣphon, whoſe office is to abſorb the ſuperfluous moiſture of the ye. He likewiſe obviates other objections raiſed by M. Moli-ıelli, againſt M. Petit's method of treating the diſorder above-nentioned. The other two articles, by Meſſrs. de la Foreſt ınd Louis, relate to the ſame diſeaſe. In the laſt of theſe are nentioned the various methods of performing the operation, ınd compleating the cure, as recommended by different practi-:al writers. Yet after all, it may perhaps, as it is hinted by M. Louis, redound but little to the honour of ſurgery; if, with ɔ many operations, and ſuch a multiplicity of means for the elief of this diſorder, there ſhould be as few cures performed ıenceforward, as have been done for the time paſt.

5. The next obſervation exhibits an inſtance of the ſucceſſ-ful treatment of a gunſhot wound by M. Guerin. The ball entered at the fore and lower part of the thorax, on the left ſide, fractured the laſt of the true ribs, and paſſed out at the hinder part of the ſame ſide. The patient was at length cured, after a train of dangerous ſymptoms, and two and thirty bleed-ings, by the extraction of a ſplinter hid in the proper ſubſtance of the lungs.

6. On a method of ſtopping the blood of the arteries, with-out the aſſiſtance of a ligature; by Mr. Morand. The method here propoſed, is by means of the agaric, the inſufficiency of which the tranſlator of theſe memoirs has endeavoured to prove, in *A Letter to a Surgeon in the Country* *.

* See Review, Vol. XVI. p. 464.

7. A memoir on the caſes wherein Nephrotomy is performed with ſucceſs, by M. Laffitte, illuſtrated with three obſervations by the author, and M. la Batte, which prove (as authors have already remarked) that the extraction of the ſtone in the kidney is impracticable, except when an abſceſs is formed therein.

8. Different memoirs on amputation; firſt, a new method of performing it in the articulation of the arm with the ſcapula, by M. de la Faye. Here this gentleman makes ſome improvements on Mr. le Dran's method, which he thinks render the operation much eaſier, more certain, and far leſs painful: we are of opinion, that the taking up the artery before the amputation is performed, muſt be the moſt ſafe, and would add very little to the pain.

In the next article of this memoir, Mr. de la Faye conſiders the inconveniencies which attend the different methods and inſtruments uſed in amputations, and propoſes, as an improvement on thoſe of Verduin and Labourin, a new inſtrument of his own invention.

In the third article Mr. de Garengeot treats of the means of rendering more ſimple, and convenient, the amputation with the double inciſion.

In the fourth Mr. Veyret acquaints us of his amputating the thigh of a woman twenty-five years old, who had been afflicted with a *ſpina ventoſa* of the leg; notwithſtanding that he cauſed the fleſh to be properly drawn back by a ſlit compreſs, the bone began afterwards to protrude. He dreſſed her for two months and twelve days, but perceiving that the exfoliation and cure would prove tedious, and that the ſtump would be inconvenient for the uſe of a wooden leg, he ſawed off the protruding part of the bone, and in ſix weeks effected a cure without exfoliation.

The fifth article of this memoir is written by Mr. Louis. He inquires into the different cauſes of the protruſion of bones after amputations, and makes ſome remarks on the different methods uſed to prevent this inconvenience; obſerving, that in the amputation of the thigh, ſome muſcles conſtantly protrude from the level of the other fleſh, whilſt others retract even in dead bodies, and that the quantity of ſkin conduces nothing to prevent the protruſion of the bone: he therefore propoſes to cut the ſkin and muſcles at once, then to draw back the fleſh by a ſlit compreſs, and ſo, by theſe means, to ſaw the bone three fingers breadth higher than what is commonly practiſed.

The next, or 9th memoir, contains ſome remarks on gunſhot wounds, complicated with fractures either at or near the articulation of the extremities, by Mr. Boucher. Here the author animadverts

on the practice of having too frequent recourſe to amputations in theſe caſes; interſperſes ſome hints, which deſerve to be carefully conſidered; and produces ſeveral caſes, in which nature ſurmounted the greateſt obſtacles.

10. This memoir is the ſequel of a diſſertation publiſhed in the firſt volume of the memoirs of the academy, by Mr. Simon, on the Cæſarean operation. It conſiſts chiefly of a detail of the different circumſtances that render this operation neceſſary. They may be confined to the following:

The ill conformation of the bones of the pelvis in the mother.

Narrowneſs of the *vagina*, humours in this part, and calloſities in the orifice of the *uterus*.

Lacerations of the *uterus*.

Ventral conception.

Hernias of the *uterus*.

This, however, is an operation which ought not to be attempted without extreme neceſſity indeed; and we believe there ſeldom occurs an inſtance, ſufficient to juſtify ſo cruel an experiment.

11. Deſcription of a new bandage for the Exomphalos, by Mr. Suret.

12. In this memoir Mr. Daviel gives an account of his new method of curing the Cataract, by extracting the Cryſtalline; and of the ſucceſs which attends it. He concludes with intimating, that this memoir is only an abſtract of what he propoſes to publiſh on this ſubject, in a compleat treatiſe, of the diſorders of the eye.

13. Remarks on the memoir of Mr. Daviel.

14. Here Mr. de la Faye deſcribes a machine, proper to facilitate the tranſportation of thoſe, who have the leg or thigh fractured, and very commodious for their dreſſing.

15. Mr. Coutevos, in this memoir, relates an inſtance of a labourer, who, by a fall, fractured his leg, with a wound. The man would not conſent to have it amputated. After ſuffering a train of dreadful ſymptoms, a large portion of the Tibia came away; but afterwards the two extremities ſhot forth in ſuch a manner as to meet, and form a compleat callous or boney ſubſtance.

The third volume of the tranſlation begins with a memoir, in which the ſubject of amputation is farther conſidered by Mr. Louis. In a former memoir, he has made remarks on the different methods of performing amputations of the large extremi-

ties; and after ſhewing their defects, he propoſes, as an improvement, as we have already noticed, a method of his own; but, as what he there advances, chiefly reſpects the amputation of the thigh, he has, in this memoir, particularly conſidered that of all the other larger extremities, namely, the amputation of the arm, of the leg, and of the fore-arm. Mr. Louis concludes the memoir, with remarks on the means of ſtopping the blood, and on the apparatus and bandages neceſſary after amputation. In regard to this article, he obſerves, that the common apparatus baffles the intention of preſerving the fleſh; he then proceeds to conſider the different methods put in practice to ſtop the blood; gives an account of the invention and progreſs of the moſt approved of theſe, by means of the ligature, together with the improvement of it by Ambroſe Paré, and later authors, as Profeſſor Monro of Edinburgh, and others. He finally recommends the method of treating the ſtump, which his father, he ſays, uſed fourteen years before with ſucceſs. I put, continues he, a long compreſs on the courſe of the veſſels, and apply a bandage circularly, from above downwards, to draw together the fleſh and ſkin toward the extremity of the ſtump. The laſt turns of this bandage ought to end within an inch above the level of the wound; he then applied uniting bandages to ſecure the whole.—We apprehend, however, that the advantages which may attend Mr. Louis's method, appear greater in ſpeculation than they would in practice: for will not ſuch a compreſſion as he recommends, endanger a mortification? And are not theſe uniting bandages attended, in a great meaſure, with the ſame inconveniencies as the compreſſes and capeline bandage, which he rejects?

We are next preſented with ſeveral memoirs and obſervations on encyſted dropſies, and the ſchirrus of the *ovaria*; by Mr. Le Dran and others. We ſhall juſt mention the different caſes. 1. An encyſted dropſy, attempted to be cured by an operation from whence there remained a fiſtula. 2. An encyſted dropſy, cured by inciſion, without remaining fiſtulous. 3. An encyſted dropſy between the peritoneum and abdominal muſcles. 4. An aſcites of the peritoneum. 5. A dropſy of the ovarium. 6. A dropſy complicated with enormous ſchirri of both ovaria. 7. An aſcites of the ovarium attempted to be cured by inciſion. This ſubject is concluded with remarks on the preceding obſervations, with an abſtract of ſome others on the ſame diſeaſes, by Mr. Morand.

The next memoir, by Mr. Hoin, exhibits an inſtance of a cataract, on which Mr. Hilmer, a Pruſſian occuliſt, performed the operation. By ſuffering the eye to be expoſed to too much light immediately after it, the man was again deprived of ſight th-

the ſame evening, and was ſeized with a fever, which carried him off in three weeks. Mr. Hoin diſſected the eye, and found the capſula of the cryſtalline opaque, and properly depreſſed: but the vitreous humour, in which the cryſtalline is placed, was found likewiſe covered with an opaque capſule or membrane. From the circumſtance of the patient's ſeeing objects after the operation, Mr. Hoin juſtly concludes, that this ſecondary cataract was owing to the operation, and ariſing from two circumſtances, namely, the uſe of a round, inſtead of a ſharp-edged needle, and the omiſſion of properly preparing the patient before the operation, which is ſeldom attended to by Itinerants.

This memoir treats of gunſhot wounds, eſpecially thoſe complicated with fracture, and ſhivering of the bones. In a former memoir, in the ſecond volume of this tranſlation, Mr. Boucher produces ſeveral inſtances of gunſhot wounds, in which nature had ſurmounted the moſt alarming appearances. Soon after this, Mr. Faure preſented a memoir to the academy, wherein he endeavoured to prove, that in gunſhot wounds, ſo complicated as to require amputation, we muſt, if we expect it ſhould prove ſucceſsful, wait till the concomitant ſymptoms abate. Mr. Boucher here conſiders the validity of this poſition, and proves, by Mr. Faure's obſervations and his own, that gunſhot wounds, ſo conſiderable as thoſe here treated of, being attended with a proportionable degree of fever, and other ſymptoms capable of deſtroying the animal œconomy, and of defeating the beſt concerted meaſures of art, in order to obviate the effects of ſuch ſymptoms, all operations neceſſary cannot be performed too ſoon. He divides the periods for performing theſe into three, and gives a great number of caſes and obſervations, to illuſtrate both Mr. Faure's method, and that practiſed by himſelf.

The remainder of this volume is compoſed of the following memoirs, viz.

On different kinds of the falſe Aneuriſm, by Mr. Faubert.

On a dropſy of the breaſt, cured by the operation practiſed in the Empyema.

An hiſtorical memoir on the inoculation of the ſmall pox, as practiſed at Geneva, from the month of October, 1750, to the month of November, 1752, incluſive, by Mr. Guion.

On improving the new method of performing the operation for the cataract, by Mr. de la Faye.

And

And laſtly, an account of the operations of the cataract, by the extraction of the cryſtalline, performed in the preſence of the commiſſaries of the academy, by Mr. Poyet, ſurgeon, firſt pupil of the hoſpital of La Charité, by Meſſrs. Morand and Verdier.

We need not, on this occaſion, attempt to give any general character of the original of theſe memoirs; the reputation of which is ſufficiently eſtabliſhed. We will, however, venture to remark, that, notwithſtanding the merit of this work, upon the whole, were any gentleman, duly qualified, to ſelect the beſt of theſe pieces, to abridge others, and place many of the obſervations in a cloſer point of view,—he would perform, perhaps, a more acceptable ſervice to an Engliſh reader, than could be done by an entire tranſlation, executed in the manner of the preſent, where the reader will often find his attention tired out with minute details, and his judgment perplexed with a prolixity of reaſoning.

I.

Memoirs of the Life of Robert Cary, Baron of Leppington, and Earl of Monmouth. Written by Himſelf, and now publiſhed from an original manuſcript in the cuſtody of John Earl of Corke and Orrery. With ſome explanatory Notes. 8vo. 4s. Dodſley.

WHEN private memoirs are preſented to the public, it is expected that they contain ſome curious anecdotes relating to the hero of the piece, or diſcloſe ſome new matter of information, with regard to cotemporary perſons and tranſactions, which may intereſt the Reader either in the way of entertainment or inſtruction. If productions of this kind are only crowded with family concerns, and matters of a mere domeſtic nature, the public expectation is baulked, and every Reader has a right to reſent the diſappointment.

As curioſity riſes in proportion to the ſuppoſed importance of the object in view, ſo when a noble Author condeſcends to uſher in biographical publications, the literary world may expect a preſent worthy of the Editor. How far their hopes with reſpect to the work before us are likely to be gratified, it will not, perhaps, be difficult to determine.

Theſe memoirs are addreſſed, by the Earl of Cork, their Editor, to the Honourable Edmund Boyle, his Lordſhip's ſon. Whether the noble Writer thinks it beneath his dignity to dedicate to any but his own family, or whether he takes this public means to

to rouſe the young gentlemen's genius, and prompt them, in return, to dedicate to him, we ſhall not preſume to ſay; but we find, from former inſtances, that it is his Lordſhip's cuſtom to addreſs himſelf only to his children *.

This dedication, if we may ſo call it, is decorated with a curious head-piece, repreſenting, as we preſume, the family coat of arms, ſupported by emblematical devices. On one ſide ſtands a pen and ink, with a harp reclining againſt a number of volumes, ſcattered with ſtudied negligence; and amidſt the group, the laurel rears its triumphant branches: on the other ſide, we behold ſpears, ſhields, helmets, and ſwords, with the ſpreading oak riſing amidſt thoſe warlike trophies. Theſe inſignia, we imagine, are to denote, that the loyal family of the Boyles has been renowned for poets, philoſophers, and warriors; and—that they have ſhone alike in arts and arms. Perhaps, however, ſuch emblematical pomp might, in a Writer of inferior rank, be deemed vanity and affectation; but out of reſpect to his Lordſhip, we forbear to give it a name.

The preface enſues, in the next place; and in a very long ſentence, which crawls to a full-point, ſupported by *copulative* upon *copulative*, diſcloſes to us the reaſon of publiſhing theſe memoirs. 'An honourable Author †,' ſays the noble Writer, 'who in a juſt piece of criticiſm has exhibited ſo ſpirited a manner of writing, that he has given wit even to a dictionary, AND vivacity to a catalogue of names, AND has placed our royal and noble Engliſh Writers in a more learned and eminent light than they have ever appeared before, having mentioned the Earl of Monmouth's memoirs as a manuſcript fit to be made public; in concurrence with his judgment, AND from a deſire to exhibit a new picture of Queen Elizabeth and King James the Firſt, the following memoirs are ſent into the world, with ſuch explanatory notes to the obſcure and remarkable paſſages, as may poſſibly render thoſe paſſages more intelligible and efficacious than they would otherwiſe have been.'

We are ſorry to differ from the honourable Author, with whoſe judgment the noble Writer profeſſes his concurrence; but in our humble opinion, the publication of theſe memoirs might have been ſpared: ſince, except the Memorialiſt's journey to the King of Scots, with which Hiſtory had before acquainted us,

* His Lordſhip's tranſlation of Pliny's letters, is addreſſed to his ſon Charles, Lord Boyle; and his Memoirs of Dean Swift, to his other ſon, Hamilton. The noble Writer, in this reſpect, follows the example of the modeſt Tully, who addreſſes his Offices to his ſon Marcus.

† Horatio Walpole, youngeſt ſon of Sir Robert Walpole, Knight of the Garter, afterwards Earl of Orford.

they contain little more than a detail of his domeſtic tranſactions, together with an account of his ſkirmiſhes with the Scotch borderers. As to the deſire of exhibiting a new picture of Queen Elizabeth, and King James the Firſt, we are ſo unhappy as not to perceive any alteration which theſe memoirs have made in a ſingle feature of thoſe portraits. With regard to the explanatory notes, with which his Lordſhip has honoured this publication, we muſt take the liberty of declaring our ſentiments concerning them, in the words of Dr. Young.

> Learn'd Commentators each dark paſſage ſhun,
> And hold their farthing candle to the ſun †.

In this preface, his Lordſhip takes an opportunity, on the authority of theſe memoirs, to controvert a paſſage in Engliſh hiſtory, with ſuch a peremptory air of deciſion, as nothing but the cleareſt demonſtration can warrant.

'It is certain,' ſays he, 'that Queen Elizabeth could not bear the thoughts of a ſucceſſor. The ſpeeches made for her on her death-bed, are all forged. Echard, Rapin, and a long ſtring of hiſtorians, make her ſay faintly, (ſo faintly, indeed, that it could not poſſibly be heard) "I WILL THAT A KING SUCCEED ME, AND WHO SHOULD THAT BE, BUT MY NEAREST KINSMAN, THE KING OF SCOTS?" A different account of this matter will be found in the following memoirs. She was ſpeechleſs, and almoſt expiring, when the chief counſellors of ſtate were called into her bed-chamber. As ſoon as they were perfectly convinced, that ſhe could not utter an articulate word, and ſcarce could hear or *underſtand* one, they named the King of Scots to her, a liberty they dared not to have taken if ſhe had been able to ſpeak. She put her hand to her head, which was probably at that time in agonizing pain. The Lords, who interpreted her ſigns juſt as they pleaſed, were immediately convinced, that the motion of her hand to her head, was a declaration of James VI. as her ſucceſſor. What was this but the unanimous interpretations of perſons who were adoring the riſing ſun?'

Let us now conſider the account which the Memorialiſt himſelf has given of the Queen's exit, and then we ſhall be able to judge how far the inferences which the noble Writer has drawn, are warranted by the premiſes.

† For inſtance—The noble Writer has given us a note to acquaint us where the town of Berwick ſtands: But when we read of certain men called Greenes, we find no note to explain who theſe ſtrange people were. A note here was the more neceſſary, as theſe Greenes were, as we apprehend, a race of Beings to whom the Memorialiſt himſelf gave birth.

'On

'On Wedneſday the 23d of March,' ſays the Memorialiſt, 'ſhe (the Queen) grew ſpeechleſs. That afternoone, by ſignes, ſhe called for her councill, and by putting her hand to her head, when the King of Scottes was named to ſucceed her, they all knew hee was the man ſhe deſired ſhould reigne after her.

'About ſix at night ſhe made ſignes for the Archbiſhop and her chaplains to come to her, at which time I went in with them and ſate upon my knees full of teares to ſee that heavy ſight. Her Majeſtie lay upon her backe, with one hand in the bed, and the other without. The Biſhop kneeled downe by her, and examined her firſt of her faith, and ſhe ſo punctually anſwered all his ſeveral queſtions, by lifting up her eyes, and holding up her hand, as it was a comfort to all the beholders. Then the good man told her plainly what ſhe was, and what ſhe was to come to; and though ſhe had been long a great Queene here upon earth, yet ſhortly ſhe was to yield an account of her ſtewardſhip to the King of Kings. After this he began to pray, and all that were by did anſwer him. After he had continued long in prayer, till the old man's knees were weary, hee bleſſed her, and meant to riſe and leave her. The Queene made a ſigne with her hand. My ſiſter Scroope knowing her meaning, told the Biſhop the Queene deſired hee would pray ſtill. He did ſo for a long halfe hour after, and then thought to leave her. The ſecond time ſhe made ſigne to have him continue in prayer. He did ſo for halfe an houre more, with earneſt cryes to God for her ſoule's health, which he uttered with that fervency of ſpirit, as the Queene to all our ſight much rejoiced thereat, and gave teſtimony to us all of her Chriſtian and comfortable end. By this time it grew late, and every one departed, all but her women that attended her.'

By comparing this laſt extract with the foregoing reflections of his Lordſhip, there does not, in our judgment, appear to be any foundation for the noble Writer's concluſions. Not to inſiſt wholly on the probability that the Queen might have the power of utterance, though the Memorialiſt might be too diſtant to hear her ſpeak in her languid ſtate, we ſhall firſt obſerve how greatly his Lordſhip has inadvertently miſrepreſented, and ſtrained the memoirs to make them favour the conſtruction he has harſhly adopted.

The noble Author ſays, 'The Queen was ſpeechleſs, and almoſt *expiring*, when the chief counſellors were called into her bedchamber;' that 'as ſoon as they were perfectly convinced that ſhe could not utter an articulate word, and could ſcarce hear or *underſtand* one, they named the King of Scots to her.'

But

But the Memorialiſt ſays no ſuch thing. On the contrary, he is ſo far from aſſerting that ſhe could ſcarce hear, or *underſtand*, that he repreſents her as perfectly ſenſible. He tells us, that on the afternoon of the 23d of March, ſhe herſelf, by ſigns, called for her council. He tells us further, that at ſix at night, of the ſame afternoon, ſhe made ſigns for the Archbiſhop and her chaplains to come to her.—That ſhe punctually anſwered all the Biſhop's queſtions, by lifting up her eyes, and holding up her hand.—That when the Biſhop ceaſed praying, ſhe made a ſign for him to continue.—That when he deſiſted again, ſhe repeated the ſign; and that ſhe ſeemed to rejoice greatly at the fervency with which he prayed.

It is true, he ſays, that ſhe grew ſpeechleſs on the 23d of March, and that ſhe was thought to intimate her approbation of the King of Scots for her ſucceſſor, by putting her hand to her head. But this, and the other frequent ſigns the Memorialiſt takes notice of, do not prove her have to been abſolutely ſpeechleſs. They who have had the misfortune to attend perſons in an expiring ſtate, know, that through extream feebleneſs and languor they often chuſe to expreſs themſelves by ſigns, when they have not totally loſt the power of utterance: and after long ſilence, upon ſome very urgent occaſion, they will make an effort of nature, and expreſs themſelves in words, though they cannot raiſe their voice ſo as to be heard at any diſtance.

There is, however, a farther objection to the noble Writer's reflections. In his note on this paſſage he ſays, 'The ſign here mentioned is a true and indiſputable fact, otherwiſe it would not have been inſerted by the plain, ſincere, and ingenuous Author of theſe memoirs, *who was preſent at the time the ſign was made.*'

With all due deference to his Lordſhip, it does not appear that the Memorialiſt was preſent at that time. He tells us, indeed, that at ſix at night, of that afternoon, when the Queen called for her council, he went in with the Archbiſhop and her chaplains; but he no where pretends to ſay, that he was preſent in the afternoon, when the ſign was made to the council on their naming the King of Scots. Through the whole of this inquiry, therefore, his Lordſhip ſeems to have been more ambitious to place this paſſage in a new light, than ſtudious to conſider it in a juſt one.

But the vivacity of the noble Author's ſpirit, often prevails over that correct judgment which every public Writer ſhould be maſter of. He is too lively to endure the ſeverity of reflection, and therefore is apt to follow the firſt impulſe of thought, or to take his obſervations upon truſt. Thus, ſpeaking of the Marches—

Marches, he ſays,—'The Marches were ſo denominated, becauſe the inhabitants being in a perpetual ſtate of variance and hoſtility, were always ready to MARCH, either to annoy the enemy, or to defend themſelves.'

Upon whoſe authority his Lordſhip reſts this definition, we are not concerned to enquire. What, except ſimilitude of ſound, could lead to ſuch a puerile explanation, we are at a loſs to conjecture. Had the noble Writer gone farther for a definition, he would have found that *marches* come from the German word *march*, which ſignifies bounds or limits; or, according to ſome, from the French *marque*, which ſignifies a ſign, as being the notorious diviſion of two countries or territories.

We ſhall not dwell any longer on this Preface, but proceed to the memoirs, where the Memorialiſt tells us, that he went into Scotland with Mr. Secretary Walſingham, who was ſent thither Embaſſador from her Majeſty to the King of Scots. In a note upon this paſſage, the noble Writer obſerves, that Walſingham was ſent to give advice to James VI. 'A remarkable embaſſy,' ſays he, 'in which the ſubtle Walſingham *effectually* diſcovered the temper and diſpoſition of that King.'

But if we may believe the ingenious Author * of the Hiſtory of Scotland, that ſubtle miniſter did not ſo *effectually* diſcover the King's diſpoſition. James, as the Hiſtorian obſerves, having talents rather ſhining than ſolid, made a figure in converſation, and by that means deceived Walſingham; who made a much more favourable report of his character, than it deſerved.

The preſent Memorialiſt acquaints us, that he loſt the Queen's favour by marrying a lady of ſmall fortune. He gives us an account of a family ſuit, in which he was ſucceſsful; and then relates the manner of his coming to court again, wherein there are ſome circumſtances which may ſerve to ſhew the ſpirit of thoſe times.

'Having ended my buſineſſe I meant to retourne to Carleil againe. My father wrote to mee from Windſor that the Queene meant to have a great triumph there, on her coronation day, and that there was great preperation making for the courſe of the field and tourney †. Hee gave mee notice of the Queen's

* Dr. Robertſon. See our account of his truly valuable work, in the laſt and preſent month's Review.

† Plays, maſks, triumphs, and tournaments, which the Author calls TOURNEYS, were ſmall branches of thoſe many ſpreading allurements which Elizabeth made uſe of to draw to herſelf the affections and the admiration of her ſubjects. She appeared at them with dignity, eaſe, grace, and affability.'

anger

anger for my marriage, and ſaid it may bee, I being ſo neer
and to retourne without honouring her day, as I ever befo
had done, might be a cauſe of her further diſlike, but left it t
myſelfe to do what I thought beſt. My buſineſſe of law ther
fore being ended, I came to court, and lodged there very pr
vately, only I made myſelfe knowne to my father and ſom
few friends beſides. I here tooke order and ſent to London t
provide mee things neceſſary for the triumph: I prepared a pr
ſent for her majeſtie, which with my capariſons coſt me abo
four hundred pounds. I came into the triumph unknown
any. I was the forſaken Knight that had vowed ſolitarineſſ
but hearing of this great triumph thought to honour my miſtreſ
with my beſt ſervice, and then to retourne to pay my wonte
mourning. The triumph ended, and all things well paſſe
over to the Queene's † liking. I then made myſelfe known i
court, and for the time I ſtayed there was daily converſant wit
my old companions and friends, but it ſo fell out that I mad
no long ſtay there: it was upon this occaſion.'

It muſt be confeſſed that the noble writer, in the note o
this paſſage, ſhews himſelf thoroughly ſkilled in the language
knight-errantry; and had his lordſhip lived in the days of Quix
otiſm, he might have paſſed for a towering genius.

The reſt of the memoirs turns chiefly on domeſtick occu
rences, or records anecdotes, in our judgment to immaterial t
engage the reader's attention; though we can eaſily account fo
their appearing intereſting to the noble editor, and his polit
friend, as the memorialiſt may be conſidered as a branch of hi
lordſhip's family.

If it ſhould be thought that, in the courſe of this article, w
have taken too great freedom with a writer of his lordſhip'
quality, let it be remembered that, in the *republick of letters*
there is no diſtinction of perſons. No one is entitled to an
pre-eminence in that commonwealth, but what is acquired b
literary merit. No one there can plead privilege of Peerage
No Sovereign, there, is the fountain of honour: Genius is th
only ſource of diſtinction.

Indeed, authors of rank and fortune have, of all others, the leaſ
plea to be exempted from the ſeverity of criticiſm. They, wh

† 'The Queen was undoubtedly adverti'ed that her *forſaken Knigh*
(for ſuch indeed he was) had *iſſued forth* from his ſolitarineſs to *ba*
himſelf in the ſunſhine of her luminous countenance, and to gather cou
rage and proweſs from *the beams of her bright eyes*. Nothing, no
even trifles, paſſed abroad or at home, with which ſhe was not ac
quainted. But as ſhe had no immediate occaſion for the ſervice o
Sir Robert Cary, her Majeſty was determined ſtill to continue th
outward ſhew of her reſentment, 'till ſhe wanted him.'

arc

are born to eaſe and affluence, who enjoy *otium cum dignitate* have time to be accurate. They may correct at their leiſure and publiſh when they pleaſe; but writers whoſe talents, perhaps, conſtitute all their fortune, cannot always command ſuch correctneſs. They may be obliged to publiſh to the world what they have not ſufficiently reviſed in their cloſets. Errors in them are more venial, and their writings ſhould be viewed with a more indulgent eye.

R—a

Account of FOREIGN BOOKS.

ABOUT twelve months ago, we made ſome apology for the delays and irregularities, which we then foreſaw the circumſtances of war on the continent would occaſion in our undertaking, with regard to foreign literature. At preſent, however, we have the ſatisfaction to acquaint our readers, of the proſpect of our ſurmounting, in a great meaſure, the difficulties we laboured under in this reſpect; and hope, for the future, to give them a regular and early account of all books of conſequence, that may be publiſhed in the ſeveral parts of Europe. To do this in the moſt ſatisfactory manner, and to render this part of our work uſeful as well as entertaining, we purpoſe to give the earlieſt notice of the publication of ſuch books as we may be informed of long before it is poſſible for them to be tranſmitted to us, reſerving a further account of particulars till the books themſelves come to hand, or till we are favoured with the critical animadverſions of our foreign friends, or receive ſuch literary journals, as may, with ſome confidence, be relied on.

Das Recht der Vernunfft, in funff buchem, &c. That is,

The Law of Reaſon, a poem, in five books. By Mr. Lichtwern, of the Pruſſian council at Halberſtadt. 4to. pages 128. Printed for Breitkopff at Leipzig. 1758.

That Orpheus ſubdued the ferocity of wild beaſts, in the foreſts of Thrace; and that the ſtones in the walls of Thebes danced after the lute of Amphion, are tales that may be literally credited, ſhould we ſee our modern bards capable of performing the like feats with the magick of their ſongs, and the animating harmony of their numbers. Hitherto we have had little room to expect the ſight of ſuch a phænomenon. It muſt be owned, however, that the attempts which have been made

of late by ſome daring poets, ſeem to have been owing to a preſumption of their being able to perform almoſt equal wonders.

To think of verſifying the uncouth jargon of metaphyſicks, of harmonizing axioms, definitions, corollaries, and all the jarring links that compoſe the chain of argumentative demonſtration, is, doubtleſs, as extravagant a thought as ever entered into the head, even of a poet. Indeed, nothing but the ſucceſs of ſuch an enterprize ſeems ſufficient to juſtify the apparent abſurdity of the undertaking. As it is the opinion, however, of ſome, who may be more competent judges than we can pretend to be, that Mr. Lichtwern has greatly ſucceeded in this difficult attempt, we have the leſs to ſay on the extraordinary nature of the deſign; but muſt eſteem its difficulties ſurmounted, to be proofs of his great poetical abilities.

Our Author has dedicated his poem to the King of Pruſſia, in a ſhort, but well-written and ſpirited ode. He has addreſſed the reader alſo in a preface, wherein he intimates his intention to inculcate, in the language of the muſes, the moſt important doctrines of philoſophy and morals. As to his philoſophy, it is founded on the ſyſtem of *Wolfius*; whoſe principles he has, with much art, tranſpoſed into his poem. We have ventured at the tranſlation of a ſhort extract, to give our readers ſome idea of the bold and animated manner of this German bard.

After having aſſerted the exiſtence and general attributes of the Deity, he proceeds as follows:

But is there ſuch a God?—Go, ſceptic blind,
O'er hill and dale, go, ſeek him, till you find.
While yonder toiling bark, its port to gain,
Keeps its due courſe along the pathleſs main;
Thou doubteſt not ſome ſkilful pilot's hand,
Directs the helm, and guides her prow to land:
Say then, if mark'd the conſtant courſe of years
By revolutions of th' unerring ſpheres,
How canſt thou doubt a God all-wiſe preſides
At nature's helm, and all her motions guides?

Behold the various proofs creation yields;
Spring's verdant meads, and autumn's golden fields;
Each blooming flow'r that in the garden blows,
Or painted tulip, or the bluſhing roſe;
The loaded bough, rich vine, and bending ear;
All ſpeak his bounteous hand, who rules the year.
Thus from the earth, *a God*, all nature cries;
His image ſee, reflected from the ſkies;
Hid in the whirlwind, hear his voice aloud;
His thunder huſh'd, his bow is in the cloud;
The rain, the ſnow, that ſkim the fields of air,
All teach us God to know; for God is there.

Oh

On the whole, the merit of this performance is, for the moſt part, merely poetical; we find little novelty in the ſentiments; nor much to commend on account of the judgment, or perſpicuity, of the philoſopher. As ſuch, indeed, Mr. Lichtwern is, in many places, ſuperficial: but, as his principal deſign appears to have been that of recommending the knowledge of nature and its laws, to readers of taſte and vivacity, by cloathing *truth* in a more engaging dreſs than the common garb it wears in tedious proſe diſſertations, the eulogies beſtowed on him by the diſcerning part of his countrymen are, in a great meaſure, deſerved. It muſt yet be acknowledged, that the character of an Ethic poet cannot be juſtly attained by the ſtrongeſt efforts of mere poetic genius. Much more is required; acute penetration and ſolid judgment muſt accompany the powers of imagination, to reconcile poetry to the ſevere criterion of truth and good ſenſe.

Abhandlung von der beſten art zu predigen, &c. Or,

A Treatiſe on the Art of Preaching. By John Frederick Stapffer. 8vo. pages 56. Printed at Duiſburg, for Gottiger. 1758.

The great reputation which Mr. Stapffer has already acquired, by his theological and moral writings, cannot fail to recommend the ſmalleſt tracts of ſo valuable a pen. The preſent little piece appears to be written with a moſt laudable deſign, o promote the intereſts of chriſtianity and true religion, by exiting the clergy to ſuch a diſcharge of their duty in the pulpit, may beſt become the ſolemn office to which they are ordained, d the importance of the ſacred truths they undertake to make own and recommend.

As the moſt diſtinguiſhed preachers of the proteſtant commun, our Author has characterized Tillotſon, Saurin, and heim. The former, ſays he, conſtructed his ſermons on a el, unknown before to his countrymen. He corrected the taſte of the age, as to the formal bombaſt, in which the s of religion were delivered from the pulpit; introducing a e ſimplicity and perſpicuity of ſtile, that carried with it all orce of conviction. He had always the diſcretion to ſuit bject of his diſcourſes to the times and the circumſtances hearers, diſplaying and ſupporting the divine truths of reon, in a manner, that reduced its adverſaries to ſilence: e it is no wonder that he met with ſo much ſucceſs, and onoured with univerſal approbation.

in generally preached to a numerous and brilliant aſſem- e adapted therefore his ſermons to the taſte of his audience, to conduct them to the truth, and to prevail on them,

by the force of his reaſoning, to embrace it. At the ſame time, he equally addreſſed their paſſions, which he endeavoured to captivate by a glorious blaze of rhetorick, that fired his elocution, and animated all his compoſitions. The ſtile of his diſcourſes, indeed, reſembles a torrent, that bears down all oppoſition: they are, for the moſt part, however, too philoſophical for common hearers, for whoſe uſe they were not immediately intended.

Moſheim differed from both Tillotſon and Saurin; in that he had the peculiar art of diſtinguiſhing and dividing the various matter of his diſcourſes, with the utmoſt preciſion. It was the deſign and method of this celebrated preacher, to demonſtrate the veracity of his doctrines, and ſend his auditors away, not perſuaded, but convinced. To be able to ſucceed in this, it required a conſiderable ſhare of knowledge and ingenuity in his hearers; and this he had a right to ſuppoſe them poſſeſſed of, as he preached chiefly on extraordinary occaſions, and to polite and learned auditors. His diction rolls not, like Saurin's, with the rapidity of a torrent, but reſembles a ſmooth, unruffled ſtream, that flows gently on without interruption.

After having thus diſtinguiſhed theſe three admired preachers, he cautions young divines againſt a ſervile imitation of either. It is not, ſays he, from a mere imitation, though of the beſt preacher in the world, that excellence can be attained. I know ſome divines, who, by dividing their ſermons into a variety of heads, and affecting peculiar preciſion, think they have arrived at the perfection of Moſheim; though not a grain of either the force or perſpicuity, ſo eſſential to his method, enters into their diſcourſes. There are alſo hundreds of Sauriniſts, who conceive they rival that admirable preacher, merely becauſe they make the churches ring with their noiſy exclamations.

Mr. Stapffer proceeds to lay down ſome judicious rules, to be obſerved in the formation of a good preacher. As we cannot, however, particularize all the ſeveral inſtructions given, we ſhall tranſcribe only a few maxims and precepts, relative to the compoſition of ſermons in general.

In the firſt place, no doctrines ſhould be delivered from the pulpit, but ſuch as are neceſſary and uſeful to ſalvation and holineſs of life; ſetting aſide matters of vain curioſity, that ſerve more to amuſe the head than affect the heart; and above all, avoiding captious controverſy, and points, that tend only to embarraſs the affections, and perplex the underſtanding.

It is neceſſary alſo, that the ſtile and ſubject of the diſcourſe be immediately ſuited to the capacity and turn of the auditors, that

that all may be plain and intelligible. Subtilty of argument and energy of language are two rocks on which many a ſacred orator hath miſcarried; although, at the ſame time, it muſt be confeſſed, the fault hath lain in part on the weakneſs of their auditors; many of whom approve and admire only that which is above their comprehenſion. No preacher, however, ſhould be influenced by the blind approbation of ſuch hearers; or be mortified at finding his ſermons cenſured by the ignorant and the vain, who know not the value of plainneſs and perſpicuity.

It is, nevertheleſs, permitted to render both doctrines and precepts as agreeable to the hearer, as is conſiſtent with the intereſt of truth. Every innocent art of elocution may be uſed, therefore, to enforce thoſe great and ſublime truths of religion, which, in the cold, inſipid diſcourſes of ſome preachers, loſe (if we may ſo expreſs ourſelves) all their dignity and luſtre. The perfections of the Deity, the works of creation, and ways of providence, the immortality of the ſoul, reſurrection of the body, the laſt judgment, eternity, the joys of heaven, and pains of hell; theſe are all ſubjects that will admit of the ſtrongeſt ſhades, and moſt lively colouring; while, to ſpeak of them in a dry, unanimated manner, is the direct means to increaſe that coldneſs of heart, in the breaſts of chriſtians, which, alas! is too prevalent there, from the infirmities of nature, already.

The agreement of reaſon with revelation is another point, which, above all others, it is neceſſary to inſiſt on. To be good chriſtians, we ought to be fully convinced, that God requires us neither to do, nor believe, impoſſibilities. It is, therefore, a very dangerous and ill-judged practice, to declaim, with ſome, inceſſantly, againſt the efficacy of reaſon, in matters of religion. The true worſhip of God, both in heart and life, is a *reaſonable ſervice*; and, to acquit ourſelves of that duty, agreeable to his divine will, it is needful we ſhould conſider it as ſuch.

After all, adds our Author, thoſe only are good ſermons, of which an intelligent and attentive hearer can retain, through the whole, the ſcope, matter, and manner; and renew, by immediate contemplation thereon, thoſe impreſſions on the heart and mind, which he felt during the pronunciation; for unleſs he can do this, he might as well have liſtened to the *ſounding braſs*, or *tinkling cymbal*.

La Regle des devoirs que la nature inſpire à tous les hommes. Or, Moral Inſtitutes, founded on natural Obligations. 4 Vols. 12mo. Printed at Paris for Briaſſon.

From the deſign and execution of this work, as a literary compoſition, we conceive its author to be an able and ingenious writer. His plan is well laid down, his method regular, and his manner of writing agreeable. In the firſt volume are explained, his general principles of moral duties: in the other three, he conſiders theſe principles as reduced to practice, and conſtituting thoſe obligations which men lie under to *themſelves*, to *ſociety*, and to *God*.

There is nothing new, indeed, in our Author's ſubject, but his manner of treating it is perſpicuous and maſterly. He is, in our opinion, nevertheleſs, very indifferently qualified, notwithſtanding his literary accompliſhments, to examine the ſource of natural obligation, and the ſprings of moral action. Inſtead drawing his arguments from the fountain head; he tells us, to judge rightly concerning the duties of mankind, requires no abſtract reaſoning; it is ſufficient, ſays he, to conſult our inclinations, affections, ſentiments, and natural perceptions; by doing which, we may diſcover, with a *coup-d'œil*, as a fundamental and eſſential truth, that there are implanted in the breaſt of every man, *a love of juſtice, and a deſire of glory*; from which primarily proceed all our notions of good and evil in general; of right and wrong between man and man in particular; and of merit and demerit with reſpect to our creator. It is from premiſes, thus vague and indeterminate, that this author draws thoſe concluſions which conſtitute his theory of moral obligations. It is, ſays he, in the knowledge of theſe principles, *(L'amour de la juſtice, et le deſir de la gloire)* that conſiſts the whole knowledge of human nature; and this once attained, it is *eaſy* thence to paſs forward to the knowledge of God.—How little ſatisfactory muſt be the arguments of any man, who is ſo preſuming as to affirm, we may trace the ſource of morals, in our hearts, with a *coup d'oeil*, and, from a knowlege of human nature, paſs ſo *eaſily* to the knowlege of God, we leave our Readers to determine.

Of matters, however, not ſo far out of our Author's depth, he has many juſt and pertinent reflections. In particular the advice he gives us to put up with the neceſſary inconveniences of ſociety, and to make ourſelves eaſy under the indiſpenſible circumſtances of life, is ſenſible and pretty. We ſhall quote this paſſage, as a ſpecimen of his ſtile and manner. 'La ſociété n'eſt qu'une foule d'incommodes. On interrompt votre ſommeil

et vous interrompez celui des autres: on fait du bru it au *deſſus* de vous, et vous en fait au *deſſous*. A côté de vous, les domeſtiques et les enfans font un vacarme continuel; et chez vous ce ſont les chiens, les oiſeaux ou des inſtrumens auſſi deſagréables qu' importans. Un ouvrier vous rompt la tête par le fracas de ſon metier, et vous l'empeſtez par la mauvaiſe odeur de votre. Toute la vie ſe paſſe dans ces plaintes retorquées et de deux côtés également injuſtes.'

Tableau de la Petite-Verole, par M. Cantwell, Docteur-regent de la Faculté de Medecine de Paris, Profeſſeur déſigné de Chirurgie en langue François, & Membre de la Société Royale de Londres. Or,

A View of the Small-Pox, by Mr. Cantwell, &c. 12mo. at Paris, for Heriſſant. 1758.

Though the clamours which ſuperſtition and ignorance ſet up againſt the practice of inoculation, are almoſt ſilenced in England, we find this ſalutary expedient gains ground but ſlowly in other European nations. In France we ſee it ſtrongly oppoſed by many of the faculty, and by none ſo furiouſly as Mr. Cantwell, who publiſhed ſome objections to it in the year 1755, and has been ever ſince railing, in his lectures, at a practice ſo diſpleaſing to God, and pernicious to ſociety: for that it is ſo, he takes upon him roundly to aſſert. But it will be aſked, perhaps, how he goes about to prove it? O, very ſcientifically, Reader, you may depend on it. As to the impiety of it, indeed, he appears, in the work before us, to reſt his proof on the opinion of Mr. Haen, profeſſor of phyſic at Vienna; who, among other particulars, truly, requires to know, whether it be impious or not, before he will be concerned in the practice. As to inoculation's being a cuſtom pernicious to community, Mr. Cantwell endeavours to prove it, by a number of bad conſequences that attend it; unluckily, however, for his argument, the facts he builds on are, for the moſt part, either known to be falſe, or do not at all anſwer his purpoſe; and even thoſe that have not as yet been diſproved, are ſupported by no other evidence than *we are told, it is ſaid*, and ſuch like hear-ſay teſtimony. One very notable plea which he makes is, that the artificial ſmall pox is more contagious than the natural; for proof of which, he gives both fact and argument, ſuch as they are. The Reader will judge.—

A ſurgeon, ſays he, having opened ſome puſtules with a lancet, in order to procure the variolous matter to make uſe of in inoculation, uſed the ſame lancet nine days afterwards to open a vein in a patient's arm; and by that means, without intending

it, gave the ſmall-pox to the ſaid patient. But what does this prove, ſuppoſing the fact true, more than that the operator, like many other French ſurgeons, was a little ſlovenly with regard to his inſtruments; and that the contagious quality of the virus was not diſſipated in the ſpace of nine days? Is it not well known that it may be retained for years?

On the ſuppoſition, however, that an extraordinary degree of infection is hereby proved to attend the ſmall-pox, received by inoculation, our Docteur-regent goes on to calculate the havock and deſtruction it is likely to make among the human ſpecies, in the manner following. But that we may not maim this curious ſpecimen of our author's dexterity in the *haut calcul*, we beg leave to tranſcribe his own words. 'Le Docteur Wagſtaffe aſſure, dans ſa lettre a M. Friend, qu'une ſeule perſonne, qu'il avoit inoculé, en avoit infecté ſix autres, du même logis. Or, ſi un ſeul inoculé peut infecter ſix perſonnes ſaines, dix inoculés en infecteront ſoixante. Ceux-ci infecteront trois cens ſoixante, ce dernier nombre donnera celui de deux mille cent ſoixante, et celui-ci un nombre de douze mille neuf cens ſoixante, d'où l'on verra naître la ſomme de ſoixante dix-ſept mille ſept cens ſoixante, enſuite de quatre cens ſoixante mille cinq cens ſoixante, puis de deux millions trois cens quatre-vingt dix neuf mille trois cens ſoixante.'

Thus, from ten people, or even from one ſingle perſon's being inoculated, may the whole univerſe be infected. O the wonderful power of numbers! Calculation is doubtleſs a fine thing, eſpecially when ſo very accurate: but as the natural ſmall-pox is epidemical too, might not mankind be as univerſally infected, even though inoculation were laid aſide?

From ſome ſtrictures, indeed, in Mr. Cantwell's work, it ſhould ſeem, that this practice, dangerous as it is at preſent, might, under the direction of ſuch able phyſicians as himſelf, be yet found ſalutary and expedient: and, perhaps, if the Duke of Orleans had employed our learned practitioner, inſtead of ſending for Dr. Tronchin of Geneva, on a certain occaſion, Mr Cantwell would before now have been reconciled to the practice.

Hiſtoire de l'Ireland, ancienne et moderne; tirée des monuments les plus authentiques. Par M. l'Abbé Ma-Geoghagan. That is,

The Hiſtory of Ireland, antient and modern. Volume the firſt 4to. printed at Paris, for Boudet. 1758.

The author of this hiſtory is a writer very ſenſible of the qualifications neceſſary to conſtitute an Hiſtorian. How far he is poſſeſſed of them, we do not take upon us to ſay; the follo-

ing ſketch, of the firſt part of his work only, having been tranſmitted us by a correſpondent.

Mr. Ma Geoghagan's hiſtory of Ireland is divided into three parts. The firſt begins with the eſtabliſhment of the Scoto-Mileſians in that kingdom, and extends to the fifth century, when the Iriſh firſt began to renounce the Pagan idolatry.

The ſecond begins at the riſe of Chriſtianity, and comprehends ſeven centuries, ending about the year 1200.

The third will contain the more circumſtantial relations of the different irruptions of the Engliſh, their eſtabliſhment on that iſland, and, in ſhort, all the remarkable tranſactions that have happened down to theſe times.

The preſent volume contains only two of theſe general diviſions of the work. In the firſt, the author enters into a critical enquiry concerning the antiquities and fabulous hiſtory of the Mileſians, their manners, religion, civil and political government, foreign and domeſtic quarrels, &c. He attempts alſo to give a natural hiſtory of this iſland; for which, however, he ſeems but little qualified: but though our Abbé appears to be no great naturaliſt, he hath many notable obſervations, and ſhrewd remarks, on the blunders and inaccuracies of preceding hiſtorians. He obſerves, that moſt authors, both Engliſh and foreigners, have depended implicitly on the antient accounts of Ireland, given by Gerard Barry, the Welchman, ſent over thither by Henry the Second. Theſe accounts, our Author endeavours to prove, were moſtly falſe; having been only calculated to juſtify the uſurpation of the King his maſter. This Hiſtorian, he ſays, wanted both knowlege and probity; and filled his book with ſuch a heap of fables, that it was ſoon thrown aſide, and had lain neglected near 400 hundred years, when Cambden reprinted it in 1602. Since which republication its authenticity has been blindly and univerſally acknowleged.

Whether M. Ma-Geoghagan has drawn his materials from leſs polluted fountains, is a point not yet in our power to determine: we ſhall diſmiſs him for the preſent therefore, with obſerving, that, in ſpeaking of the Iriſh language, he affirms it to have all the marks of an original tongue, and to reſemble no other ever known in the world, from which it may be preſumed to be derived. With reſpect to this obſervation, the public have been very lately informed, that the dialect of the Biſcainers was nearly the ſame with that of the Iriſh; and that both therefore were derived from the ſame root, viz. the Celtic *. The truth of

* See Review, Vol. XIX. p. 516.

this

this information has, indeed, been diſputed; and we can further inform the reader, that the learned Profeſſor Buttner of Gottingen, who has been ſome years employed in forming compariſons between all the known languages, both antient and modern, declares againſt the ſuppoſed affinity, affirming there are hardly any two languages that differ more, either in orthography or idiom, than thoſe of the Biſcainers and the Iriſh.

Uſus Opii ſalubris & noxius in morborum medelâ, ſolidis et certis principiis ſuperſtructus, a D. Balthaſare Ludovico Tralles, M.D. & Acad. Cæſ. Nat. Cur. Socio. Sectio prima. That is,

The Uſe of Opium in the cure of Diſeaſes, eſtabliſhed on experimental principles, by Mr. Tralles. 4to. at Breſlau, for Meyer.

This volume contains only the firſt part of Mr. Tralles's ingenious work; of which we intend hereafter to give our Readers a more particular account.

Miſcellanea Edita, a Johanne Martino Sommer. That is,

Miſcellanies, publiſhed by Mr. Sommer. 8vo. at Copenhagen and Leipzig, for Petit. 1758.

Mr. Sommer is already known as an author, by his treatiſe on the general contempt for true and ſolid erudition; a work that has been well received by the learned. There is little, however, in theſe miſcellanies, to intereſt the public in their favour.

Raccolta di Trattati di diverſi autori concernenti alla religione naturali, e alla Morale filoſofia de Chriſtiani, e degli Stoici. That is,

A Collection of Diſſertations, compoſed by ſeveral authors, on natural religion, and the moral philoſophy of Chriſtians and Stoics. 2 volumes 4to. at Venice, for Valvacenſe. 1757.

The diſquiſitions here collected, are, for the moſt part, well wrote; their reſpective ſubjects are judiciouſly treated; and, though the argumentation is not always convincing, they afford a very conſiderable fund of ſpeculative entertainment.

Queſtions ſur la Tolerance, ou l'on examine ſi les maximes de la perſécution ne ſont pas contraires au droit des gens, à la religion, à la morale, à l'interêt des ſouverains et du clergé. That is,

An Enquiry concerning Toleration, wherein is examined, whether perſecution is not contrary to the law of nations, to the cau

cauſe of religion and morality, to the true intereſt of Princes, and to that of the clergy. 8vo. at Geneva, for Goſſe. 1758.

However unneceſſary a diſquiſition of this kind may appear to a proteſtant people, who look upon toleration as their birthright, it may perhaps have its uſe in a nation where ſubjects are born ſlaves, and are accuſtomed to think only as they are directed; for we conceive this work, though printed at Geneva, is intended to be diſperſed in France; where has lately appeared, though from what quarter is uncertain, an apology for, and juſtification of, Louis XIV. as to his revocation of the edict of Nantes. How loſt to a ſenſe of the common privileges of mankind, and unworthy to breathe in a land of liberty, muſt be the wretch who could publiſh an apology of this nature!—No more need be ſaid of the work before us, than that its author appears, throughout the whole, to be a man of candour, moderation, and charity, and to have the intereſts of religion and humanity nearly at heart.

Hiſtoire de Dannemarc. Tom. I. *Contenant ce qui s'eſt paſſé depuis l'etabliſſement de la monarchie juſqu' à l'avènement de la maiſon d' Oldenbourg au Trône. Par Mr. Mallet, Profeſſeur Royal de Belles Lettres Francoiſes, & Membre des Academies de Lyon et d' Upſal.* That is,

The Hiſtory of Denmark, &c. by Mr. Mallet. 4to. at Copenhagen, for Philibert. 1758.

The ſpecimen Mr. Mallet gave the public of his abilities for his work, in an excellent introduction publiſhed ſome time ago, having excited a general curioſity to ſee the execution of his plan, we take the earlieſt opportunity to mention its publication, though the volume not being as yet come to hand, we cannot determine how far it merits the advantageous character we have received of it.

K—n—k

MONTHLY CATALOGUE,

For MARCH, 1759.

POLITICAL.

Art. 1. *Obſervations on the Landing of Forces, deſigned for Invaſion of a Country. With arguments on the ſafeſt and moſt expeditious courſes to be taken on that occaſion. By Sir* Clement Edmonds, *Knt. Whereupon are added, ſome animadverſions, with*

with ſeveral examples and arguments, to manifeſt the great a[illegible] vantages of a good fleet in war, between nations divided by ſe[illegible] and prove, that an army may be landed in an enemy's countr[illegible] unleſs they have a naval power to oppoſe it. By Sir Wal[illegible] Raleigh, *Knt.* 8vo. 1 s. Pridden.

THE firſt of theſe diſcourſes, as the preſent Editor acknowleges in his Introduction, is reprinted from Edmond's Obſervations on Cæſar's Commentaries. The ſecond is taken from Raleigh's Digreſſion of Hiſtorical Examples, and arguments occaſioned by the ſame, at the beginning of the fifth book of his Hiſtory of the World. 'Wherein,' ſays the Editor, 'his alluſions to, and animadverſions upon the ſaid arguments of St. Clement, in thoſe Obſervations, render this connection more neceſſary, as it was never made before in print, for the readier and more commodious conſultation of both, or either of them.'

Art. 2. *Conſiderations on the Bill for obliging all Pariſhes in this kingdom, to keep proper Regiſters of Births, Deaths, and Marriages: and for raiſing therefrom a fund towards the ſupport of the Hoſpital for the maintenance and education of expoſed and deſerted young Children. In a Letter to a Member of Parliament.* 8vo. 6d. Cooper.

Againſt the Bill.

Art. 3. *A plain Diſquiſition on the indiſpenſible Neceſſity of fortifying and improving Milford-Haven. Containing likewiſe an attempt to demonſtrate the advantages that will ariſe from it to this nation. To which is annexed, an exact Map of the Harbour. Addreſſed to a Member of Parliament.* 8vo. 1 s. Davy and Law.

Relates to an affair of very great conſequence to the nation; and therefore highly worthy of the public attention.

Art. 4. *The Honeſt Grief of a Tory, expreſſed in a genuine letter to the Monitor.* 8vo. 1 s. Angel.

The Writer of this Letter, who pretends to be a burgeſs of —— in Wiltſhire, reſents the Monitor's praiſes of Mr. Pitt, occaſioned by the famous *Simile:* ſee *Monitor, Feb.* 17, 1759. This Letter-writer ſeems very angry that the Miniſter ſhould run away with the honour of all the great things done by a Keppel, a Boſcawen, an Amherſt, and a Wolf; and thinks, that we have unhappily fallen into a dangerous ſtate of implicit confidence in a man, who may yet fail of anſwering all our juſt expectations. The Monitor has given a ſmart reply to this pamphlet, in which he roaſts his antagoniſt for aſſuming the name of Tory.

Art. 5.

Art. 5. *Calculations and Obſervations relating to an additional Duty of* 12 s. *on every* 112 *lb. of brown or Muſcovado Sugar, and proportionable higher duties on Sugar refined before imported. By Mr.* Maſſie. 4to. 1 s. Henderſon, &c.

Having already brought our Readers acquainted with Mr. Maſſie's talents as a political Writer *, and this being a ſubject of little curioſity to literary people, we ſhall ſay no more of the preſent tract; which, however, ſeems to contain ſome obſervations worthy the attention of the commercial part of the public.

* See particularly a large article relating to one of this gentleman's productions, in our Review for December laſt, p. 597.

Art. 6. *The Herald; or, Patriot Proclaimer. Being a collection of periodical eſſays on government, commerce, public credit, public debts, public virtue, public honour, on our national diſpoſition and dangers, on theatrical management, and other intereſting ſubjects. By* Stentor Tell-truth, *Eſq*; 12mo. 2 vols. 6 s. Wilkie.

Theſe papers were ſet on foot in Sept. 1757, and diſcontinued in April 1758. Many of thoſe on public credit, and on commerce, are judicious, animated, and not ill written; thoſe on theatrical ſubjects conſiſt chiefly of violent declamation againſt the Britiſh Roſcius, and probably ſprung from ſome theatrical diſappointment. An Author, whoſe play has been refuſed by a manager, very ſeldom forgives him: for he does not conceive the fault to lie in his performance, but in the want of diſcernment, or ſome worſe defect, in the ſaid Manager.

Art. 7. *Obſervations from the Law of Nature and Nations, and the Civil Law; ſhewing, that the Britiſh nation have an undoubted right, during the preſent War, to ſeize on all French property in neutral bottoms, and particularly every thing brought from the French ſettlements in America, or carried to them; as likewiſe to ſeize all ſuch goods carrying to France, that might enable them to carry on the war againſt Great Britain, or to refuſe or delay doing juſtice to the Britiſh nation. And ſhewing, that the treaty made between England and Holland in* 1674, *does not entitle the Dutch to any right to trade to the French ſettlements in America.*

Dedicated to thoſe Miniſters, who have protected and enlarged the commerce of Great Britain, who have made its fleets maſters of the ſea, and deſtroyed the naval power of France; who have ſecured to Great Britain the poſſeſſion of North America, on which its very being, as a maritime power, depends. 4to. 6d. Dodſley.

From the exuberance of zeal which appears in the above dedication, the Reader, perhaps, will not entertain the moſt favourable opinion of

of the Writer's judgment. That our miniſters have ſucceſsfully exerted their abilities for the honour and intereſt of their King and Country, every impartial eye can perceive, and every grateful mind will acknowlege. Nevertheleſs our Dedicator is extravagant in his panegyric, and ſomewhat premature, when he compliments them on having ſecured to Great Britain the poſſeſſion of North America. This is to boaſt of conqueſt by anticipation. We may hope that they *will* ſecure to us this valuable acquiſition: but that they *have*, the Gazette has not hitherto informed us: and were we to aſk the Writer to what miniſters he addreſſes himſelf, we apprehend he would be at a loſs to point out the perſons who anſwer his deſcription.

In the outſet of his treatiſe, he tells us, that his obſervations 'are only a *ſketch* of what may be ſaid to juſtify the captures made by Britiſh ſhips of war.' But as it does not appear that he was under any neceſſity of publiſhing imperfect obſervations, we think it would have been paying proper reſpect both to the Public and his ſubject, to have deferred the publication, till he made his work as compleat as his capacity could form it; for diſputes of this important nature, are not to be debated in ſketches. The Writer's confeſſion, however, is extreamly juſt and ingenuous. He has, indeed, only drawn the outlines of his ſubject, and they are too irregular and imperfect to ſerve for the foundation of a finiſhed piece. He undertakes to prove theſe three points.

1ſt. That by the law of nature and nations, Great Britain is entitled to ſeize on all French property, found on board neutral ſhips.

2dly. That Great Britain is entitled to ſeize ſuch goods carrying in neutral bottoms to France, or to or from French ſettlements, which might enable them to carry on the war againſt Great Britain.' This ſecond propoſition, we apprehend, is included in the firſt.

'3dly. That the treaty between England and Holland, in 1674, does not entitle the Dutch to plead any exemption from what is eſtabliſhed by the ſaid principles of the law of nature and nations, and particularly that they are not entitled by the ſaid treaty, to carry any thing for the ſupport of the French ſettlements in America, or to bring home to Europe the produce of theſe colonies for the *benefit of France*.

In ſupport of theſe propoſitions, he lays down ſome principles of law, acknowleged, as he ſays, by all Writers on the law of nature and nations, and the civil law; and then cites ſome poſitions contained in Monſ. Vattel's treatiſe, called *Le Droit des Gens, ou Principes de la Loy naturelle appliqués, a la Conduite des Nations; & des Souverains*; which book the Dutch themſelves, he tells us, acknowlege to be of authority.

He then conſiders the preſent ſituation of Great Britain with regard to neutral powers; particularly with reſpect to Holland: and in the next place proceeds to ſhew, that Great Britain was forced into this war by France.

The

The Author injudiciouſly employs above three parts of his pamphet, in ſtating the law of nature and nations, which has been clearly explained by former Writers on this ſubject, and about which there can be no doubt remaining. The only doubt, if any exiſts, is, whether by the treaty in 1674, between England and Holland, the contracting parties have not agreed to wave the benefit of the law of nature and nations; which agreement would certainly be binding. For it is a maxim in law, that *Pactum vincit legem.*

Upon this head our Author beſtows ſcarce two pages, and thoſe not properly directed to the point in diſpute.

The argument he lays moſt ſtreſs upon, is one of Monſ. Vattel's poſitions, "That the meaning of the parties at the time the treaties are made, is the rule by which they are to be interpreted." True: the meaning of the parties is to be the rule of interpretation, where the *expreſſion* of the treaty is *dubious*; but the clauſe of the treaty, granting the neutral power liberty to carry the enemy's property, is as poſitive and explicit as words can make it: and we are afraid, that if there was no better juſtification of the captures we have made, than recurring to the meaning of the parties at the time of making the treaty, it would be difficult to ſupport the equity of our national conduct.

But fortunately for us, among other pleas in our behalf, the clauſe in queſtion ſtands in contradiction to other *ſubſiſting* treaties; and what is more material, the Dutch not having performed the obligations on their part, cannot claim the benefit of any ſtipulations in their favour. By their non-performance, the treaty is actually diſſolved, and we are at liberty to reſume the original right we derive from the law of nature and nations.

Upon the whole, we are of opinion, that this is a crude inconcluſive treatiſe, and it is with reluctance we obſerve, that reaſoning is not our Author's talent.

R—d

Art. 8. *The Way to Wealth and Glory: or taxes odious only in name. Moſt humbly addreſſed to both houſes of parliament.* 8vo. 6d. Buckland.

This writer of paradoxes points out a way to wealth and glory, which probably very few of his readers will be tempted to travel. If we believe him, the way to wealth and glory, is to part with our money as faſt as we can. People of ordinary underſtandings might think this rather the way to beggary and contempt: yet if the Author has but good-nature equal to his ingenuity, there will never more be a beggar in the world; for he has found out—What think you? The PHILOSOPHER'S STONE! Nay, don't be ſurprized, Reader, —You ſhall have his own word for it.

'Taxes, ſays this miraculous diſcoverer, are the perpetual motion, and the treaſury; the bag that fills as it empties, the purſe that will never be exhauſted. Money, thus in motion for the uſe of the ſtate, is like the rivers running into the ſea, that can never be drained; and laſtly, taxes are the PHILOSOPHER'S STONE, that has been ſo long ſought

ſought for in all ages, that turns all it touches into gold, durable gold; that will multiply the wealth and raiſe the glory of England to its meridian of ſplendour, and continue its influence to the lateſt poſterity, if we have wiſdom enough to *keep* it.' This wonderful writer need not, in our opinion, be afraid of our parting with this precious ſtone, but how long it will *keep us* no man but himſelf can determine, he being the only one, as we believe, who is acquainted with its aurific virtue.

R—d

Art. 9. *Populouſneſs with Oeconomy, the wealth and ſtrength of a kingdom. Moſt humbly addreſſed to both houſes of parliament, in behalf of the poor.* 8vo. 6d. Buckland.

We are, probably, indebted for this piece to the Author of the foregoing treatiſe; who ſeems diſpoſed to play at croſs purpoſes with his readers. In *that*, he intimates, that the *wealth and glory* of a kingdom depends on the payment of liberal taxes: in *this* he tells us, that the *wealth and ſtrength* (which laſt word, when applied to a kingdom, is but another term for glory) of a kingdom, conſiſts in populouſneſs with œconomy.

Nevertheleſs, it muſt be confeſſed, that this little treatiſe contains many reflections, which, though not altogether new, are extremely juſt. The writer takes notice, that our laws for the relief of the poor, are, in ſome reſpects, perhaps, improper: he obſerves, that the reſtraining or confining them to the pariſh they belong to, tends to cramp induſtry, and often obliges the labourer to live upon pariſh allowance, when he might otherwiſe provide for himſelf and family in a comfortable manner.

He very reaſonably exclaims againſt our partial and indiſcreet charities; but he excepts hoſpitals for incurables, lunaticks, ſmall-pox, and infirmaries, from the weight of his cenſure: and he concludes in the following humble and devout ſtrain—'If what has been offered is for the public good, may God of his infinite mercy add a bleſſing to it, and convey it to the hearts of thoſe in power; and if the leaſt evil can come of it, that it may be treated with contempt and ſink into oblivion, is the prayer and wiſh of a friend to mankind.'

A writer of ſuch good intentions cannot be a proper object of contempt: and however the ſtrange ſallies of his pen may now and then force us to ſmile, we cannot but applaud his zeal, and the apparent goodneſs of his heart.

R—d

MISCELLANEOUS.

Art. 10. *The Guardian, a Comedy of two Acts. As it is performed at the Theatre Royal in Drury-lane.* 8vo. 1s. Newbery.

This piece is ſaid to be taken from the *Pupille* of Monſ. Fagan, which is allowed to be the moſt compleat *petite piece* of the French theatre. A deſerving young lady, of large fortune, rejects one of the handſome, giddy young fops of the age; and makes choice of her guardian,

ardian, a ſober, modeſt gentleman, on the wrong ſide of forty, her huſband. This is the baſ• eſs of the little comedy now before ; which we judge, on the whole, to be one of the moſt decent formances of its kind. The reader will not, indeed, find any extraordinary pleaſantry in the peruſal, though it affords much entertainment in the repreſentation.

K—n—k

t. 11. *A ſuccinct Account of the Perſon, the Way of Living, and of the Court of the King of Pruſſia. Tranſlated from a curious manuſcript in French, found in the cabinet of the late Field Marſhal Keith.* 8vo. 6d. Reaſon.

This bears no marks of being what it pretends to be, a curioſity nd in the cabinet of the late Marſhal Keith. It rather appears to collected from former printed accounts; particularly Mr. Hanway's; ſee Review, vol. VIII. p. 492. The compiler has made a aſant blunder, p. 9. where he tells us, that his Pruſſian Majeſty's ſic concert 'conſiſts chiefly of *wind inſtruments*, namely, three *ecbs*, a counter-tenor *voice*, and Madamoiſelle *Aſtra*, an *Italian*.' hat a genius!

t. 12. *The Life and Actions of Frederic* III. *King of Pruſſia, &c. &c. Embelliſhed with maps, plans, &c.* 8vo. 6s. Wilkie.

A poor compilation, from the common materials which have been much hacknied in the magazines and news-papers.

t. 13. *The Engliſh Pericles; or, Four Qualifications neceſſary to make a true Stateſman, exemplified in the character and conduct of Mr. Secretary Pitt.* 8vo. 1s. Woodfall.

The four qualifications here inſtanced, are *Knowlege of Buſineſs, gance, Love of one's Country*, and *Contempt of Riches*. Flattery aunt!

t. 14. *Obſervations on the Account given of the Catalogue of royal and noble Authors, &c.* 8vo. 6d. Woodgate.

Some friend of Mr. Walpole has here ſmartly replied to the objecns raiſed by certain critics, againſt the catalogue of Noble Authors, The Obſervator ſhews great zeal for his friend, and equal reitment againſt the offending critics; whom, it muſt be owned, he , in the main, juſtly, tho' ſeverely, chaſtized.

t. 15. *A Letter to Tobias Smollet, M. D. occaſioned by his criticiſm on a late tranſlation of Tibullus, by Dr.* Grainger. 8vo. 6d. Kinnerſley.

Dr. Grainger has here (for the moſt part) fully obviated the cenes of his antagoniſt, who ſeems to have attacked the Dr's. tranſla, under the influence of malice and private pique. Dr. Smollet's ious reply has appeared; and, upon the whole, we muſt ſay, that, on

one ſide at leaſt, a more illiberal, and, at the ſame time, a more inſignificant controverſy never inſulted the public attention!

Art. 16. *A genuine Account of the late ſecret Expedition to Martinico and Guardeloupe, under Commodore Moore and General Hopſon. Written at Guardeloupe, by a Sea-officer, who went out with Commodore Hughes.* 8vo. 6d. Griffiths.

Contains little more than was before communicated to the public by the Gazette-writer; whoſe account is here added, to ſwell our *officer's* ſcanty *letter* up to a ſix-penny ſize. As to the *authenticity* of the account, we have undoubted aſſurance that the public is not impoſed upon in that reſpect, though the letter ſeems to have been only intended for private information; and it certainly was not worth printing, in the preſent form at leaſt: it would have made a conſpicuous article in a news-paper, or a magazine.

Art. 17. *The genuine legal Sentence pronounced by the High Court of Judicature of Portugal, upon the Conſpirators againſt the Life of his moſt faithful Majeſty; with the juſt motives for the ſame; literally tranſlated from the original Portugueſe.* 4to. 1s. E. Owen.

Genuine.

Art. 18. *The Proceedings on the Trials of the Conſpirators againſt the Life of the King of Portugal; with their ſeveral confeſſions.* 4to. 1s. Cooper.

Not genuine.

Art. 19. *An authentick Letter from Mr. Hughes, a gentleman reſiding at Liſbon, to his friends in London; containing ſeveral curious and intereſting particulars, in relation to the late conſpiracy againſt the King of Portugal, &c.* 8vo. 6d. Wilkie.

As the Punſter ſaid of the bad wine, 'This is not *Madeira*, but *Made-here-a*.' Correct the title of this pamphlet thus;—'A Letter from Mr. Hughes, a gentleman reſiding in the Old Baily, &c.'

Art. 20. *A full, clear, and authoriſed Account of the Conſpiracy in Portugal, &c. &c.* 8vo. 1s 6d. Stevens.

The purport of what is ſaid of Mr. Hughes's Letter, may be applied to this anonymous account.

Art. 21. *A Letter from a Gentleman in the Country, to a Member of Parliament in Town; containing remarks upon a book lately publiſhed, intitled, 'The Conduct and Treatment of John Crookſhanks*

*ſhanks *, Eſq; late Commander of his Majeſty's Ship the Lark.'* 8vo. 6d. No publiſher's name.

This letter contains a friendly review of Mr. Crookſhanks's pamlet, and is deſigned to ſhew how unfairly the Captain has been k by; in which (as far as mere literary men may be allowed to ge) we cannot but concur with the Letter-writer, on the ſuppoſi- that all facts have been juſtly ſtated, both in the Captain's narra-, and in the remarks of his preſent Advocate. Were the govern- t to reinſtate this officer, and put him upon ſome bold ſervice, we inclined to think the public might reap ſome advantage from the eriment.

* See Review

Art. 22. *The Scourge of Pleaſure.* 8vo. 1s. *Fleming.*

A bawdy catch penny.

. 23. *Plain Reaſons for removing a certain great Man from is Majeſty's Preſence and Councils for ever. Addreſſed to the People of England. By* O. M. *Haberdaſher.* 8vo. 1s. Cooper.

An ironical compliment to Mr. Pitt; in which the Author has etimes hit, and ſometimes miſſed the true temper of that moſt de- e figure in rhetoric. For inſtance, one of the mock-articles of eachment which he brings againſt the great perſon, is, *that he is honeſt man.* This propoſition is no better than a flat abſurdity, an a contradiction to the common ſenſe of mankind, and abſolutely pable of receiving any witty or humorous illuſtration. The inge- s writer appears to have ſometimes forgot the diſtinction between y and paradox. In other parts of his work, however, he comes er the mark of perfection in this kind of writing *: as for in- ce, where he objects, that the great man *barraſſes the army beyond ople.* Here the true meaning is delicately implied under the co- expreſſion; and the author approaches ſomewhat toward that t maſter of irony, the exquiſite SWIFT.

* Neither muſt it be forgotten, that his pamphlet contains a great deal of juſt triking ſatire on other characters, and on thoſe exploded meaſures and manners, h have produced conſequences extremely different from the happy events that diſtinguiſhed Mr. P——'s adminiſtration.

. 24. *The Bracelet, or the fortunate Diſcovery. Being the iſtory of Miſs Polly ****. Tranſlated, with ſome alterations, from a French work, entitled, 'Memoires de Cecile.'* 2mo. 2 vols. 6s. Noble.

he moſt we can do, with reſpect to thoſe numerous novels, that continually from the preſs, is to give rather a character than an unt of each. To do even this, however, we find no eaſy taſk;

ſince we might ſay of them, as Pope, with leſs juſtice, ſays of the *ladies*,

Moſt *novels* have no character at all.

A dull, inſipid narrative, interrupted with trite obſervations, and hackney'd reflections, is common to much the greater part; which are diſtinguiſhable, in point of merit, only by the different capacities of their reſpective authors to write and read: and even in this, perhaps, the ſuperior merit of ſome, is owing merely to the *genius* of the printer.

The beſt and worſt that we are inclined to ſay of the *Bracelet* is, that the language is tolerable; and the ſtory, as it is not the moſt affecting, ſo it is not the dulleſt we have been obliged to read.

K—n—k.

Art. 25. *The Hiſtory of Portia. Written by a Lady.* 12mo. 2 vols. 6s. Withy.

This performance, which is written chiefly for the uſe of the ladies, is confeſſedly the work of an *old woman*; and is allowed to 'contain not one ſingle ſtroke of wit or humour throughout the whole.' This conceſſion may, perhaps, be only a trap laid to take in the good-natured critick; as when a lady, who is not ſo very old, or remarkably ugly, as to deſpair of a compliment, affects to ſuppoſe herſelf not young, or not handſome; and, by that means, lays a man under a neceſſity of ſaying a civil thing, which otherwiſe he would never have thought of. Politeneſs, however, muſt give way, in ſome meaſure, with us Reviewers, to truth; and our duty to the public muſt take place of our complaiſance to individuals. We ſhall not, therefore, directly contradict the above aſſertions reſpecting this work; the plan and execution of which, indeed, are not unworthy an *old woman*. There are, alſo, no great talents of humour diſplay'd throughout the whole: but that there is no wit to be found in it, we deny. On the contrary, there is more wit, good ſenſe, and juſt ſatire in this old woman's novel, than in one half of thoſe, which have been written for ſome years paſt. We apprehend, nevertheleſs, that the ſtory is too little intereſting, and the narrative too ſhort, to make ſo conſiderable a quantity of good advice, and wholſome inſtruction, go down with the common run of female readers. Thoſe of a ſentimental turn alſo will, perhaps, find as little entertainment in the perſiſ of reflections that, however juſt, are neither new, ſtriking, nor uncommon.

K—n—k.

Art. 26. *The juvenile Adventures of Miſs Kitty F—r.* Vol. I. 12mo. 3s. *ſew'd.* Smith.

Miſerable, lying, obſcene traſh; impoſed upon the public for the genuine ſtory of a noted young proſtitute.

Art.

Art. 27. *An Eſſay to facilitate the inventing of Landſkips. Intended for ſtudents in the art.* 4to. 1s. 6d. Boydell.

This is a collection of landſcapes formed after a hint of Leonardo a Vinci; who obſerves, that if we look at ſome old wall covered with dirt, or the odd appearances in ſome ſtreaked ſtones, we may diſcover ſeveral things like landſcapes, battles, clouds, uncommon attitudes, humourous faces, draperies, &c. Out of which confuſed maſs of objects, the mind will be furniſhed with abundance of deſigns and ſubjects perfectly new.

The Author of this eſſay has endeavoured to improve upon the above hint, by making ſuch imperfect forms, with ſome degree of deſign, on one page; with correct landſcapes, drawn from them on the oppoſite ones. He informs us, a larger work is intended upon this plan.

N

Art. 28. *An Eſſay on Brewing. With a view of eſtabliſhing the principles of the art.* 8vo. 3s. 6d. Dodſley.

Mr. Combrune, the Writer of this treatiſe, ſays, truly, in his introduction, 'The buſineſs of brewing formerly was, and now generally is, in the hands of men unacquainted with chemiſtry, and ignorant that their art has any relation to that ſcience, tho' it is, in reality, a conſiderable branch of it: conſequently, from the want of a due knowledge of the elements and inſtruments neceſſary in brewing, and from never once imagining, that there were certain fixed and invariable principles, on which they ought to proceed, the advances made in the art could not but be ſlow.'

He has defined the buſineſs of brewing to be, '1. To extract all the fermentable parts of the malt, in the beſt manner poſſible. 2. To boil hops, in ſuch proportions, as experience teaches them will preſerve and meliorate the beer. And, 3. ſuch a proportion of yeaſt, as to obtain a perfect fermentation.

'The generality of brewers will be ready to alledge, that theſe three particulars are already ſufficiently underſtood; and that it would be a much more uſeful work, to publiſh a remedy for thoſe imperfections, or diſeaſes, ſuch as cloudineſs, &c. that beer is naturally, or accidentally, ſubject to. But if the three deſigns, above laid down, are executed according to the known rules of chemiſtry, ſuch a remedy will not be wanted; for beer brewed upon clear and evident chemical principles, is neither naturally or accidentally ſubject to cloudineſs, &c. nor to any diſorder whatever. Premiums have formerly been advertiſed for diſcovering a remedy for cloudineſs in beer: I ſuſpect no remedy can be found adequate to the diſeaſe; but am certain, from experience, that if beer is brew'd according to the rules laid down in this Eſſay, ſuch diſorders will be prevented.'

After this, we expected to have the proceſs of brewing laid down, and juſtified from philoſophical principles; but in this expectation we

were entirely diſappointed, it being rather a treatiſe on malting than brewing. It may, indeed, be juſtly ſaid of this book, that it is poſſible, an inquiſitive brewer or baker may collect a ſmattering of natural philoſophy from it—It will never make a brewer of a philoſopher.

The following are the heads of the ſections into which this book is divided.

SECT. I. Of fire. II. Of Air. III. Of Water. IV. Of Earth. V. Of the Thermometer. VI. Of the vine, its fruit and juice. VII. Of fermentation. VIII. Some further thoughts on fermentation. IX. Of the nature of barley. X. Some farther conſiderations on malting. XI. Of the different properties of malt. XII. Obſervations on defective malts.

The general properties and qualities of the various articles theſe contents enumerate, are philoſophically conſidered; but if the reader enquires, what proportion of water to put to a given quantity of malt—at what degree of heat the malt is to be put to it—how long the maſh ſhould ſtand—the requiſite quantity and quality of hops: how long they ought to boil in the wort—directions for cooling, working, tunning, and preſerving the beer—under the various circumſtances of the materials, or variations of the weather? if theſe things are ſought, and ſomething of the kind will naturally be expected under ſuch a title as the book bears, we can aſſure our readers that they will meet with no ſatisfaction concerning theſe points.

N

MEDICAL.

Art. 29. *Obſervations on the Uſe of bathing warm and cold: and the diſeaſes it will cure without a doctor, &c.* 8vo. 1s. 6d. J. Davis *and* M. Cooper.

This appears to be another link of that curious chain mentioned the laſt article in our laſt Month's Review.

POETICAL.

Art. 30. *Ovid's Epiſtles tranſlated into Engliſh verſe; with critical eſſays and notes. Being part of a poetical and oratorial lecture, read in the Grammar-ſchool of Aſhford, in the county of Kent; and calculated to initiate youth in the firſt rudiments of taſte.* By S. Barrett, *A. M. Maſter of the ſaid ſchool.* 8vo. 3s. 6d. Richardſon.

An elegant tranſlation of Mr. Pope's Paſtorals into Latin verſe, and a very judicious ſcheme for the improvement of Lilly's Grammar, by reforming the order of the tenſes agreeable to that of Varro, have ſufficiently diſtinguiſhed Mr. Barrett as a compleat maſter of the Latin tongue: he appears, however, in common with many other profeſſors of the learned languages, not to be equally maſter of his own. It was not therefore the moſt conſummate act of prudence, perhaps, to

to publiſh the preſent tranſlation; which, in the opinion of many, is faulty enough. The minor critics have, indeed, dealt unmercifully with ſome paſſages, and in particular with the following:

O had, by ſtorms, (his fleet to Sparta bound)
Th' adult'rer periſh'd in the *mad profound!*

The parentheſis in theſe lines, and the Tranſlator's having termed a ſtormy ſea the *mad profound*, have afforded much room for critical ſeverity and ridicule. But, to ſay the truth, it is an eaſy matter, by the mean arts of verbal criticiſm, to make the beſt lines appear ridiculous; and Mr. Barret need not be aſhamed of the above, while the following paſs uncenſured in Mr. Pope's tranſlation of the Iliad.

Down plung'd the maid, (the parted waves reſound)
She plung'd, and inſtant ſhot the *dark profound* *.

We do not mean, however, to enter upon a vindication of our Tranſlator's performance. This, were we ever ſo well inclined to it, the juſtice due to our Readers would prevent: for, indeed, we deem this tranſlation, on the whole, ſo very indifferent, that unleſs Mr. Barrett's own excuſe, viz. 'its coming from hands too full of buſineſs to write correctly,' be admitted, we ſee not what can be offered in its defence; thinking the leſs that is ſaid about it, and the ſooner it is forgotten, the better.

K-n-k

* Book xxiv. l. 105.

Art. 31. *An Imitation of the Twenty-ſecond Ode in the firſt book of Horace.* Folio, 6d. J. M. near St. Paul's.

This is wrote in the perſon of *one* Juſtice of Peace, and addreſſed to *another*. But who the ſaid Juſtices are, or what they would be at, is quite a myſtery to us.

Art. 32. *A Simile.* Folio, 6d. Cooper.

An ingenious little poem, (though it reflects on a truly great man) which every body has ſeen, as it has been copied into all the Chronicles, Monitors, Magazines, &c.

Art. 33. *Corinna vindicated.* Folio, 6d. Cooper *.

Wittily anſwers the foregoing. Another ſmart anſwer to the *Simile* was publiſhed in the Monitor, entitled *Doll Common.*

* Another Edition of *Corinna vindicated*, was publiſhed by Hooper; with the Simile annexed. Price 6d.

RELIGIOUS *and* CONTROVERSIAL

Art. 34. *An Anſwer to the Diſſenting Gentleman's thi the Reverend Mr. White, with ſome occaſional R what he had advanced againſt the Church of England eſpecially where he has attempted to prove the Chur Chriſt, and the Church of England, to be conſtitutio different nature: ſhewing, the whole of what he ha be founded either on miſrepreſentation or miſtake, a by falſe and inconcluſive reaſoning.* By John Lando *Nuſtead and Iſield in Kent.* 8vo. 2s. Robinſon.

The Reader will find nothing in this piece, but what h repeated in the controverſies between our Church and th controverſies, indeed, on which nothing new can be exp principal ſubjects Mr. Landon touches upon are, Churc Church's Authority in Controverſies of faith, our Co Church and State, the Sacramental Teſt, Sponſors in B firmation, and the Terms of Miniſterial Conformity.

Art. 35. *A new Hiſtory of the Old and New Teſt ſhort, eaſy, and inſtructive manner.* Minimo. 1s.

We uſually mention the *ſize*, as well as the price, o publications that come before us; but we were at a loſs under what denomination to claſs this little volume. By ſhould be a ſort of quarto, for it is two inches long, two and three fourths of an inch thick.—However, leaving Author, Mr. John Hervey, to determine what *dimenſio* abide by, let us proceed to the more important article *ter*, if Mr. Lancelot Temple will give us leave to uſ phraſe†. As this mihikin book ſeems intended mere ſome may think that it ought not to have been allowe Review of literature. Very true: and had the pa tiſement mentioned the real deſign, we ſhould never for a copy. But as other purchaſers may, in like ma by the terms in which this *new hiſtory* is advertiſed, it that we ſhould inform our Readers what kind of *infl* to afford them.

This new hiſtory then, is no other than a kind o contents to the ſeveral books of the Old and New they are ſuch rhimes as we do not think good enou children five years old. Indeed, one might be pu whether they are not intended to turn the ſacred S eule. If there be really ſuch a perſon as Mr. Joh and author of this production, what will the Re after the peruſal of the whole of his account o which may be given as a ſpecimen of the reſt.

† Vid. Sketches, &c. by Lancelot Temple

According to the fleſh, this woman Ruth,
Was antient grandame th' eternal Truth.
And ſince ſhe from the Moabites doth come,
It ſhews th' Almighty in all lands hath ſome.

If the foregoing lines are curious for their uncommon ſtupidity, the following couplet is ſtill more extraordinary: ſpeaking of the indignities offered to our Saviour, after the Jews had laid hands on him, he ſays,

Thus was this Death, this Sin, this Satan-killer,
Amongſt ſinful wretches toſt from poſt to pillar.

In ſhort, Mr. Hervey ſeems to be ſuch another genius as the noted Erſkine, Author of *Goſpel-Sonnets*, who mentions the ſpouſe of Chriſt in theſe delicate terms,

Before his throne ſhe ſpreads her filthy ſore,
And lays her broken bones down at his door.

Theſe miſtaken people, who, with all their nonſenſe, may be truly pious in their intention, do more miſchief than they are aware of. Their ſilly compoſitions fall into the hands of unthinking young readers, who haſtily form their judgment of ſacred things, from the miſ-uſe that is made of them; and ſoon learning to be witty on the blunders of thoſe who ſet up for their inſtructors, they at the ſame time neglect to diſtinguiſh between the truth, and ſuch ridiculous miſ-repreſentations of it. Parents ought therefore to be more on their guard againſt ſuch books than they generally are, it being a matter of great conſequence to their offſpring; what ideas are firſt ſtamped upon their ductile minds: for it either is with them, as the Poet remarks,

Children like tender oziers take the bow,
And as they firſt are faſhion'd always grow:

Or they take a quite contrary turn, from a diſcovery of their having been miſ-directed; and in that caſe the conſequence is generally fatal.

Art. 36. *Apocalyptical Hiſtory; or, a fair State and chronological Connection of the ſeveral Events referred to in the book of Revelations; with a view to evince, that, according to St. John, the grand event of our times is nothing leſs than the further downfall of Popery, in the reduction of the apoſtolic houſe of Auſtria, to a total incapacity of oppoſing the ſubſequent ſucceſsful irruption of the Turks, and their aſſociates, into the ſeveral kingdoms and ſtates profeſſing obedience to the decrees and ordinances of the ſee of Rome. Part* I. *By* Theodore Delafaye, *A. M. Rector of St. Mildred's, &c. Canterbury.* 8vo. 1 s. Ballard.

We have endeavoured to penetrate into this learned gentleman's meaning; but, as yet, without ſucceſs. Poſſibly (this being only the firſt, or introductory part) he may reveal himſelf more clearly to us in the ſequel.

Art. 37.

Art. 37. *Dr. Free's Remarks upon Mr. Jones's Letter, and the affidavits relative to the compoſing, then publiſhing from the pulpit, and afterwards printing that ſcandalous forgery, the pretended Letter from the Manſions above.* 8vo. 1 s. Sandby.

In our laſt we mentioned Mr. Jones's Letter to Dr. Free; to which article we refer for a more compleat idea of this controverſy, than can be gathered from the little we have to ſay on the preſent occaſion.—In theſe Remarks, Dr. Free firſt lays before his Readers the famous Letter upon which the whole is founded. Secondly, he examines Mr. Jones's account of the means by which he got poſſeſſion of the miraculous letter, in order to prove, that it is not capable of being applied to the uſes which he pretends; and therefore that Mr. Jones's real deſign muſt be of another ſort, and ſuitable to the letter, which was to delude the people. Thirdly, he offers ſome remarks upon the credit of the affidavits, and their deficiency in diſcovering the late Mr. Hayward to have been the author or contriver of the letter. Fourthly, he endeavours to invalidate Mr. Jones's heavy complaints about the charge of forgery and impoſture; and concludes with Mr. Stinſtra's * reflections on the temper and effects of enthuſiaſm, vid. p. 6—7. On the whole, however, the good Doctor ſeems rather too much heated by this debate, and to puſh the matter too far againſt Mr. Jones; who, in our opinion, is more chargeable with *folly*, than with any thing worthy the harſher terms here uſed by his zealous antagoniſt.

* See Review, vol. VIII. p. 485.

SINGLE SERMONS *ſince our Liſt in the Review for January laſt.*

1. BEFORE the Houſe of Lords, Jan. 30, 1759; by Philip Lord Biſhop of Briſtol. 4to. 6d. Whiſton.

2. Before the Commons, Jan. 30, 1759; by John Roſs, D. D. Preacher to the Rolls. 4to. 6d. Bathurſt.

3. On the Death of the Princeſs of Orange. At All-ſaints, Hertford. By the Rev. Mr. Truffler, 8vo. 1 s. Dodſley.

4. Before the Governors of the London Hoſpital, &c. At St. Laurence's, near Guildhall, March 16, 1758. By Thomas Lord Biſhop of Norwich. 4to. 6d. H. Woodfall.

5. *The Righteous ſaved with Difficulty.* Jan. 21, 1759, at Horſely-down, Southwark, on the death of Mr. Robert Muggeridge. By Samuel Fry. 8vo. 6 d. E. Gardner.

6. *The Simplicity and Popularity of the divine Revelations, and their ſuitableneſs to the circumſtances of mankind.* At the opening the Synod of Lothian and Tweedale, at Edinburgh, Nov. 8, 1758. By Robert Dick, M. A. 8vo. 6d. Wilſon and Durham.

7. *Chriſt.*

7. *Chriſt the only Foundation*—At the New Chapel, Margaret-ſtreet, near Oxford-market, Jan. 7, 1759; on the death of the Rev. Mr. James Hervey. By William Cudworth. 8vo. 4d. Keith.

8. *The Knowledge of Salvation precious in the Hour of Death.* Jan. 4, 1759; on the death of the Rev. Mr. James Hervey, Rector of Weſton-Favel in Northamptonſhire. By William Romaine, M. A. Lecturer of St. Dunſtan's in the Weſt, London. 8vo. 6d. Worral.

9. *The Neceſſity of actual Holineſs—A Word in Seaſon.* At St. Dunſtan's in the Weſt, Jan. 7, 1759. By Thomas Forſter, Rector of Haleſworth in Suffolk. 8vo. 6d. Bathurſt.

10. *Encouragement for Sinners; or, Righteouſneſs attainable without Works.* At Chriſt Church, Spittle-fields, Jan. 21, 1759. By the Rev. Mr. Elliot, Chaplain of St. George's Hoſpital, Hyde-park-corner, and late of Bennet College, Cambridge. 8vo. 6d. Dilly.

11. *The Imputation of Chriſt's active Obedience to his People, and the Merit of it demonſtrated*—Before the Society who ſupport the Wedneſday-Evening-Lecture in Great Eaſt-Cheap, Dec. 27, 1758. By John Brine. 8vo. 6d. Ward.

12. *The Knowledge of future Glory, the Support of the Saints in preſent Troubles.*—Occaſioned by the death of the Rev. Mr. Clendon Daukes, at Hemel Hempſtead, Dec. 7, 1758. By John Brine. 8vo. 6d. Ward.

On the late GENERAL FAST, Feb. 16, 1759.

1. Before the Houſe of Lords, by Robert Lord Biſhop of St. Aſaph. 4to. 6d. Bathurſt.

2. Before the Commons. By John Green, D. D. Dean of Lincoln. 4to. 6d. Dod.

3. *National Humiliation and Repentance, the only true Ground of Truſt in Times of public Danger; or the Vanity of all human Dependencies.* At St. Laurence Jewry. By John Downes, Rector of St. Michael's, Woodſtreet, and Lecturer of St. Mary-le-bow. 8vo. 6d. Rivington.

4. At Chriſt Church, Surry. By John Smith, Lecturer. 8vo. 6d. Hitch.

5. *An earneſt Exhortation to perſevere in Prayer and Thankſgiving on the Nation's Account.* By Richard Winter. 8vo. 6d. Buckland, &c.

6. *Zerah's Defeat; or the Lord is with us*—At Ayſgarth. York, printed by Stabler. 8vo. 6d. Cooper.

7. *French Faith, and Auſtrian Gratitude.* Preached at Graffham in Suſſex. By Charles Roſe, L. L. D. 4to. 6d. Robinſon.

Propoſals

By John Dupont, vicar of Aysgarth.

Propoſals for printing by Subſcription the Works of Plato; tranſlated into Engliſh from the Greek Original, by the Author of this Synopſis: together with Notes explanatory and critical; as alſo a new Argument, perfixed to each Dialogue, giving a Summary Account of the Subject and of the Deſign of it, the Method and Order of its Parts, and the Genius and Character of its Compoſition, agreeable to the Diſtinctions laid down in this Synopſis or general View of them all; which is intended as an Introduction to the Works of Plato. 4to. 1s. Nourſe, &c.

THE ingenious author* of this eſſay on the works of Plato, has taken a method to recommend his propoſals, at once judicious, engaging and honeſt. If writers, who undertake arduous taſks, eſpecially ſuch as are to be carried on by ſubſcription, would firſt exhibit ſpecimens of their talents for the buſineſs propoſed, it would be a great ſaving to the public, both in point of time and expence, and would prevent many a ſpotleſs ſheet from paſſing through the preſs to waſte paper.

To transfer the ſpirit of the divine Plato into Engliſh, is an attempt, which, to execute properly, requires a more than ordinary ſhare of abilities. The tranſlator, to underſtand the true meaning of that excellent academician, muſt be thoroughly verſed in the Greek language; to comprehend the full force of his arguments, he muſt be maſter of great metaphyſical knowledge; and to convey them to the Engliſh reader with ſtrength and perſpicuity, he muſt command a power of expreſſion not inferior to his great original; upon whoſe lips, when he was a child and aſleep in his cradle, a ſwarm of bees is ſaid to have hung, in omen of his future eloquence.

Extenſive as theſe requiſite qualifications may appear, the author of the eſſay before us, need not deſpair of ſucceſs in his undertaking. He ſeems to be thoroughly converſant with Plato; and has, with great judgment and analytical ſkill, exhibited a ſynopſis or general view of his works.

'The moſt general diviſion of the works of Plato, he ſays, is into thoſe of the SCEPTICAL kind, and thoſe of the DOGMATICAL. In the former ſort, nothing is expreſsly either proved or aſſerted: ſome philoſophical queſtion only is *conſidered* and *examined*; and the reader is left to himſelf, to draw ſuch concluſions, and diſcover ſuch truths, as the philoſopher means to *inſinuate*. This is done, either in the way of INQUIRY, or in the way of CONTROVERSY and DISPUTE. In the way of *controverſy* are carried on all ſuch dialogues, as tend to eradicate *falſe* opinions; and that, either indirectly, by involving them in difficulties, and EMBARRASSING the maintainers of them; or directly, by CONFUTING them. In the way of *in-*

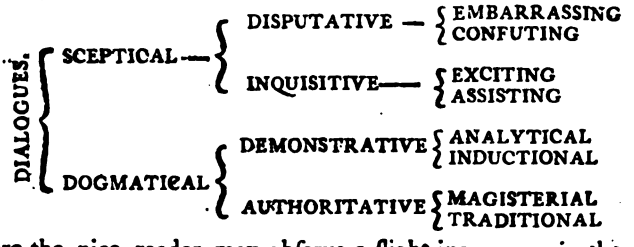
* The Dedication, to Ld. Granville, is ſigned FLOYER SYDENHAM.

quiry

quiry proceed thoſe, whoſe tendency is to raiſe in the mind *right* opinions; and that, either by EXCITING to the purſuit of ſome part of wiſdom, and ſhewing in what manner to inveſtigate it; or by leading the way, and HELPING the mind forward in the ſearch.

'The dialogues of the other kind, the *dogmatical* or didactic, *teach explicitly* ſome point of doctrine: and this they do, either by laying it down in the AUTHORITATIVE way, or by proving it in the way of reaſon and ARGUMENT. In the *authoritative* way the doctrine is delivered, ſometimes by the ſpeaker himſelf MAGISTERIALLY, and at other times as derived to him by TRADITION from wiſe men. The *argumentative* or *demonſtrative* method of teaching, uſed by *Plato*, proceeds either through ANALYTICAL reaſoning, *reſolving* things into their principles, and from known or allowed truths tracing out the unknown; or through INDUCTION, from a multitude of particulars, *inferring* ſome general thing, in which they all agree.

'According to this diviſion is framed the following ſcheme, or table: which having been already explained, our readers, ſays the Author, it is hoped, will pardon any *new term* there made uſe of, or any *new meaning* given to words already authoriſed.'



Here the nice reader may obſerve a ſlight inaccuracy in the order of the firſt ſubdiviſion of the dogmatical dialogues. *Authoritative*, he will perceive, is placed after *demonſtrative*; but, as demonſtration is higher than authority, the latter ought certainly to have cloſed the enumeration. Indeed the writer himſelf ſeems to be ſenſible of the propriety of this arrangement; for in the explanatory introduction to this analytical table, he has obſerved the order we recommend.

The author having thus divided the works of Plato, with reſpect to that inward form or compoſition, which creates their genius; he proceeds to diſtinguiſh the external form or character which marks them, and which he divides into the *dramatic*, *narrative*, or mixed kinds.

In the next place, he conſiders their *deſign* or *end*; which, he obſerves, is the perfection and the *happineſs* of *man*: the end of all true philoſophy or wiſdom. The philoſopher, ſays he,

he, conſiders man as a compound being, conſiſting of body and of ſoul: the *ſuperior* part of which *ſoul*, is MIND; by which he is intimately connected with, and of near kindred to, the *divine nature*; the *inferior* part is made up of *paſſions* and *affections*, reducible all to *two* kinds, having all of them either *pain* or *pleaſure** for their object; by means of which, and alſo of his *body*, he is outwardly related to, and connected with, the fellows of his *own ſpecies*, and with all *outward nature*. He is moved by ſome commanding power within him, the principle of action, commonly called *will*; and when the *motion* given by it is *right*, and in *right direction*, moves him for his good. The motion and direction both are right, when the one is *meaſured*, and the other *dictated* by *right reaſon*. The *meaſure* and the *rule* of a man's actions, are agreeable to *right reaſon*, when his mind *ſees* things as they *are*, and partakes of *truth*. By means of *truth*, is a man's *reaſon* empowered to *govern* him, and his *will* to *move* him for his *good*. Now the power of ſo governing and ſo moving is man's *virtue*: the *virtue* of every thing being its *power* to produce or procure ſome certain *good* †. Thus, he concludes, that *truth* and *virtue* are the two great objects of the *Platonic* philoſophy: truth, the good of *all mind*; and virtue, the good of the *whole man*.

Truth, he continues to obſerve, that is, the *reality* of things, being eternal, abſolute, and independant upon any particular mind, the *real eſſences* of things not only always *are*, but always have the *ſame manner* alſo of being; that is, uniform and invariable. Our ideas, when true, are the exact *copies* or perfect *images* of theſe: and when we *know* them to be ſo, and can reſolve them into other *principles*, then we have true *ſcience*.

The reſemblances of thoſe *real eſſences*, ſays our author, are alſo in outward *things*, ſerving firſt to excite in the ſoul thoſe true *ideas*. But becauſe of the ever changing and tranſient nature of ſuch things, thoſe reſemblances being uncertain, they are no leſs apt to raiſe falſe *fancies*, and to give birth to erroneous *opinions*.

But beſides theſe *natural repreſentations* of things, he obſerves, that there are others which are *arbitrary*; invented by men, in order to expreſs or ſignify to each other whatever they perceive or fancy, know or think. Theſe are *words*, framed into propoſitions or diſcourſes, which are delivered in three ways; either in the way of *reaſon*, applying themſelves

* We cannot forbear thinking that there is a neutral ſtate between *pain* and *pleaſure*.

† This, in our judgment, is a good definition of *phyſical*, but not of *moral*, virtue.

to

the *underſtanding*, with pretenſions to *prove*; in the way of *atory*, addreſſing the *paſſions*, in order to *perſuade*; or in the ay of *poetry*, engaging the imagination, with a view to *eaſe*. The mind, therefore, ſays he, is in danger of being duced into error by words in *four* different ways: either by *rong names* attributed to things, diſguiſing thus their real ature; by *ſophiſtical* arts of *reaſoning*, thus exhibiting falſ-ood in the dreſs of truth; by the adulterated colours of *rhe-rick*, deluding us; or the fantaſtic figuring of *poetry*, en-hanting us.

'As to the other object of *platonick* wiſdom, ſays our author, IRTUE, or the ſettled power in the ſoul of governing man ightly; conſidered as *adhering* to its divine principle, *truth*, t takes the form of SANCTITY; conſidered as *preſiding* over very *word* and *action*, it has the nature of PRUDENCE; in ontrolling and ordering the *concupiſcible* part of the ſoul, or the ffections and paſſions that regard *pleaſure*, it is called TEMPE-ANCE; in compoſing and directing the *iraſcible* part of the oul, or the affections and paſſions relative to *pain*, it aſſumes he name of FORTITUDE. And thus far it reſpects *private* good *immediately*, yet extending its *influence* to the good of *others*, through the connections of kindred nature and of ſocial life.

'But ſince every man is a member of ſome *civil community*, is linked with the fellows of his *own ſpecies*, is related to every nature *ſuperior* and *divine*, and is a part alſo of *univerſal* na-ture; he muſt always of neceſſity participate of the good and evil of every whole, greater as well as leſs, to which he be-ongs; and has an intereſt in the well-being of every ſpecies, with which he is connected. With *immediate* reference there-ore to the good of *others*, to the *public* good, to the *general* ood of mankind, and to *univerſal* good; yet *remotely*, and by ay of *conſequence* affecting *private* good; *virtue*, as ſhe regu-ates the conduct of man, in order to theſe ends, has the title iven her of JUSTICE, *univerſal*, or *particular* in all its vari-us branches, FRIENDSHIP, PATRIOTISM, *humanity*, *equity* nd PIETY, with every *ſubordinate* duty ſpringing out of theſe.

'But ſince, in order to effect thoroughly, and fully to accom-liſh, the good of any *vital whole*, there muſt be a *conſpiration* nd *co-operation* of all the parts; there ought in every public to e ONE MIND or LAW preſiding over, diſpoſing, and *direct-ng all*; that through all may run *one ſpirit*, and in all *one vir-ue* operate. To illuſtrate this, the idea is preſented of a per-fect COMMONWEALTH, and a juſt model is framed of public LAWS. And *in this* the nature of *virtue* is ſeen moſt godlike,

that

that is, of herſelf moſt diffuſive, and of the moſt good productive, in her making *all happy*, as ſhe is POLITICAL and LEGISLATIVE.'

The writer, in the laſt place, conſiders the dialogues of *Plato*, with reſpect to their *ſubjects*, which he divides into the *ſpeculative*, the *practical*, and ſuch as are of a *mixed* nature: and has thus preſented us with a diſtinct and comprehenſive view of Plato's writings, under the juſt and natural diſtinctions of their GENIUS, their CHARACTER, their SUBJECT, and their DESIGN.

To this ſynopſis, is annexed a tranſlation ~~of the prologue~~ prologue to the; which is followed by an advertiſement, wherein our author, with that amiable modeſty peculiar to merit, declares himſelf conſcious of the inequality of his powers to the due performance of the taſk he hath undertaken; and, expreſſing his earneſt deſire, that ſo uſeful a deſign may, by the joint aid of many, be ſecured from failing in the execution, he invites and intreats all that part of the learned world, who are verſed in the writings of Plato, to contribute their aſſiſtance to a work, from which he apprehends the world may receive equal entertainment and improvement: aſſuring them at the ſame time, that their remarks or comments, ſhall be inſerted among his own notes, and with juſtice and gratitude aſcribed to their proper authors; or ſhall have a diſtinct place by themſelves at the end of thoſe dialogues, to which their notes relate.

The author farther aſſures us in the concluſion of his propoſals, that if his deſign ſhould meet with a reception from the publick, favourable enough to encourage the undertakers to proceed in the execution of his plan, that he will preſent his readers the next winter with a map of all the countries, cities &c. mentioned by Plato; and after the work is entirely completed, with a general preface, concerning his tranſlation into Engliſh, as alſo concerning thoſe which have preceded, in other languages: together with three diſſertations; one, concerning the life and writings of Plato; another, concerning the platonick philoſophy; and a third, concerning the connection of the dialogues, and the ſeveral methods of reading them, recommended by philoſophers and criticks, whether antient or modern.

This is the ſum of our author's propoſals. From the introductory ſpecimen our readers will judge of his talents, which are, in our opinion, equal to his undertaking. We would recommend it to him however to ſhorten his periods, which by their prolixity, ſometimes render the ſenſe perplexed, and the ſtile inelegant.

R—d

THE MONTHLY REVIEW,

For APRIL, 1759.

Plutarch's Lives, in ſix Volumes: tranſlated from the Greek. With notes explanatory and critical, from Dacier and others. To which is prefixed, the Life of Plutarch, written by Dryden. 8vo. 1 l. 10s. bound. Tonſon.

THE Public is here preſented with a new edition of the Tranſlation of Plutarch's Lives by ſeveral Hands, but much altered and improved. In the Preface, we are told, that the old tranſlation has been diligently compared with the Greek; that thoſe paſſages which appeared exceptionable, with regard either to the ſenſe or the expreſſion, have been altered; and that two of the lives, thoſe of Pericles, and Demetrius Poliorcetes, the verſion of which ſeemed to require more than a partial amendment, have been entirely tranſlated. As to the merit of the work, we ſhall only ſay, that the tranſlation, as far as we have been able to compare it with the original, appears to be ſufficiently exact, and faithful.

From the many proofs which the Editor has given of his judgment, and acquaintance with the Greek language, we cannot help regretting that he has not favoured us with a tranſlation of Plutarch *entirely* new; for though moſt of thoſe paſſages of the old verſion, where the ſenſe of the Author was miſtaken, (and theſe certainly were not a few) appear to have been altered, yet, in regard to the *expreſſion*, there are many paſſages retained, which by moſt Readers, we apprehend, will be deemed exceptionable: but we ſhall inſert a ſpecimen or two, and leave our

Readers to determine for themſelves, concerning the merit of this edition.

The firſt ſpecimen we ſhall give is taken from the life of Lycurgus.——'When Lycurgus had appointed the thirty Senators, his next taſk, and, indeed, the moſt hazardous he ever undertook, was the making a new diviſion of the lands. For there was a very ſtrange inequality among the inhabitants of Sparta; ſo that the city was overcharged with a multitude of neceſſitous perſons, whilſt the lands and money were engroſſed by a few. Therefore, that he might baniſh out of the commonwealth luxury and arrogance, and envy and fraud, together with thoſe more fatal and inveterate diſtempers of a ſtate, wealth and poverty, he perſuaded the people to reduce the whole country to a common ſtock, to conſent to a new diviſion of the land, and to live all in perfect equality, allowing the pre-eminence to virtue only, and conſidering no other difference or inequality between one man and another, but what the diſgrace of doing baſe actions, or credit of doing worthily, created.

'Having got their conſent to his propoſals, he immediately put them in execution. He divided the whole country of Laconia into thirty thouſand equal ſhares, and the territory of the city of Sparta into nine thouſand; and theſe he diſtributed to the inhabitants of the city, as he did the others to them who dwelt in the country. Some authors ſay, that he made but nine thouſand lots for the citizens of Sparta, and that King Polydore afterwards added three thouſand more. Others ſay, that Polydore doubled the number Lycurgus had made, which, according to them, was but four thouſand five hundred. A lot was ſo much as to yield, one year with another, about ſeventy buſhels of grain for the maſter of the family, and twelve for his wife, with a ſuitable proportion of wine and other liquid fruits. This was thought ſufficient to keep their bodies ſtrong and healthy; and they had no occaſion for ſuperfluities. It is reported, that as he returned from a journey ſome time after the diviſion of the lands, in harveſt-time, the ground being newly reaped, obſerving the ſheaves to be all equal, he ſmilingly ſaid to thoſe about him, "Methinks Lacedæmon is like the inheritance of a great many brothers, who have newly made a diviſion of it among themſelves."

'Not contented with this, he reſolved to make a diviſion of their moveables too, that there might be no odious diſtinction or inequality left amongſt them; but finding that it would be very difficult to make them part with what they had directly, he took another courſe, and got the better of their avarice by this ſtratagem. Firſt, he commanded that all gold and ſilver coin ſhould

be cried down, and that only a ſort of money made of
hould be current, whereof a great weight and quantity
t very little worth: ſo that to lay up ten Minæ, there
quired a pretty large cloſet, and to remove it, nothing leſs
yoke of oxen. By this invention, many vices were ba-
Lacedæmon. For who would rob or cheat another of
ſort of coin? Who would receive as a bribe a thing
a man could not conceal, and the poſſeſſion of which no
vied him? Nay, even when cut in pieces it was of no
for when it was red hot, they quenched it in vinegar,
rendered it ſo hard and brittle as to be unfit for any
uſe.

the next place he baniſhed all uſeleſs and ſuperfluous arts.
oſt of theſe would have declined of themſelves, after
hibition of gold and ſilver; the money which remained
ot ſo proper payment for curious pieces of workmanſhip:
uld it paſs among the other Grecians, who were ſo far
aluing it, that they deſpiſed and ridiculed it. Thus there
trafficking in any foreign wares, neither did any mer-
bring in their goods to any of their ports. Nor were
be found in Laconia any teachers of rhetoric, any for-
llers or magicians, any of thoſe who feed the wanton
s of youth, any goldſmiths, engravers, or jewellers, be-
there was no money: ſo that luxury being by degrees de-
of that which nouriſhed and ſupported it, was quite
out, and died away of itſelf. For the rich had no pre-
ce here over the poor, and their riches not being allowed
ſhewn in public, neceſſarily remained uſeleſs at home.
the Spartans became excellent artiſts in thoſe things which
ceſſary; ſo that bed-ſteads, chairs, tables, and ſuch like
in a family, were admirably well made there; particu-
e Laconic cup, called Cothon, was very much prized by
, as Critias reports; for the colour of the cup hindered the
ght of the dirty water (which, though ſhocking to the ſight,
ſt upon marches often be drank) from being perceived;
figure of it was ſuch, that the mud was ſtopped by the
g of the ſides, ſo that only the pureſt part of the water
to the mouth of him that drank it. And this ſkill of
was owing to their lawgiver; for the artiſans being diſ-
ed from every thing uſeleſs, were at leiſure to ſhew their
ſkill in thoſe things which were of daily and indiſpen-
uſe.

n order more effectually to ſuppreſs luxury, and extermi-
he deſire of riches, he contrived another moſt excellent in-
on, which was that of public tables, where they were all
in common, of the ſame meat, and of ſuch kinds as were

ſpecified in the law. They were expreſly forbid to eat at home upon rich couches, and magnificent tables; to ſuffer themſelves to be pampered by their butchers and cooks, and to fatten in private like voracious beaſts. For ſuch intemperate gratifications not only corrupt the manners, but enfeeble the bodies of men; ſo that they need long ſleep, hot baths, much reſt, and the ſame care and attendance as if they were continually ſick. It was certainly an extraordinary thing to have brought about ſuch an enterprize as this; but a greater yet to have effected, by this eating in common, and uſing a very frugal diet, that their riches ſhould be privileged from the hands of rapine, nay rather, as Theophraſtus obſerves, ſhould be utterly degraded, loſing almoſt their very nature, ſo as no longer to be the objects of envy. For the rich being obliged to partake of the ſame fare with the poor, they could not uſe or enjoy their riches, nor make a ſhow of them to the world. So that the common proverb, that Plutus is blind, was no where ſo literally verified as in Sparta: for there he was kept not only blind, but rather like a mere image, ſenſeleſs and motionleſs. Nor could they take any refreſhment in private before they came to the public halls; for every one had an eye upon thoſe who did not eat and drink at the common table, and reproached them as luxurious and effeminate.

'The rich men were ſo exaſperated by this regulation, that they made an inſurrection againſt Lycurgus, and proceeded ſo far at laſt, as to aſſault him with ſtones; ſo that he was forced to run out of the aſſembly, and fly to a temple to ſave his life. He out-run all the reſt, excepting one Alcander, a young man otherwiſe not ill diſpoſed, but very haſty and choleric, who came up ſo cloſe to him, that, whilſt he turned about to ſee who was near him, he ſtruck him with a ſtick, and beat out one of his eyes. Lycurgus, undaunted by this accident, ſtopt ſhort, and ſhewed his face ſtreaming with blood to his countrymen. They were ſo ſtrangely ſurprized and aſhamed to ſee it, that they immediately delivered Alcander into his hands, to be puniſhed as he ſhould think fit, conducting him home with the greateſt concern for this ill uſage. Lycurgus having thanked them for their care of his perſon, diſmiſſed them all, excepting only Alcander. He took him into his houſe, but neither did nor ſaid any thing ſeverely to him; only diſmiſſing thoſe whoſe place it was, he ordered Alcander to wait upon him at table. The young man, who was of an ingenuous diſpoſition, without murmuring or repining, did as he was commanded. Being thus near Lycurgus, and having an opportunity of obſerving the natural mildneſs of his temper, his extraordinary ſobriety and indefatigable induſtry, he became one of his moſt zealous admirers, and told his friends and companions, that Lycurgus

was

was not a moroſe and ill-natured man, but of the ſweeteſt and moſt gentle diſpoſition. And thus did Lycurgus, for chaſtiſement of his fault, render a wild and paſſionate young man, one of the diſcreeteſt citizens of Sparta.

'In memory of this accident, Lycurgus built a temple to Minerva, ſurnamed Optilete, from a word which in the Doric dialect, uſed in that country, ſignifies the Eyes. But ſome authors, of whom Dioſcorides is one, who wrote a treatiſe of the commonwealth of Sparta, ſay, that he was wounded, indeed, but did not loſe his eye by the blow; and that he dedicated that temple in gratitude for the cure. After this misfortune, the Lacedæmonians never brought a ſtaff into their public aſſemblies.

'Their public repaſts had ſeveral names in Greek; for the Cretans called them Andria; the Lacedæmonians called them Phiditia, that is, changing *l* into *d*, the ſame as Philitia, or feaſts of love, becauſe by eating and drinking together, they had an opportunity of making friends; or elſe from Pheido, which ſignifies parſimony, becauſe they were ſo many ſchools of ſobriety. But perhaps they were, by the addition of a letter, called Phiditia, inſtead of Editia, from a word which ſignifies *to eat*. They met by companies of fifteen, or a few more or leſs, and each of them was obliged to bring in monthly a buſhel of meal, eight gallons of wine, five pounds of cheeſe, two pounds and an half of figs, and a little money to buy fleſh and fiſh withal. Beſides this, when any of them ſacrificed to the Gods, they always ſent a dole to the common hall; and likewiſe when any one of them had been a hunting, he ſent thither a part of the veniſon he had killed. It was an allowable excuſe for ſupping at home, if a man had been ſacrificing or hunting; in all other caſes he was bound to appear. This cuſtom of eating together was obſerved ſtrictly for a great while afterwards; inſomuch, that King Agis himſelf, having vanquiſhed the Athenians, and ſending for his commons at his return home, becauſe he deſired to eat privately with his Queen, was refuſed by the Polemarchs; which refuſal, when he reſented ſo much as to omit the next day to offer the ſacrifice which was cuſtomary upon the happy concluſion of a war, they impoſed a fine upon him.

'They uſed to ſend their children to theſe public tables, as to ſchools of temperance. Here they were inſtructed in political affairs, by the diſcourſe of men of dignity and experience. Here they learned to converſe with chearfulneſs and pleaſantry, to jeſt without ſcurrility, and to take no offence when the raillery was returned. To bear raillery well, was thought a character

exceedingly becoming a Lacedæmonian; but if any man was uneaſy at it, upon the leaſt hint given, there was no more to be ſaid to him. It was cuſtomary alſo for the eldeſt man in the company to ſay to each of them, as they came in, pointing to the door, "Not a word ſaid in this company muſt go out there." When any one had a deſire to be admitted into any of theſe ſocieties, he was to go through this manner of probation. Each man of that company took a little ball of ſoft bread, which he was to throw into a pitcher that a waiter carried round upon his head. Thoſe who liked the perſon propoſed to them, dropped their ball into the pitcher without altering the figure; and thoſe who diſliked him, preſſed it flat betwixt their fingers, which ſignified as much as a negative voice. If there were but one of theſe flatted pieces found in the pitcher, the candidate was rejected; for they were deſirous that all the members of a ſociety ſhould be perfectly ſatisfied with each other.

'Their principal diſh was a ſort of black broth, which was ſo much valued, that the elderly men ſat by themſelves, and fed only upon that, leaving what fleſh there was to the younger. They ſay, that a certain King of Pontus ſent for a Lacedæmonian cook, on purpoſe to make him ſome of this black broth. Upon taſting it, he found it extremely diſagreeable; which the cook obſerving, ſaid, "Sir, to make this broth reliſh, you ſhould have bathed yourſelf firſt in the Eurotas." After having drank moderately, every man went home without lights: for they were utterly forbidden to walk with a light, either upon this, or any other occaſion, that they might accuſtom themſelves to march boldly in the dark. And ſuch was the order of their common tables.'

By comparing the above ſpecimen with the old tranſlation, the Reader will ſee how far it is altered and improved: and the following, from the life of Pericles, will enable him, in ſome meaſure, to judge of the Editor's abilities as a Tranſlator.

'The perſon who was moſt converſant with Pericles, and from whom chiefly he acquired that dignity which appeared in his whole addreſs and deportment, and that ſtrength and ſublimity of ſentiment, which gave him ſuch an aſcendant over the minds of the people, was Anaxagoras the Clazomenian, whom his contemporaries called Nous, or Intelligence, either from admiration of his ſkill in philoſophy, and his deep inſight into nature, or becauſe he was the firſt that aſcribed the order of the univerſe, not to chance or neceſſity, but to the operation and energy of a pure unmixed Intelligence, diſtinguiſhing and ſeparating the conſtituent principles of the various parts of nature, which before were mingled in one confuſed maſs.

'This Philoſopher Pericles held in the higheſt eſteem; and being fully inſtructed by him in the ſublimeſt ſciences, acquired not only an elevation of mind and loftineſs of ſtile, free from all the affectation and buffoonry of the vulgar; but likewiſe an eaſy compoſed gait, a gravity of countenance ſeldom relaxed by laughter, a firm and even tone of voice, together with ſuch a modeſty and decency in his dreſs, that when he ſpoke in public, even with the greateſt vehemence, it was never put into diſorder. Theſe things, and others of the like nature, raiſed admiration in all who ſaw him.

'Being once reviled and inſulted in public, for a whole day together, by an impudent profligate fellow, he made no reply, but continued to diſpatch ſome important buſineſs, in which he was then employed. In the evening he retired, and went home with great compoſure, the other ſtill following him, and loading him with the moſt abuſing language. When he arrived at his houſe, it being then dark, he ordered one of his ſervants to take a light, and wait on the man home. The poet Ion, indeed, ſays that Pericles was haughty and inſolent in his behaviour, and that the ſenſe he had of his own dignity produced in him an arrogant contempt of others; and he highly extols the civility, complaiſance, and politeneſs of Cimon. But little regard is due to the judgment of a man who thinks that ſoftneſs of manners, and the minute refinements of delicacy, are neceſſary to temper the majeſty of virtue, juſt as the humour of ſatirical ſcenes is to be blended with the ſolemnity of tragedy. When Zeno heard the gravity of Pericles repreſented as mere pride and oſtentation, he adviſed thoſe who cenſured it to aſſume the ſame ſort of pride themſelves; being of opinion, that by counterfeiting what is excellent, a man may be inſenſibly led to love and practice it in reality.

'But theſe were not the only advantages which Pericles reaped from the converſation of Anaxagoras. From him he learned to baniſh thoſe ſuperſtitious fears which diſtreſs the minds of the vulgar, who are terrified when any extraordinary appearances are ſeen in the heavens, becauſe they are unacquainted with the cauſes of them; and who, from their ignorance of religion and the nature of the Gods, are upon ſuch occaſions tormented with the moſt extravagant and diſmal apprehenſions. For philoſophy cures theſe diſorders of the mind, and inſtead of the terrors and frenzy of ſuperſtition, produces a rational and chearful piety.

'It is ſaid, that the head of a ram with only one horn, was once brought to Pericles from his country ſeat. Lampo the diviner obſerving, that the horn grew ſtrong and firm out of the middle of the forehead, foretold, that as there were then two

parties in the city, that of Thucydides, and that of Pericles, the whole power would ſhortly center in him on whoſe land the prodigy had happened. But Anaxagoras having opened the head, ſhowed that the brain did not fill up the whole cavity, but that it had contracted itſelf into an oval form, and pointed directly to that part of the ſkull whence the horn took its riſe. This ſolution procured Anaxagoras great honour from the ſpectators; but ſome time after, Lampo was no leſs honoured for his prediction, when the power of Thucydides was ruined, and the whole adminiſtration of the republic came into the hands of Pericles. But I ſee no reaſon why the philoſopher and the ſoothſayer may not both be allowed to have been in the right; the one having diſcovered the cauſe, and the other the deſign of this phænomenon. For it was the buſineſs of the one to find in what manner, and by what means, this effect was produced; and the buſineſs of the other was to ſhew what end it was deſigned to anſwer, and what events it portended. And thoſe who maintain, that no prodigy, when the cauſe of it is known, ought to be regarded as a prognoſtic, do not conſider, that if they reject ſuch ſigns as are extraordinary and preternatural, they muſt alſo deny that common and artificial ſigns are of any uſe; for the clattering of braſs plates, the light of beacons, the ſhadow upon a ſun-dial, have all of them their proper natural cauſes, yet each has a peculiar ſignification beſides. But perhaps this point might be more properly diſcuſſed elſewhere.

'Pericles, when young, ſtood in great fear of the people, becauſe in his countenance he was thought to reſemble Piſiſtratus; and the old men were not a little alarmed when they diſcovered in him the ſame ſweetneſs of voice, and the ſame volubility of ſpeech, which they remembered in the tyrant. And as he was beſides of a noble and wealthy family, and had the friendſhip of the moſt conſiderable men in the ſtate, he was afraid of being baniſhed by the Oſtraciſm; he therefore abſtained from all political buſineſs, but not from war, in which he ſhewed great courage and intrepidity. But when Ariſtides was dead, Themiſtocles in exile, and Cimon for the moſt part employed in military expeditions at a diſtance from Greece, Pericles aſſumed a public character. He choſe rather to ſolicit the favour of the multitude and of the poor, than of the rich and the few; putting a conſtraint upon his natural temper, which by no means inclined him to court popularity. But being apprehenſive that he might fall under the ſuſpicion of aiming at the ſupreme power, and obſerving that Cimon was attached to the party of the nobles, and was highly eſteemed by men of the greateſt eminence, he ſtudied to ingratiate himſelf with the common people, as the moſt effectual means for his own ſecurity

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and for ſtrengthening his intereſt againſt Cimon. From this time he entirely changed his ordinary courſe of life; he was never ſeen in any ſtreet but that which led from the ſenate-houſe to the Forum; he declined all the invitations of his friends, and all ſocial entertainments and recreations; ſo that during the whole time of his adminiſtration, which was of long continuance, he never ſupped with any of his friends, except once at the marriage of his nephew Euryptolemus; and then he retired as ſoon as the libations were performed. For dignity is not eaſily preſerved in the familiarity of converſation, nor a ſolemnity of character maintained amidſt ſurrounding gaiety and chearfulneſs. Real virtue, indeed, the more it is ſeen, is the more admired; and a truly good man can by no action appear ſo great in the eyes of ſtrangers, as he appears in private life to thoſe who daily converſe with him. But Pericles choſe not to cloy the people by being too laviſh of his preſence; he therefore appeared only by intervals; he did not ſpeak upon every ſubject that occurred, nor conſtantly attend the public aſſemblies, but reſerved himſelf (as Critolaus ſays) like the Salaminian galley, for extraordinary occaſions. Common buſineſs he tranſacted by means of his friends and certain orators, with whom he had an intimacy. Among theſe, they ſay, was Ephialtes, who deſtroyed the power of the Areopagites, and *ſo intoxicated the people*, according to Plato's expreſſion, *with this full draught of liberty*, that from their impatience of reſtraint, and mad deſire of conqueſt, they were compared by the comic writers to an unruly pampered ſteed,

Who champs the bit, and bounds along the plain.

'Pericles made uſe of the doctrines of Anaxagoras, as an inſtrument to raiſe his ſtile to a ſublimity ſuitable to the greatneſs of his ſpirit, and the dignity of his manner of life, rendering his eloquence more ſplendid and majeſtic by the rich tincture it received from philoſophy. For it was from the ſtudy of philoſophy as well as from nature, that he acquired that elevation of thought, and that *all-commanding power* (as the divine Plato calls it) by which he was diſtinguiſhed; and it was by applying his philoſophy to the purpoſes of eloquence, that he gained ſo great a ſuperiority over all the orators of his time. Upon this account, it is ſaid, he obtained the ſurname of Olympius; but ſome are of opinion, that it was on account of the public buildings and ornaments with which he embelliſhed the city; and others ſay, that he was ſo called from the great authority he had in the republic, in affairs both of peace and war. It is not improbable, indeed, that all theſe circumſtances might concur in procuring him this ſplendid title. It appears, however, from the

the comedies of that age, in which there are many ſtrokes of ſatire, both ſerious and ludicrous, upon Pericles, that the appellation was given him chiefly on account of his eloquence; for in them he is repreſented as thundering and lightening in his harangues, and as carrying a dreadful thunder-bolt in his tongue. Thucydides, the ſon of Mileſias, is ſaid to have given a very pleaſant deſcription of the force of Pericles's eloquence. Being aſked by Archidamus, King of the Lacedæmonians, whether he or Pericles was the beſt wreſtler; he anſwered, "When I have thrown him, he ſtill gets the better of me; for he denies that he has had a fall, and perſuades the ſpectators to believe him."

'Such was the ſolicitude of Pericles about his public orations, that before he addreſſed the people, he always offered up a prayer to the Gods, that nothing might unawares eſcape him, unſuitable to the ſubject on which he was to ſpeak. He left nothing behind him in writing, except public decrees; and only a few of his ſayings are recorded; ſome of which are theſe: he ſaid, "That the iſland of Ægina ſhould not be ſuffered to remain as the eye-ſore of the Pyræus." On another occaſion he ſaid, "That he already beheld war advancing with haſty ſtrides from Peloponneſus." Once as he was ſailing from Athens, upon ſome military expedition, Sophocles, who accompanied him, and was joined in the command with him, happened to praiſe the beauty of a certain boy, Pericles replied, "It becomes a General, Sophocles, to have not only pure hands, but pure eyes." Steſimbrotus has preſerved the following paſſage from the oration which Pericles pronounced in honour of thoſe who fell in battle at Samos. "Theſe," ſaid he, "like all others who die for their country, are exalted to a participation of the divine nature, being, like the gods, ſeen only in the honours that are paid them, and in the bleſſings which they beſtow."

We ſhall conclude this article with acquainting our Readers, that the notes in this edition are much fewer than thoſe in the edition of 1727, but much more judicious and pertinent; and that the uſeful chronological table, adapted to Plutarch's Lives, by M. Dacier, is here prefixed. The life of Plutarch, written by the great Mr. Dryden, the original publiſher of the tranſlation by ſeveral hands, is alſo retained.

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Sir

Sir Iſaac Newton's Æther realized: or, the ſecond Part of the ſubtile medium proved, and electricity rendered uſeful. Being a vindication of that eſſay, in anſwer to the animadverſions made thereon by the Monthly Review; whereby the electeral fluid, and the ſubtile ætherial fluid of philoſophers are, from the Newtonian principles, clearly demonſtrated to be one and the ſame thing. By R. Lovett, *of the cathedral church of Worceſter.* 8vo. 1 s. Sandby.

IN our Review for December 1756, we mentioned Mr. Lovett's former performance; and, as far as we thought it worthy of our ſuffrage, recommended it to public notice. This, however, he complains, we did in ſuch a manner, as to prejudice the ſale of it, by undervaluing his abilities. To be even with us therefore, he has, in the preſent pamphlet, reflected back the imputation of incapacity on the authors of the Review; who would never, he infers, have cenſured him, had they known any thing about electricity themſelves. If our *Electrician* had been a play-wright, we ſhould be apt to think he had ſtole the touchſtone of Mr. Bays, who always judged the talents of others by the opinion they had of his writings. 'You tell me theſe [Reviewers] are men of genius and parts, *and all that*; let me hear what they have to ſay to my performance, and then I ſhall know what to think of them.'

We have done our author injuſtice, it ſeems, by intimating that he was a ſtranger to ſome of the common principles of the Newtonian philoſophy. This intimation of ours, behold, two years afterwards, he denies to be true; and attempts to give proofs of his being verſed in the ſaid principles: but ſuppoſe we had, at that ſame time, told a young fellow of *twenty*, that he was under age, would he not give a whimſical proof of the contrary, ſhould he come *now*, and deny our aſſertion? We doubt not but there may be many geniuſſes, who, two years ago, underſtood perhaps leſs of Sir Iſaac Newton's *Principia* than Mr. Lovett, and who yet, at this preſent writing, may know (for any thing, at leaſt, that appears in his book to the contrary) full as much of the matter as he. We would not, however, be too ſevere on a writer, who confeſſes his want of literary accompliſhments, and appears to be a well-meaning and ingenuous enquirer; but to oblige him, ſhall *condeſcend to correct* ſome of *his errors in a candid and good-natured manner*. One great miſtake of which Mr. Lovet is guilty, particularly, indeed, concerns ourſelves. As we inferred, from his apparent ignorance of the Newtonian philoſophy, that he was not the moſt fit perſon

ſon to explain the phænomena of electricity; he ſuppoſes therefore that we are alſo of opinion, that thoſe phænomena are explicable by Newtonian principles. But this does not follow. All the words that may be form'd from the ſeveral combinations of the letters in our alphabet, are not intelligible to us merely from our knowledge of the power and uſe of each of thoſe letters: and yet, without a previous acquaintance with the alphabet, words in general will not be at all intelligible. The principles of Sir Iſaac Newton, form the alphabet of nature's language: and though even the moſt perfect knowledge of them doth not enable us to read at once the various theorems, written in the volume of the univerſe, yet, without our being initiated into phyſiological myſteries by an acquaintance with thoſe elementary characters, we can hardly proceed one ſtep without blundering. True indeed it is, that from the principle of univerſal attraction, and the mechanical action of inert bodies, we can, in no ſatisfactory manner, account even for the common coheſion between the parts of ſolid bodies, or their various and moſt palpable modes of reſiſtance. The reality of ſuch a principle of attraction, however, and the *vis inertiæ* of bodies, is, nevertheleſs, indiſputable; and the laws of mechaniſm are no leſs juſt: ſo that whoever would proceed in phyſiological enquiries, with any well-grounded hopes of ſucceſs, muſt build on Newtonian principles; for, though all phænomena are not explicable thereby, yet it is to theſe principles we muſt occaſionally recur, to know whether natural appearances are juſtly explained or not. To illuſtrate our meaning farther, let us ſuppoſe a modern philoſopher, intent on the diſcovery of a principle, or principles, ſtill more ſimple and general than thoſe of *attraction*, the *inactivity* of matter, &c. certain it is now, that no mechanical experiments, or reaſonings from the known laws of motion, will help him forward a jot. He muſt proceed on experiments merely phyſical *, and on reaſonings ſtrictly mathematical; and ſhould theſe lead him to diſcover a cauſe productive of univerſal *attraction*, or the exiſtence of a power, whoſe modes of action would conſtitute thoſe laws of motion which bodies are known to follow; in this caſe, it may be juſtly concluded, that ſuch an enquirer is *right*. But if, by any miſtaken ſophiſtry, or confuſed method of argument, he ſhould be led to conclude that there is, among bodies, no ſuch general principle as attraction, or that the laws of motion are not ſuch as Sir Iſaac Newton and others have experienced them to be,

* *Mechanical* experiments are alſo undoubtedly *phyſical* ones; but as in the former the theory is ſo well known, that their apparent effects are, in a great degree, determinate and commenſurable, we conſider them as a diſtinct *ſpecies* of phyſical experiments.

we may be very certain that, notwithſtanding the greateſt ingenuity in his ſchemes and projections, ſuch enquirer is abſolutely *wrong*. We do not think, as Mr. Lovett ſuppoſes, that natural philoſophy was carried to its higheſt pitch of perfection by that great man we have ſo often mentioned; but on the contrary, that even his Herculean labours were barely ſufficient to clear our way to the temple of true *phyſical ſcience*; and to throw open the door for the entrance of his ſucceſſors: while theſe, alas! have been ever ſince ſo taken up in admiring the beauty and harmonical diſpoſition of the exterior parts of the building, that ſcarce a man of them has had curioſity or courage enough to ſet his foot over the threſhold, with deſign to go in. If any of the electrical gentlemen are diſpoſed to make ſo bold an attempt, we give them a caution not to ruſh in too haſtily. The receſſes of this ſcientific tabernacle, form a labyrinth, wherein they will be bewildered for ever, unleſs they hold faſt the clue, they receive at the entrance. It is *a poſteriori* only that we can proceed in inveſtigations of this nature, with any certainty of making improvements. To this, we doubt not, but all practical *electricians* will agree; but then the misfortune is, they look upon all propoſitions and concluſions, founded on their experiments, to be as true as mathematical demonſtrations, without conſidering how liable phyſical experiments (and perhaps electrical ones, of all others) are to be miſunderſtood and miſapplied. For inſtance, as another error of Mr. Lovett's, he talks of proving the exiſtence of an æthereal fluid by *ocular demonſtration*. We have made many electrical experiments, and have attended thoſe of the moſt celebrated profeſſors; and yet we could never *ſee* this ætherial fluid ſo much talk'd of. We have ſeen, indeed, what is called the electrical *fire* or *effluvia*, which, with our author, is the ſame thing; but we could never be ſure whether thoſe identical particles of the fire, or effluvia, which appeared to us, paſſed through the internal parts of the wire, or other body, as *a fluid might do through a pipe*; or whether that appearance of fire was not ſome kind of motion, propagated along the parts of bodies, or generated in their ſurrounding medium. No motion, indeed, was obſervable in the conſtituent parts of thoſe bodies; but, at the ſame time, the paſſages, or canals, through which the ſuppoſed fluid is *ſuppoſed* to paſs, were equally imperceptible: and as to the appearance of flame iſſuing from the ends of the divided wires, might it not be the effect of ſome kind of motion, propagated through the in[illegible] medium, whoſe particles might vibrate with ſuch velocity, as to affect us with a ſenſe of light? The medium of electricity may, indeed, be the medium of light, for aught we know or ſuſpect to the contrary; but then this medium never appeared to us as a perceptible fluid; nor do the rays of light

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give us ocular demonſtration of its exiſtence as ſuch. To help, however, Mr. Lovett out; the moſt that can be ſaid in favour of his argument is, that the ſubſtance compoſing the flame of fire, when applied to the palm of the hand, gives a *ſenſation* like to that of a cool blaſt of wind. But if we are to conſider this as the current of the electrical fluid, which paſſes, as he ſays, through bodies like water, how are we to account for the ſenſe of that reſiſtance, which we perceive reciprocally between the hand and the parts of this ſame fluid? Mr. Lovett might, indeed, as well ſay, that when the wind blows in his face, the current of air goes directly through his head, as to ſuppoſe this phænomenon to be a part of the electrical fluid; and that it pervades the hand, or any other bodies, in like manner: beſides, in feeling this electrical effluvia ſeemingly ruſh againſt the palm of the hand, we can judge, in ſome meaſure, of the velocity with which the particles compoſing it actually move; and this is infinitely leſs than that of the velocity of the electrical power, whoſe moſt diſtant effects appear to be almoſt inſtantaneous. Now if the electrical power out-runs the apparent current of this ſuppoſed fluid, the palpable appearance of that current does *not* prove, to ocular demonſtration, the exiſtence of any fluid at all, whereon the electrical power directly depends. We do not, however, deny the exiſtence of an electrical *medium*, nor, indeed, that it is ſimilar to the *æther* of Sir Iſaac Newton. We have long conceived it to be ſo; and the experiments of Meſſrs. Hoadly and Wilſon ſeem to confirm it *: but we are not therefore to conclude, by the apparent flame of fire, or blaſt of wind, that we have experimental proofs of its exiſtence as a fluid.

We could point out ſome farther errors in Mr. Lovett's performance; but as they are his, in common with moſt of his electrical brethren, we ſhall diſmiſs this ſubject for the preſent, with obſerving only, that as the nature of our work requires we ſhould treat many things very conciſely; ſo, if we do not always give the explicit reaſons that determine our judgment of authors and their works, it does not thence follow, that we have no good reaſons to give.

* The ingenious paper alſo of Mr. Euler the younger, which obtained the prize given by the royal academy of Peterſburgh, ſeems to aſcertain the truth of Sir Iſaac Newton's ſuppoſition, reſpecting the exiſtence of *æther*.

Reaſons

Reaſons for an Augmentation of at leaſt twelve thouſand Mariners, to be employed in the Merchants Service, and Coaſting-trade, with ſome thoughts on the means of providing for a number of our ſeamen, after the preſent war is finiſhed; alſo to ſupport a conſtant additional marine force, in order to the cheaper and more expeditious deciſion of our future quarrels, and to render preſſing neceſſary in a leſs degree. Alſo to promote the benefit of ſhip-owners and under-writers; to extend the navigation of theſe kingdoms, and to take care of the poor who incline to a ſea-life. Likewiſe to make proviſion for the boys fitted out by the marine ſociety when they ſhall be diſcharged from the king's ſhips. With ſome remarks on the Magdalen-houſe. In thirty-three letters to Charles Gray, Eſq; of Colcheſter. By Mr. Hanway. 4to. 2s. 6d. Dodſley, &c.

HAVING formerly given our opinion of Mr. Hanway's abilities, as a writer, we ſhall here only obſerve that, in this reſpect, he neither ſeems capable, or ambitious of improvement. In the work before us, he begins in his uſual diffuſive, moralizing ſtrain, and then goes on to inform us, in about an hundred and thirty pages, of what might have been well enough contained in ten or twelve. He appears, however, to be pretty well acquainted with the nature of the ſubject, on which his pen is, in the preſent caſe, employed; a qualification, of which, however neceſſary it may be for every writer, this gentleman has not always had the advantage. As a philoſopher, phyſician, and divine, (for our Author has occaſionally figured in all theſe characters) very little could with juſtice be ſaid in his praiſe: but, as a *ſpeculative merchant*, we have ever looked on him with due reſpect; and thought his ſuffrage of much weight, on thoſe particular ſubjects, of which he might be reaſonably ſuppoſed to have acquired a competent knowledge. It is from men of this claſs, indeed, that, next to mathematicians, we have reaſon to expect the moſt ſatisfactory account of the objects, and ſucceſs, of their enquiries; ſince, however miſtakenly they may ſometimes plume themſelves on vain projects, and buoy themſelves up with chimerical expectations; yet the balance of profit and loſs, to which they muſt neceſſarily recur, rectifies all miſtakes in ſpeculation, and ſeldom fails, in the end, of conducting them to truth. There is this defect, however, in all reaſonings, founded on private practice, without a view to the general ſyſtem of things: the concluſions, drawn from the premiſes, are partial; and whatever ſucceſs may often attend particular experiments, it does not always afford a ſufficient foundation, on which to raiſe the capital pillars of national œconomy. The celebrated marquis of Worceſter

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is ſaid to have contrived a machine, which, once ſet a going, he conceived, would neceſſarily continue to revolve with a perpetual motion. Others have done the like, with the ſame falſe aſſurance of ſucceſs; not conſidering that no ſcheme or device, however ſubtle or cunning, can poſſibly be hit upon, to effect what, in the nature of things, is impoſſible. The like obſervation may be made with reſpect to political projectors, and their ſchemes to remove errors in government: for it is as true in polity as in phyſics, that, lay the burthen how we will, in proportion to its weight, muſt be the ſtrength that ſupports it; and that, if ever we would increaſe any part of our executive *power*, we muſt neceſſarily take up *time*, in proportion to ſuch increaſe.

Our Author would, indeed, have matters ſo contrived, that, at the beginning of a war, there ſhould be always a competent number of ſeamen, ready at hand, to man the King's ſhips, without diſtreſſing the merchants ſervice. At preſent, he obſerves, ſuch a number cannot be got together, notwithſtanding the diſagreeable method of preſſing, till three years after a war commences: during which time, and even till the war be ended, the merchants are diſtreſſed for want of hands. Such is, and ſuch undoubtedly will be, in a greater or leſs degree, the caſe, ſo long as we are ſubject to that political evil, a war; and our government hath ſo much wiſdom and œconomy, as to think the maintaining ſuch a number of ſeamen, in time of peace, an unneceſſary burthen to the ſtate. For ſuppoſing that 50,000 men are employed, in time of war, more than are required in peace; and that, at all times, the merchant-ſervice requires about the ſame number, it is evident, that, at the commencement of a war, the merchants muſt be diſtreſſed, in a direct proportion as the Britiſh navy is mann'd; unleſs ſuch meaſures are taken, that, by gaining time, ſuch an additional number of ſeamen ſhall be rais'd, or form'd: and this, under proper regulations and encouragement, might probably be much ſooner effected, and with leſs inconvenience to the purpoſes of both government and commerce, than it now is by means of a *preſs*; which, as Mr. Hanway juſtly obſerves, deters men from entering into the ſea-ſervice, inſtead of encouraging them to it. As to thoſe ſeamen, who may have ſerved in a former war, and, during the interval of peace, betaken themſelves to other employments, there is little likelihood that many ſuch will be found ſo public-ſpirited as to attend the call of government, under the preſent diſcouragements which attend the ſervice. Out of young and inexperienced landmen then it is, that the greater part of theſe 50,000 mariners muſt be formed. Time is here neceſſarily required. But though we do not think that ſeamen

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re almoſt as ſoon made as talked of, yet we are ſenſible a few nonth's practice would make moſt able-bodied landmen tolera-le ſailors: and therefore, we conceive the chief difficulty lies in he want of inducements to get men to ſea. Mr. Hanway is for uartering 12 or 15000 ſeamen, at the concluſion of the war, n the merchant-ſhips, which ſhould be obliged to take them, ne, two, or three in each ſhip, according to a ſcheme he has rawn up for that purpoſe; and, as their being obliged to take nore hands than their uſual compliment may be objected to, as great draw-back on the profits of freightage, which in truth re little enough already; he would have a bounty allowed, for uch ſupernumeraries, to all maſters of ſhips employed in the ſe-reral trades where foreigners may interfere. It is, however, greatly to be queſtioned, even though we ſuppoſe the bounty * allowed would indemnify the maſter, whether we ſtand any good chance of increaſing much the number of our ſeamen this way. Whoever has converſed with any of our maſters in fo-reign ports, in times of general and profound peace, may have heard them juſtly complain of the little they were capable of do-ing, as mere carriers; many of them, indeed, lying whole months for want of freight, while the ſhips of Hollanders, Danes, and Swedes have accepted thoſe offers of the merchants, which our countrymen could not afford to take. The poor wages and miſerable food, with which the common people of moſt other nations are content, differ much from thoſe required y the Engliſh. Mr. Hanway enumerates, indeed, ſome advan-ages which we have over foreigners; but, though it ſhould be ranted that we make our voyages ſometimes quicker, and, in eneral, more ſure than others, yet the thriſty mer hant, who ikes care to inſure himſelf, and is concerned in a regular trade, hat admits not of great profits, will make every poſſible ſaving n expences, and therefore always employs the cheapeſt carrier. n voyages of great riſque, indeed, and ſchemes of enterprize, here the profits in view are equal to the danger and expence, Engliſh ſhips, maſters, and men, are, for the moſt part, choſen n preference to others; but theſe are comparatively few: and f, in fact, they were much more, we know not whether it would be adviſeable, on this account, to wiſh our ſeamen em-ployed in the ſervice of foreigners; who, by theſe means, get ooting in certain profitable branches of trade, which, from the eſs enterprizing diſpoſition, or inferior ſkill of their own peo-ple, they would never have otherwiſe attempted.

It is quite a common ſaying, we know, with the merchants in Holland, that the Engliſh veſſels in general ſail *deep*; by which they mean, their expences run high. But, ſays Mr.

* Of 40 s. *per* Month for each man, wages and victuals included.

Hanway, were there to be bred a greater number of ſeamen, their wages would fall as their number increaſed; and the Engliſh might navigate their veſſels cheaper, and be more able to cope with foreigners. Admitting this; may it not be, at the ſame time, juſtly doubted, whether ſuch a reduction of wages would co-operate with the breeding a greater number of ſeamen? That indeed it would *not*, Mr. Hanway appears to be ſenſible; when he allows that this reduction muſt be *ſmall*, becauſe, if men can get as much, or more, by almoſt any employment on ſhore than by going to ſea, they will hardly be prevailed on to think the latter more eligible: nor is it reaſonable to think that many mariners, merely becauſe they are ſuch, will bring up their ſons to an occupation, by which they themſelves get ſo indifferent a livelihood; when they might be as well, or better, provided for on ſhore. It is true, we find many ſeamen ſtrangely attach'd to their peculiar way of life; nor, conſidering the known force of cuſtom, is it to be wondered at: and yet we do not conceive this attachment ſo forcible, or general, as is frequently imagined. There are times, at leaſt, *navim jactantibus auſtris*, when the mariner prefers even the worſt ſituation on ſhore to his own: and we may venture to ſay, that diſappointment and neceſſity wed more men to the ſea, than any inclination to that boiſterous element. Indeed, from what we, Reviewers, know of this matter, we conceive that, ſo long as our manufactures maintain themſelves on a reſpectable footing, and our improvements in agriculture and huſbandry go forward, ſo that every man, who is able and willing to work, may find ſome employment on ſhore; while this is the caſe, and while the meaneſt ſubject in Great-Britain may uninterruptedly poſſeſs the reward of his labour, and eat, drink, or throw it away, like a true ſon of liberty, as he pleaſes, we conceive it improbable, that the number of Engliſh ſeamen in the merchants ſervice ſhould ever increaſe, but in proportion to our own actual trade. In truth, if we reflect on the concurrent cauſes, that only can ſo far augment their number, as to make us capable of carrying on the navigation of other nations as cheap as themſelves; we hope never to ſee Britons reduced to ſo low an ebb by ſea, as to the inglorious neceſſity of getting hardly bread, on ſuch terms as they muſt do, ere they will be able to boaſt themſelves the common carriers of Europe; for this never can be the caſe, in our opinion, till Britons on ſhore are reduced ſtill lower. As our national ſtrength and ſecurity, however, depend ſo greatly on our naval force, the expediency of a good nurſery for ſeamen is apparent; nor have we any general objection to a ſcheme for preventing our ſailors from being driven into foreign ſervice at the cloſe of a war. As to the former, Mr. Hanway hints at our *fiſheries*. Theſe indeed

deed (we mean particularly the *herring* and *whale* fiſheries) might be made noble nurſeries and reſervatories for ſeamen, provided they were put entirely into the hands of the *government*; and the men and boys employed therein were actually in the king's ſervice. If what was hinted alſo to our Author by his friend, of the government's employing a certain number of ſhips in time of peace, to tranſport Portland ſtone, were put in execution, it might keep many ſailors on foot, at a ſmall expence. If the ſcheme alſo, in which the late *Aaron Hill* was concerned, of cutting timber in the highlands of Scotland, and tranſporting it to London, and other ports, either for the king's or private uſe, were undertaken, in like manner, at the expence of the government, it might employ a number of thoſe uſeful hands which we are obliged to look out for at the beginning of a war. That the government will clear nothing by any of theſe ſchemes, is no objection to their being adopted. Nay, if any thing of conſequence might be gained by them in a mercantile way, it might, with reaſon, be thought injurious to particulars, that the adminiſtration ſhould meddle with them at all: but as, for more reaſons than we here chuſe to give, there is little likelihood of profit ariſing to private adventurers, from any of the projects above-mentioned, we ſee no cauſe that ſhould hinder the government, at the end of the war, from keeping a conſiderable number of ſeamen in its ſervice, and breeding up others, by theſe and other means of the like nature which might be pointed out.

Whether, indeed, if a foundation be laid for an *honourable* and a *laſting* peace, it may be thought worth while to keep any ſupernumeraries on foot, is another queſtion: but in caſe it be, that the government muſt lay its account with loſing ſome thouſands annually, is certain: for, as Mr. Hanway juſtly obſerves, without *ſome* money we do not conceive any thing can be done; and we might add, that much of the late national ill-ſucceſs was, perhaps, primarily owing to our miniſtry's having been œconomiſts at the wrong ſeaſon. A hundred thouſand pound might be better employed (and that in more ways than one) to the nation's general advantage in time of peace, than a million ſometimes can be in that of a war. At leaſt we know, from indubitable authority, that ſuch, or more, would have been the difference between money properly employed, in one way, a year before the preſent war broke out, and a year after.

As to the number of our ſeamen, who are driven into foreign ſervice at the cloſe of a war, we do not think it ſo great as Mr. Hanway would inſinuate. He obſerves, indeed, that out of 60,000 of thoſe ſeamen which the national parſimony diſcharged

in the year 1748, not one in forty could be *commanded* * five years after. This he ſeems to attribute to their being diſperſed abroad, for *want* of *employment* at home. Now we conceive it to be owing to the greater part of them having, as above-hinted, found ſome *better employment* at home; and therefore, though they might be wanted in their capacity of ſeamen, they were no longer willing to ſerve as ſuch. A fifth part of them were probably dead, and of thoſe that were living, it is as probable, that five years reflection, on their former experience at ſea, would little tend to make them break their intervening connexions, and return thither again. Some, doubtleſs, particularly mates and other inferior officers, who might expect preferment, betook themſelves to foreign ſervice; but can it be expected, theſe ſhould give up their emoluments, and immediately return to ſerve their country, with all thoſe diſadvantages (we had almoſt ſaid cruelties) which ſailors on board the king's ſhips confeſſedly labour under? On the whole, we do not ſee how the king may be, at any time, certain of any great number of ſeamen, without keeping them actually in his ſervice, or diſtreſſing trade by a preſs. The expence of maintaining 12 or 15,000 ſupernumeraries, however, to do little or nothing during a peace, will hardly be thought adviſeable; and, to lay a heavy tax on one part of our trade, while we are to allow a bounty of 60,000l. a year on the other, for this purpoſe; and, after all, to have theſe ſeamen to look for when they are wanted; this, we ſay, though it be our Author's ſcheme, we conceive will be thought as little adviſeable. The evil of *preſſing* is, indeed, ſo great, and reflects ſo much diſhonour on the boaſted liberty of our conſtitution, that we ſincerely wiſh ſome ſcheme could be hit upon, to ſuperſede or ſoften the rigours of this practice: but, as to a ſcarcity of ſeamen at the beginning of a war, we are perſuaded, though all the wiſe men in England ſhould, with Mr. Hanway, lay their heads together, in a committee, to prevent it, they would never ſucceed, in any conſiderable degree, without ſaddling the nation with a burthen, as heavy and troubleſome as the evil removed.

* To talk of *commanding* Engliſhmen (though ſeamen) not actually in the King's ſervice, is an inaccuracy of expreſſion, of which, we wonder, Mr. Hanway did not ſee the impropriety.

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The Analyſis of Trade, Commerce, Coin, Bullion, Banks, and foreign Exchanges. Taken chiefly from a manuſcript of a very ingenious gentleman deceaſed, and adapted to the preſent ſituation of our trade and commerce. By Philip Cantillon, *late of the city of London, merchant.* 8vo. 5s. Lewis.

OF the many writers on *trade*, that have lately taken up the trade of writing, Mr. Cantillon does not appear to be poſſeſſed of the greateſt ſhare of literary abilities. He ſeems, however, to have been a man of buſineſs, and therefore the leſs to ſeek in the laudable manufacture of book-making, his work being in a good degree a compilation from other writers. We muſt do him the juſtice, nevertheleſs, to own he has conſulted the beſt of them, and appears to be well acquainted with the ſeveral ſubjects he treats of, ſo far as they concern the private intereſt and particular information of the merchant; but when he comes to ſpeak of the general intereſts of the community, and the political œconomy of nations, he diſplays no very great proofs of his ſagacity.

He frequently, indeed, quotes Mr. Hume in juſtification of his own ſentiments; but does not appear always to comprehend the arguments, or ſee clearly into the deſign of that maſterly writer. His views are, in reality, very confined; hence he bears a mortal antipathy to *exciſe*, *cuſtoms*, and *taxes*, while, on the contrary, he holds *bounties* in the higheſt degree of veneration. But how the charges of government are to be born, our trade protected, and bounties allowed, without our paying a due proportion of exciſe, cuſtoms, or taxes, we do not readily conceive.

Of our author's ignorance in hiſtory and geography we might point out ſeveral inſtances. His puerility of method and poverty of language alſo, intermixed with the conciſe and elegant touches extracted from the writings of Swift, Hume, and others, afford ſo ſtriking a contraſt, and give ſo motley an appearance to the whole, that the reader cannot fail of being alternately pleaſed and diſguſted.

In his firſt chapter, which treats of *riches*, we are informed, that 'the earth (by which is evidently meant the ſoil) is the ſource or matter from whence all riches are produced: that land produces herbage for all ſorts of cattle, corn, flax, timber, coals, *mines* of gold and ſilver, minerals, and *mulberry-trees*.' Nay, though 'it be true that the ſeas abound with fiſh, yet the ſeas belong to the adjoining lands:' whence we are led to conclude, that fiſh are alſo the product of the earth, as well as

mines and *mulberry-trees.* We are then told, that 'labour and induſtry employed in cultivating the earth, *is* the greateſt of all worldly advantages'—that, as 'power and government were obtained by the ſuperior force of genius, or the power of the ſword, *its* ſolidity and duration is not to be depended upon farther than the intereſt, love, and fidelity of the ſubjects carry them'—that 'juſtice, generoſity, and humanity are the rudders *by* which government ought to ſteer; and that the equal ballance of power, between king and people, ought to be moſt religiouſly obſerved.'

Theſe, with a few paſſages more, reſpecting Oliver Cromwell, and our author's opinion of population, make up all he has to ſay on the ſubject of *riches.* A very conſiderable part of what is advanced, concerning other ſubjects, is alſo equally important and to the purpoſe; much of the reader's time being taken up with ſuch unneceſſary and ſelf-evident propoſitions as theſe. 'One acre of land produces more corn, and feeds more ſheep, than two acres of leſs goodneſs.'—'Land produces more or leſs, according to the goodneſs and fertility of its ſoil, or in proportion to the expence and pains taken in its culture and improvement.'—'All mines of lead, coals, copper, tin, ſilver, &c. produce more or leſs according to the goodneſs and richneſs of the veins.'—'Gold and ſilver are metals found in mines.'—'It is of gold and ſilver money is made,' &c.

But notwithſtanding our author's defects as a writer, we muſt acknowledge his merit, in having treated the articles of money and bullion with much plainneſs and perſpicuity; and though few of his obſervations are new, they are laid down in a more familiar manner, than is uſual with writers on ſuch ſubjects.

The clamours which have been lately raiſed, on account of the ſcarcity of ſilver coin, have ſet many on making inquiry into the cauſe of ſuch a general want of that metal, and propoſing a remedy. Among the reſt, our author hath ſome ſtrictures on that ſubject, and gives entirely into the opinion of thoſe, who allow the ſcarcity complained of to be owing to the diſproportion of the nominal value of our gold coin to that of our ſilver; from whence it is, that money-dealers find their intereſt in exporting ſilver coin rather than gold*. The remedies propoſed for this evil are a new coinage,

* Their profit in this trade is thus explained by our Author. A pound weight of ſtandard gold, reckoning the guinea at one and twenty ſhillings, is worth, here and in Spain, upwards of fifteen pounds of ſtandard ſilver; but in France, Holland, and Germany, it

nage, the raiſing the denomination of ſilver, and the lowering that of gold; one of which, ſays Mr. Cantillon, muſt neceſſarily take place.

As this has been, for ſome time, a very popular topic, we ſhall ſubmit to our readers the ſentiments that occur to us on ſo intereſting an occaſion.

About a year ago Sir John Barnard propoſed to remedy this grievance by a new coinage of baſe metal, which ſhould not be deemed legal in payment, unleſs with the conſent of the receiver; leaving its currency at the option of the public. This worthy magiſtrate hath alſo, in lately recommending the ſame ſcheme, profeſs'd a firm opinion, that no other method will ſo well anſwer the end propoſed. It has been, however, very juſtly objected * to this ſcheme, that it will not be effectual, as there is no making bad money and good go current at the ſame price: and certain it is, that this advice, concerning the coinage of a baſe metal, widely differs from what the moſt judicious writers have occaſionally given us †. But authorities are in this caſe of no weight: the reaſon of the thing ſhould determine. All are pretty well agreed as to the cauſe of this grievance: but, ſays Sir John Barnard, 'I believe no one can think it right, at this time, to ſettle a nearer equality between our gold and ſilver coins, when both our weighty gold and ſilver coins are carried abroad, or put into the melting pot.' May it not be aſked, however, why not? Why

it is worth but fourteen and a half: whence it is plain, that if a pound of gold be imported from Germany, Holland, or France, the dealer will get, by exchanging it for ſilver, half a pound of the latter. Others have eſtimated this profit at two and a half *per cent.*

There is another circumſtance alſo little attended to, regarding the tranſport of our ſilver coin to Holland; which, though it may not greatly affect ſuch exportation in general, drains us, more than is commonly imagined, of our crowns and half crowns: and this is, that an Engliſh crown is worth a ſtiver more, in Dutch currency, at Amſterdam, than five Engliſh ſhillings. This makes near two *per cent* difference to thoſe who carry over ſilver coin: and hence it is, that frequently very large payments are made in Holland entirely in Engliſh half crowns.

* By Mr. W. Shirley.

† Sir Robert Cotton, a member of parliament, in the time of Charles I. was of opinion, that the corruption of money was a ſure ſign of the corruption of a ſtate; and that while kingdoms flouriſh, they will maintain their ſtandard of coin: but, as by degrees the majeſty of empire decays, the ſteps to ſuch a decay are ſeen by the depravation of their coin.

ſhould it be thought wrong, unleſs from ſo doing we are to apprehend greater quantities of both gold and ſilver coin muſt neceſſarily be melted down, or carried out of the kingdom? which, though it appears to be inferred, we do not conceive will be really the caſe; for though both our heavy gold and ſilver are now carried abroad, it is preſumed we do not give either away; or that the balance of trade is univerſally againſt us; and while it is not, let whatever money be ſent abroad, there is no fear but it will ſoon find its way back again *: and as to the melting down of our heavy coin; this will only be done, in any conſiderable quantity, when the market price of bullion is greater than the ſtandard price at the mint; a circumſtance, which, Mr. Cantillon obſerves, would be a ſure ſign that the general balance of trade would be then againſt us. It is not, however, the ſcarcity of money in general, but that of ſilver coin in particular, that is the grievance under immediate conſideration.

Another propoſal that has been made to remedy this evil is, to make 'a new coinage of pound and ten ſhilling pieces, inſtead of guineas and half guineas, with ſix-penny worth of gold in proportion leſs to the former than there is now in the guinea; which would be at once to ſink the difference, prevent fractions, and bring our gold and ſilver to a nearer proportion to their reſpective eſtimations in the other countries of Europe.' This ſcheme (provided the evil removed would anſwer the expences and loſs attending the recoinage) is a very plauſible one; and perhaps it, on ſeveral accounts, as good an expedient as can be recurred to. Sir John Barnard, indeed, inſiſts that no time can poſſibly happen, wherein it will be prudent to make any alteration in our lawful coin; which ought to be kept invariably on the preſent footing: his reaſons for which affirmation appear to be the following.

1ſt. If the nominal value of our ſilver coin (which is ſettled by act of parliament) be raiſed, it will be a breach of faith, and prove a prejudice to all foreigners, to whom the nation owes money.

2d. If the nominal value of our gold coin (which is made lawful money by the king's proclamation, in purſuance of an addreſs from the houſe of commons) be fallen, it will be a great injury to the nation, by making a preſent to all foreigners, whom the nation is indebted, of ſo much *per cent* as the leſſening the nominal value of the gold coin will amount to on their capital debt, together with the intereſt for the ſame, until the debt be diſcharged.

* See Hume, on the Balance of Trade.

3*dly*

3dly. It will likewiſe add to the diſtreſs of the nation, by leſſening its current coin, which is already too much diminiſhed in quantity, by our neceſſary drains and the melting down our weighty money.

Now, with reſpect to the two former of theſe reaſons, they are not ſtrictly juſt. As to the firſt, it will be no breach of our faith with foreigners, unleſs the government hath promiſed to pay them in what coin ſoever they chuſe, which is not the caſe. The debt we owe them is neither ſo many *guineas*, nor ſo many *ſhillings*, but *pounds* ſterling; which we do not know whether we received of them in ſilver or in gold; nor did we engage to pay them excluſively in either.

There are, however many reaſons againſt raiſing the nominal value of our ſilver, and as many more why ſuch a ſtep will not be taken; for, though it would not impeach the publie faith, as to our foreign creditors, it would affect all thoſe natives, who ſhould claim the principal or intereſt of the money they have themſelves lent to the government; ſince to theſe it would be the ſame thing whether they were paid in current gold or ſilver, and as the riſe of the nominal value of the latter muſt decreaſe that of the former reſpectively, they would be entitled to leſs ſilver in reality, and to leſs current value of gold, than they now are *. All placemen and penſioners alſo would ſuffer, by increaſing the nominal value of our ſilver coin. We are much miſtaken, therefore, if, inſtead of injuring foreigners by ſuch a meaſure, thoſe are not, of all the public creditors, ſuch as would be leaſt hurt by it; as, if paid in gold, they would ſuffer only ſo far as they would be deprived of the profit they can reap at preſent, by receiving back their ſtock in ſilver. What injury is this? If a foreigner lent us a pound of gold and we give him a pound back again, how is he wrong'd? What right has he to expect we ſhould give him fifteen pounds of ſilver in the ſtead of it, when he can get but fourteen pounds and a half for it at home? Should we, indeed, oblige foreigners to take ſilver ſo much advanced, that, inſtead of paying them fourteen pounds and a half, we give them only fourteen, this would be

* For though a ſhilling would not, after the advance of its nominal value, buy more of any commodity than it now does, yet a guinea would buy leſs, on account of its being at preſent rated as bullion, the ſtandard of all other commodities, more than ſix-pence too dear. Hence a guinea buys now one and twenty ſhillings-worth of merchandize, only becauſe it is held equivalent to, and will buy, one and twenty ſhillings; and not becauſe it is, in the general eſtimation of things, as much worth ſuch merchandize as one and twenty ſhillings in ſilver would be.

injuſtice;

injuſtice; they might with reaſon complain, and public credit might be endangered.

With reſpect to lowering the value of our gold coin, if we reverſe the terms of the above argument relating to ſilver, it will be ſeen clearly how far Sir John Barnard's ſecond objection is valid. We are no more obliged to pay foreigners in gold than in ſilver; but let theſe metals be made to bear the ſame proportion to each other in England as they do in Holland, France, and Germany; and then if foreigners are paid in either, their gain will be in reality nothing: they lent us ſo much gold, or ſo much ſilver, and muſt have the like quantities back again. The loſs to the nation, indeed, will appear to be all that *nominal* value, which we have ſet upon their gold, at the mint, more than it was intrinſically worth: an imaginary loſs, we preſume, hardly equivalent to the real one we have ſo long ſuſtained by the exportation of our ſilver! As in the advance of ſilver alſo, placemen and publick creditors at home would really ſuffer; ſo, on the contrary, in diminiſhing the nominal value of gold, they would apparently grow rich, if their title to a greater number of guineas than they were before worth would make them ſo. The actual poſſeſſors of gold coin will indeed be real loſers; but theſe might be indemnified at the public expence; as it is but reaſonable, ſince the propoſal is intended for the public ſervice. Our Portugal trade will alſo ſuffer ſomething for a while; but particular profits muſt always give place to the general, and the national intereſt be preferred to that of individuals. On the whole, therefore, it appears to us, that the lowering the value of our gold coin is the moſt adviſeable method by which to remedy the grievance complain'd of. A new coinage of gold, ſuch as above hinted, will indeed anſwer the ſame end, and prevent fractions in accounts; but the query will be, whether, for ſuch a convenience only, it may be worth while to be at the expence and loſs attending the coinage? As to what is further apprehended, that any alteration in our coin will diminiſh its quantity, and diſtreſs the nation, we do not conceive why ſuch ſhould be the conſequence of the propoſed alteration; which to us ſeems highly expedient, and in ſome degree neceſſary. We do not, however, implicitly ſubſcribe to the opinion, that the ſcarcity of ſilver is altogether owing to the diſproportion between that and gold. Money, in general, may be ſcarce; and though the balance of trade be not againſt us, there may not be ſufficient coin to ſupply the neceſſary channels of circulation. But to what may this be owing? It is ſaid to the heavy coin's being melted down, or carried beyond ſea. Certainly if any is tranſported, or put into the melting pot, it is the heavy and not the light: but is the fact ſo generally true, that the

the ſuppoſed cauſe is equal to the effect? If it be, the balance of trade is againſt us: let us ſeek therefore ſome other cauſe. It is juſtly obſerved, by Mr. Hume, that in proportion to our inland trade, will be the quantity of money required in circulation; and that while the balance with foreigners ſhould not be againſt us, we could not be without the quantity required, had we not ſubſtituted *paper* in the room of a great part of it: in conſequence of which, ſo much of our coin as amounts to the ſum circulated in paper, muſt, if not hoarded, be naturally drained from us. Suppoſe now this quantity to have been ſome time ago, twelve millions; and that ſince that time, paper-money has ſunk ſo much in its credit, as not to circulate at preſent in a greater quantity than ten millions; certain it is, if our inland trade is not alſo proportionably diminiſhed, we ſhall feel a want of two millions in circulation, which may readily account for a ſcarcity of money *. So that, on the whole, the apprehenſion that any alteration in our coin, will be attended with deſtructive conſequences †, doth not appear to us ſufficiently well grounded. But to return to our Author, the importance of whoſe ſubject hath led us, inſenſibly, farther than we intended from his book.

In his eighteenth chapter, he treats of inland and foreign exchanges with much perſpicuity and judgment: and in his laſt, where the ſubject is again reſumed, he gives us many juſt and pertinent remarks, relative to the negotiating, acceptance, and payment of bills.

In ſhort, Mr. Cantillon's performance may, with all its faults, prove a valuable acquiſition to ſuch as are unacquainted with, and deſire eaſily to acquire an idea of, theſe matters: in treating of which, certain it is, that literary merit is leſs to be expected, and, indeed, much leſs neceſſary, than an intimate acquaintance with the ſubject.

* We do not, however, take upon us to ſay this is really the caſe.

† To make an alteration, indeed, by baſe coinage, or ſetting a greater value on our ſilver or gold coin than it is worth, may be deſtructive; but to reduce either to the proper ſtandard, can, in our opinion, be attended only with ſalutary conſequences.

K-n-k

A General View of the Stage. *By Mr.* Wilkes. 8vo. 5s. Coote.

IT cannot but have been often obſerved, by thoſe who have poſſeſſed a general knowlege of the world, when they have looked back on human life from the diſtance of retirement, into how

how many ſeparate and diſtinct circles communities are divided: the number of little worlds that are contained in the great one, affording a ſpeculative mind an infinite variety of inſtruction and amuſement. Climates and countries form, indeed, the greater diviſions of mankind, but the phyſical means of diſtinction are not near ſo numerous as the moral. The polite world, the world of letters, that of buſineſs, and thoſe of the ſciences, are univerſally known and diſtinguiſhed; and though not locally confined to nation or ſoil, are of that kind which are the moſt circumſcribed of all; there being thouſands among the inhabitants of great cities, who, ſo far from having views that extend beyond their own walls, have ſcarcely any other notions than ſuch as are imbibed within the precincts of a particular pariſh, and are common to their little round of perſonal acquaintance.

Hence it is, that in this well-peopled metropolis, we ſee the inhabitants formed into diſtinct bodies, divided in opinions and conduct, according to their ſeveral ſituations, circumſtances, and inclinations. Thus have we the trading world, the gaming world, the theatrical world, and many others; the reſpective conſtituents of which regulate their whole ſcheme of life in a manner peculiar to themſelves, and look upon all thoſe who move in a different ſphere, as perſons with whom they have nothing to do; in ſhort, as perſons out of their world. With the jealouſy and formality of the Spaniards, and the phlegm of the Dutch, what might not be the conſequence of this ſegregation among the inhabitants of ſo populous a city? It is not impoſſible but that in time they would acquire ſuch different ideas, and diverſify their language ſo much, that a citizen at Lloyd's might no more be able to converſe with a Duke, or gameſter, at A——r's, or a critic at the Bedford, than with a mandarin from China, or an inhabitant of the moon. Happy therefore it is, that the good people of London and Weſtminſter are of a more open and communicative diſpoſition; and that a proper intercourſe is kept up by the changeability of their tempers, and the daily advices received, by means of the news-papers, of the ſtate of the ſeveral worlds in town.

We were led into this train of thinking on a view of the title-page of the work before us, by our conjectures about what the moſt conſiderable part of our Readers would think of a book, conſiſting of near three hundred and fifty pages, written profeſſedly on ſuch a ſubject. We judge it therefore not unneceſſary to obſerve, that this performance appears to be calculated entirely for the uſe and amuſement of the *theatrical world*. It is not improbable alſo, that it may anſwer the end propoſed, and afford entertainment to thoſe whoſe attention is principally taken

up

up with the tranſactions, revolutions, and politics of the Theatre.

If any of our Readers, who are men of buſineſs or retirement, ſhould doubt of the exiſtence of this claſs of beings, they may be ſatisfied any evening, after the play, by the converſation held at the coffee-houſes and taverns about Covent-garden, or the Temple; where they may find hundreds of ſprightly companions, who evidently appear to have no ideas about any thing in life, but what they have acquired from the Drama. Mankind may, indeed, be ſaid in general to admire theatrical repreſentations; as we find but very few who are not, in their early days eſpecially, extremely fond of ſuch exhibitions: there are comparatively, however, but few who enter ſo far into the ſpirit of this amuſement, as to give themſelves the trouble, when they are pleaſed, to conſider the *quomodò*; or enter critically into the manner how, or reaſon why, ſuch repreſentations are in themſelves pleaſing. To dwell on the *minutiæ*, and explore the hidden ſecrets of theatrical merit, is the buſineſs only of thoſe critics for whom our Author has apparently written his book. What merit theſe may be willing to allow Mr. Wilkes, on the ſcore of the preſent performance, we know not; but muſt acknowlege, for our own parts, that we found very little to entertain or intereſt us in the peruſal: and, indeed, we think they muſt have a very great paſſion for every thing that relates to the ſtage, who can, with pleaſure or patience, peruſe a parcel of hacknied quotations, and ſuch trite remarks on them, as are generally known, or obvious to the leaſt attentive obſerver. A repetition alſo of florid encomiums on Shakeſpeare and Garrick, appear to us extreamly needleſs and diſguſting. Mr. Wilkes might almoſt as well have told his Readers, that Homer was the greateſt poet, and Roſcius the moſt admired actor of antiquity, as to have launched out into futile and worn-out eulogies, on the moſt celebrated bard and comedian among the moderns. Had he diſcovered any latent beauties in the writings of the one, or the acting of the other, his Readers might have been obliged to him: but we find little of any ſuch diſcovery, the whole being ſuch a kind of rambling, rhapſodical, diſſertation *about* the ſtage, ſtage-plays, and players, as might eaſily be gathered from the daily converſation of our coffee-houſe criticks. It muſt be owned, nevertheleſs, that, ſetting aſide ſome few expreſſions that border on affectation *, our Author writes in an eaſy, agree-

* Mr. Wilkes tells us, that Mr. Sheridan 'is happy in conveying horror and terror, and that when he remains *at home*, he muſt be allowed excellence.' A Reader acquainted with Mr. Sheridan, and not verſed in the jargon talked behind the ſcenes, might be apt to aſk here,

agreeable manner; and though he gives us no very remarkable inſtances of acute penetration, or refined taſte, we muſt allow he is ſeldom miſtaken in point of judgment.

His work is divided into four parts. The firſt treats of the ſtage and ſtage-plays, in general. The ſecond of the art of acting. In the third is given, a ſhort hiſtorical account of the ſtage, antient and modern; and the fourth contains, a critical examination of the merits and demerits of the principal actors in England and Ireland.

As a ſpecimen of the execution, we ſhall ſelect our Author's account of the antient maſks; which, though well enough known to claſſical readers, may afford others ſome ſlight information.

'The maſks are of very antient invention, but were not uſed theatrically till the time of Æſchylus. They are ſaid to have been firſt made of the bark of trees, (*Oraque Corticibus ſumunt horrenda cavatis.* Virg.) of leather, covered with ſtuff or linen; but thoſe being found eaſily to wear out, they made others of wood, which the ſculptor faſhioned to the poet's fancy. They were alſo ſometimes compoſed of a leaf called Arcion; which Pliny tells us was the broadeſt leaf that could be found: *Quidam Arcion perſonatam vocant cujus folio nullum eſt latius.* The antient maſks ſerved only ſimply to cover the face, but thoſe of the theatre were a kind of helmets, which covered the whole head, and repreſented not only the ſeveral features, but alſo the hair, beard, and ears, according to the ſeveral characters, and even extended to the ornaments which women uſed in their head-dreſſes. The different age, ſex, character, and paſſions, were ſo ſtrongly depicted on them, that the ſpectators apprehended at firſt ſight for whom they were intended, and required no other explanation: ſo ſtrongly were the antients of opinion, that a particular caſt of countenance was eſſential to every character and paſſion, that whenever a play was delivered to the actors, the authors alſo gave a draught of the maſques proper for it. One, a compleat draught of theſe, is yet to be ſeen in an antient copy of Terence, in the Vatican; and there are alſo ſketches of them in Dacier's Terence.

here, Where is Mr. Sheridan's *home?* It may be needful therefore to obſerve, that, among players, thoſe characters which beſt ſuit their reſpective talents, are ſaid to be in their *walk*; and that going into another walk, is ſaid to be going from home. A good Writer will, however, conſider, that though in real ſcience technical terms and phraſes may be neceſſary, yet in treating other matters, they will often ſavour of cant and gibberiſh.

'There

'There were tragic, comic, and ſatyric maſks, all which had exaggerated features, a wide gaping mouth, and ſeemed, according to Lucian, ready to devour the ſpectators. A fourth ſort has been alſo found, the features of which were very regular, and the deformity of the others did not enter into their compoſition; theſe probably belonged to the dancers.

'We have reaſon to apprehend there were three other kinds in uſe with the antients, though they have neglected to mention them, viz. 1. Thoſe which repreſented men naturally as they are. 2. Thoſe which were for ſhades and ghoſts, and had ſomething frightful in their appearances. 3. Such as characteriſed furies, gorgons, &c. theſe were the moſt terrible of all. Pauſanias tells us, Eſchylus was the firſt who introduced the hideous and frightful maſk, and that Euripides made uſe of ſome with ſerpents on their heads. Laſtly, the ſatyric maſks, which were the moſt ridiculous and extravagant of all, and founded only on the imagination of the poets; for, beſides the fauns and ſatyrs, (from whence they had their name) they had thoſe alſo of cyclops, centaurs, and all the monſtrous animals which fable has created, and here it was they were moſt neceſſary.

'Theſe maſks, it muſt be allowed, were of the greateſt advantage to the antient actors, as thereby they could play a variety of characters, without any inconvenience from age or ſex, and ſaved the ſpectators the tireſomeneſs of ſeeing always the ſame faces; they could alſo by this method multiply their actors at pleaſure, as every piece had its peculiar caſt of countenance, and beſides could make the appearance of thoſe pieces more perfect, whoſe intrigue depended on a reſemblance of perſons, ſuch as Amphytrion and the Menechmæ; whereas with us, thoſe characters can never acquire a ſufficient probability, and imagination muſt be called in to ſupply the defect.

'It is not improbable, that as the antients were ſo ſkilled in painting and ſculpture, the utmoſt care was taken to make the maſk conformable to the poet's idea: thus, Hercules, Ajax, Ulyſſes, &c. were furniſhed with maſks denotive of their ſeveral characters of ſtrength, courage, fortitude, and ſagacity. Niobe, Electra, &c. appeared weeping; and the maſks of comic characters were of a pleaſant caſt. If there was a variety of paſſions included in the ſame character, the actor had either different maſks, or a different paſſion painted on each ſide; and according to the paſſion wherewith he was ſuppoſed to be influenced, he ſhewed the correſponding profile to the ſpectators.

'As the antient theatres were of far greater extent than ours, thoſe maſks were probably coloured much ſtronger than the life, that they might have their proper effect at a diſtance; they were

were likewiſe hollow and lined with braſs, or ſome other ſi rous ſubſtance, which greatly aſſiſted the voice, gave it a de tone, and carried it to a greater diſtance. This is one prin reaſon why they admitted the uſe of maſks; for as ſome of ſpectators were upwards of one hundred yards diſtant from ſtage, they could not diſcern the variable play of the f paſſions in the countenance; and for the ſame reaſon the na voice would have died away, and been loſt, before it re ed the ear.

'These maſks were further neceſſary to them, becau they were not only very careful in diſtinguiſhing particular racters, but even ſometimes copied exact likeneſſes, they gave the ſame air of majeſty, fury, and terror to their h and demi-gods, which they ſuppoſed them to poſſeſs when ing. This gave their repreſentations the ſtrongeſt appear of truth and reality, as they were in all reſpects conformat the commonly received opinions of the times.

'The principal inconvenience of the antient maſks was want of motion to expreſs the tranſitions of the paſſions; the ſtructure of their theatre, and the great diſtance of the f even from the neareſt part of the audience, as has been obſ before, would have deprived the actor of all merit in the bition, had he appeared in his own countenance.

'Notwithſtanding all the perfection which they had att in this art, it is obvious, that the uſe of maſks made every much eaſier to them than to us. The paſſion being ready dr there was no need of ſtraining the features to their ſembla and they had nothing more to do than to ſtudy and in propriety of voice and action; the ſame perſon might at d ent times repreſent a youth, an aged man, a young damſel, and all without any apparent impropriety: but with us it is otherwiſe. The different appearances and dreſs of each pa as they are expreſſed by the countenance, voice, and ge muſt be cloſely ſtudied, and every help introduced, whicl vary the repreſentation as much as poſſible. According tc mode of acting, to recite judiciouſly and melodiouſly, w actor's greateſt merit; whereas with us, theſe are but af perfections, and a man can never hope to excel, that has marking countenance, ſtrong feeling, and the power of al his features, ſo as to expreſs his feelings.

'I think it a pity, however, that the maſks ſhould be t laid aſide; they would be of admirable ſervice, even at thi to many of our players, who aſſume parts to which their ties are not at all adapted. Thus might that vacancy of tenance, that total abſence of ſentiment, which they ſom

diſplay in parts that require the utmoſt energy of paſſion, be happily concealed.

'The maſk, ſock, and buſkin, conſtituted the moſt material differences between the antient and modern players. The ſock and buſkin were the antient appendages of tragedy and comedy; the former is deſcribed by ſome to be a kind of a high ſhoe, reaching above the ancle; others ſay, it was only a low common ſhoe, the uſe of which on the theatre was confined to comedy. The buſkin was a purple-coloured boot, of a quadrangular form, which reached above the mid-leg, tied under the knee, and richly ornamented with jewels. The thickneſs of the ſole gave a conſiderable elevation to the ordinary ſtature; it was the peculiar diſtinction of tragedy. It is ſaid to have been worn promiſcuouſly by either ſex; and that the Roman ladies uſed it to raiſe their height; however, the ſock and buſkin have ever ſince been the characteriſtics of comedy and tragedy.'

K—n—k

Miſcellaneous Tracts, relating to Natural Hiſtory, Huſbandry, and Phyſic. Tranſlated from the Latin, with notes by Benjamin Stillingfleet. 8vo. 3 s. ſewed. Dodſley.

THE ſtudy of natural hiſtory is at once ſo delightful to the ſpeculative, and ſo advantageous, in its conſequences, to the buſy part of the world, that inſtead of wondering, with ſome, how perſons can employ their whole lives in minute reſearches into animal and vegetable nature, we are ſurprized, on the contrary, that it doth not ſtill more forcibly attract the attention of the ſenſible part of mankind, and meet with more general encouragement from thoſe who are the guardians of the œconomical intereſts and political happineſs of nations.

'I can ſcarcely condemn mankind,' (ſays the ingenious tranſlator of theſe tracts) 'for treating with contempt a virtuoſo whom they ſee employed in poring over a moſs or an inſect day after day, and ſpending his life in ſuch ſeemingly unimportant and barren ſpeculations. The firſt and moſt natural reflections that will ariſe on this occaſion, muſt be to the diſadvantage of ſuch purſuits. Yet were the whole ſcene of nature laid open to our view, were we admitted to behold the connections and dependencies of every thing on every other, and to trace the œconomy of nature through the ſmaller as well as greater parts of this globe, we might perhaps be obliged to own we were miſtaken; that the Supreme Architect had contrived his works

in ſuch a manner, that we cannot properly be ſaid to be unconcerned in any one of them; and therefore, that ſtudies which ſeem upon a ſlight view to be quite uſeleſs, may, in the end, appear to be of no ſmall importance to mankind. Nay, were we only to look back into the hiſtory of arts and ſciences, we muſt be convinced, that we are apt to judge over-haſtily of things of this nature. We ſhould there find many proofs, that he who gave this inſtinctive curioſity to ſome of his creatures, gave it for good and great purpoſes, and that he rewards with uſeful diſcoveries all theſe minute reſearches.

'It is true, this does not always happen to the ſearcher, or his contemporaries, nor even ſometimes to the immediate ſucceeding generation; but I am apt to think, that advantages of one kind or other always accrue to mankind from ſuch purſuits. Some men are born to obſerve and record, what, perhaps, by itſelf is perfectly uſeleſs; but yet of great importance to another, who follows, and goes a ſtep farther ſtill as uſeleſs. To him another ſucceeds, and thus by degrees; till at laſt one of a ſuperior genius comes, who laying all that has been done before his time together, brings on a new face of things, improves, adorns, exalts human ſociety.'

If any apology were neceſſary for engaging in ſo pleaſing and beneficial a purſuit, we preſume that of Mr. Stillingfleet is unexceptionable: nor is his motive for tranſlating the tracts before us, leſs laudable; as they were not before ſo generally known in England, as to give much hope of their being uſeful.

The pieces themſelves are ſelected from the juſtly-eſteemed publications of the learned members of the Univerſity of Upſal; of which the celebrated Linnæus is preſident.

The firſt is an oration, concerning the neceſſity of travelling in one's own country, delivered by Dr. Linnæus, at Upſal, Oct. 17, 1741, when he was admitted to the royal and ordinary profeſſion of phyſic. In this piece are many curious particulars, relating to the natural hiſtory of Sweden, in which conſiſts its greateſt merit: for, as an oration, though it be declamatory enough, it carries little of the force of genuine elocution.

The ſecond is a treatiſe on the œconomy of nature, by Mr. Biberg, publiſhed in 1740. By the œconomy of nature is meant, the all-wiſe diſpoſition of the Creator in relation to natural things, by which they are fitted to produce general ends, and reciprocal uſes. Under this head are conſidered the means of propagation, preſervation, and deſtruction, through the foſſile, vegetable, and animal kingdoms. There is little advanced, how-

however, on any of theſe ſubjects, that is new, to thoſe who are familiarly acquainted with the writings of our own countrymen, on natural hiſtory. The following obſervations, indeed, relating to the migration of birds, are particular and curious.

'What I have obſerved, ſays Mr. Biberg, in a few words concerning the migration of birds into foreign countries, gives me an opportunity of illuſtrating this ſubject farther by inſtances.

'The Starling, finding with us [our Readers will remember it is a Swede that ſpeaks] after the middle of ſummer, worms in leſs plenty, yearly goes into Scahia, Germany, and Denmark.

'The female Chaffinches every winter, about Michaelmas, go in flocks to Holland; but as the males ſtay with us, they come back the next ſpring, unleſs ſuch as chooſe to breed no more. In the ſame manner, the female Carolina Yellow-hammer, in the month of September, while the rice on which ſhe feeds is laid up in granaries, goes towards the ſouth, and returns in the ſpring to ſeek her mate. Our aquatic birds are forced by neceſſity to fly towards the ſouth every autumn, before the water is frozen. Thus we know that the lakes of Poland and Lithuania, are filled with Swans and Geeſe every autumn, at which time they go in great flocks along many rivers as far as the Euxine. But in the beginning of ſpring, as ſoon as the heat of the ſun moleſts them, they turn back, and go again to the northern pools and lakes, in order to lay their eggs. For there, and eſpecially in Lapland, there is a vaſt abundance of gnats, which afford them excellent nouriſhment, as all of this kind live in the water before they get their wings.

'The Woodcock lives in England in winter, and departs from thence at the coming on of ſpring, after they have paired.

'The ſwallow-tailed Sheldrake croſſes Sweden in April, and does not ſtop till ſhe has reached the White Sea.

'The Cobler's Awl goes every autumn into Italy.

'The arctic Diver goes into Germany every ſpring and autumn.

'The miſſel Thruſh fills our woods in the ſpring, but leaves us in the winter.

'The pied Chaffinch during the winter, being obliged to leave the Alps, haſtens into Sweden, and often into Germany.

'The Gulls viſit Spain and Italy.

'The Raven goes into Scania.

'By theſe migrations birds alſo become uſeful to many different countries, and are diſtributed over almoſt all the globe. I cannot forbear expreſſing my admiration here, that all of them exactly obſerve the times of coming and going, and that they do not miſtake their way.'

The third tract relates to the foliation of trees, or the time when they put on their leaves. Written by Mr. Barck, and publiſhed in 1753. It contains, among other intereſting obſervations relating to huſbandry, a table expreſſing the order in which many trees begin to put forth their leaves in Sweden; as an improvement on which, our judicious Tranſlator has added another, expreſſive alſo of the time of the leafing of ſeveral trees and ſhrubs in England, agreeable to his own obſervations in Norfolk, in the year 1755*.

The fourth is a declamation on the uſe of curioſity, by Mr. Gedner, publiſhed in 1752. This is an ingenious and well-written piece, recommending the moſt earneſt enquiries into the ſecrets of nature, however inſignificant at firſt view, or however apparently trifling they may appear, to the ignorant and injudicious.

The fifth concerns the obſtacles to the improvement of phyſic, written by Mr. Beyerſtein. This is a ſenſible and judicious cenſure on the preſent practitioners in phyſic; although it contains hardly any thing but what is alſo the common complaint of every judicious and conſcientious perſon of the faculty.

The ſixth piece, entitled the Swediſh Pan, is written by Mr. Haſſelgren, and treats of different plants as the proper food of

* 1	Honey-ſuckle	Jan.	15	19	Marſh elder	Apr. 11
2	Gooſeberry	March	11	20	Whych elm	12
3	Currant		11	21	Quicken-tree	13
4	Elder		11	22	Horn-beam	13
5	Birch	April	1	23	Apple-tree	14
6	Weeping-willow		1	24	Abele	15
7	Raſberry		3	25	Cheſnut	16
8	Framble		3	26	Willow	17
9	Briar		4	27	Oak	18
10	Plumb		6	28	Lime	18
11	Apricot		6	29	Maple	19
12	Peach		6	30	Walnut	21
13	Filberd		7	31	Plane	21
14	Sallow		7	32	Black Poplar	21
15	Alder		7	33	Beech	21
16	Sycamore		9	34	Acacia robinia	21
17	Elm		10	35	Aſh	22
18	Quince		10	36	Carolina-poplar	22

different

different animals. To this the Tranſlator has added a tract of his own, relating to the ſeveral different ſpecies of graſſes; and their propriety for the meliorating the turf, for the uſe of cattle. He appears to have treated the ſubject in a very methodical and judicious manner, ſumming up the whole with the following remarks upon graſſes in general.

'As to graſſes in general, I muſt obſerve, ſays Mr. Stillingfleet, firſt, that thoſe graſſes only which throw out many leaves from the root, ſeem to be worth propagating for hay or paſture, for a reaſon given in one of the foregoing treatiſes, viz. that cattle will not touch the flowering ſtems, as every one muſt have obſerved, who has obſerved anything about graſſes.

'Secondly, I am ſenſible that we cannot have what graſſes we pleaſe on every ground. But it does not follow, becauſe we cannot have the beſt, that we muſt have the worſt. I ſaw the laſt ſummer, at Lhanberis in Carnarvonſhire, the poor inhabitants, with infinite labour, mowing graſs for hay, which conſiſted chiefly of the purple hair graſs, genus ninth, which was of ſo hard a nature, that it required a ſtroke like what would have felled a ſmall tree to mow it, and this not ripe till the latter end of Auguſt. Now had theſe people the practice of getting good graſs ſeeds, they might be furniſhed with a graſs much ſooner ripe, which is of great conſequence in a place where there is very little fertile ground, and where the ſun never reaches for full three months in the year; for they would procure a better after-math, have more nouriſhing fodder for the cattle in winter, and not be at the tenth part of the pains in mowing.

'Thirdly, it is ſurprizing to ſee almoſt all over England, that the lands which the farmer pays the moſt for, are the moſt neglected. I mean graſs lands, which are generally filled with rubbiſh. This happens, I believe, in part, becauſe the farmer thinks it is the nature of ſome lands to run to bad graſs. This I have heard many times aſſerted, and the aſſertion is thus far right, that if ground be not properly drained and cleaned, the graſs moſt natural to a bad ſoil will prevail, let him ſow what graſs he pleaſes; but this will likewiſe be the caſe of his corn-fields: if he neglects them, they will no doubt be over-run with weeds, and his crop will come to nothing. I have ſeen fields of barley ſo full of corn-marygold, that the crop was not worth cutting.

'Fourthly, I have known a gentleman deterred from new-laying with graſs the grounds about his houſe, where the turf was but ordinary, becauſe the farmers told him, it would take ſeven years to get a good turf. I agree with them in part, but I am againſt limiting the time to ſeven years. They might have ſaid ſeventy times ſeven, for in their way of going to work

they will never get a good turf at all. And therefore till there is a better way practiſed, I think it would be right to bear with an indifferent turf, rather than run the riſque of a much worſe for many years, viz. till at laſt the graſs, ſuch as it is, prevails in part over the weeds, which will always happen by mowing and feeding. But if they mean that it will take ſeven years to get a good turf with good and proper ſeeds, I totally diſſent from them, for I have ſeen ſuch a turf procured in one year on land properly laid down with the Suffolk graſs ſeeds. I will not ſay this will be the caſe with all hay ſeeds, for this graſs ſpreads remarkably by the roots. I have counted forty-three flowering ſtems beſides a great number of radical leaves from one root of this kind without particularly ſearching for a vigorous plant, and this plant was not above three weeks growth. It is ſuppoſed by Linnæus to be an annual; but I have ſome doubt of this, becauſe I never obſerved its leaves withered. However it has one property that would incline me to think it an annual, which is, that if the flowering ſtems be cut down it will flower again the ſame year, and this continually, which is, I obſerve, the caſe of all annuals, and which I have not obſerved in graſſes, that are perennial.'

We ſhall take leave of this work with obſerving, that the firſt, ſecond, and ſixth of theſe tracts are taken from the *Amœnitat. Academ. Upſal.* vol. II. the fourth and fifth from vol. III. of the ſame work: the tranſlation, on the whole, being judicious and correct, and, for the moſt part, perfectly expreſſing the meaning of the originals.

K-n-k

'*A Diſcourſe concerning the reſidual Analyſis: a new branch of the algebraic art, of very extenſive uſe, both in pure mathematics and natural philoſophy. By* John Landen, *inventor of the ſaid Analyſis, and author of Mathematical Lucubrations*.* 4to. 2s. 6d. Nourſe.

THIS ſmall piece is only a ſpecimen of a larger work, propoſed to be publiſhed by ſubſcription, 'wherein will be conſidered a great variety of articles, which are here deſignedly omitted; and ſuch as are here but ſlightly touched upon, will be there more fully explained. In particular, that treatiſe will contain a general theorem for the reſolution of the celebrated iſoperimetrical problems; and ſeveral diſpoſitions relating to equilibriums; the powers of machines or engines, moved by the wind, water, or otherwiſe; the ſolids of leaſt reſiſtance; the

* See our account of the Lucubrations, Review, Vol. XIII. p. 377.

curves

curves of ſwifteſt deſcent, and the motions of bodies affected by projectile and centripetal forces, &c.'

This new method of computation is called the *Reſidual Analyſis*, becauſe all the concluſions are obtained by reſidual quantities; and in the application of it, 'a geometrical or phyſical problem is naturally reduced to another purely algebraical; and the ſolution is then readily obtained, without any ſuppoſition of motion, and without conſidering quantities, as compoſed of infinitely ſmall particles.

'It is by means of the following theorem, *viz.*

$$\frac{x^{\frac{m}{n}} - v^{\frac{m}{n}}}{x - v} = x^{\frac{m}{n}-1} \times \frac{1 + \frac{v}{x} + \left(\frac{v}{x}\right)^2 + \left(\frac{v}{x}\right)^3 \quad (m)}{1 + \left(\frac{v}{x}\right)^{\frac{m}{n}} + \left(\frac{v}{x}\right)^{\frac{2m}{n}} + \left(\frac{v}{x}\right)^{\frac{3m}{n}} \quad (n)},$$

(where m and n are integers) that we are enabled to perform all the operations in our ſaid Analyſis; and I am not a little ſurprized, that a theorem ſo obvious, and of ſuch vaſt uſe, ſhould ſo long eſcape the notice of algebraiſts.'

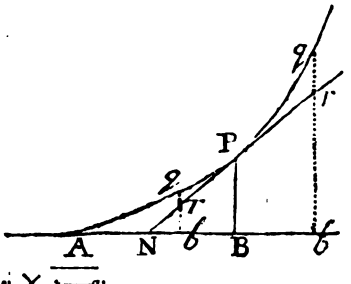
By this method of computation, Mr. Landen propoſes to ſolve all the problems that can be done by the fluxionary calculus, which has long been conſidered as the apex of mathematical learning, and the diſcovery of it as the greateſt work of genius that ever appeared in any age of the world.

But ſhort-ſighted mortals ſhould never pronounce abſolutely on any point of ſcience; for what appears impoſſible at one period of time, ſome future genius proves to be eaſy; and what is conſidered as the bounds of the human underſtanding in one century, is often removed, and an extenſive proſpect opened in the regions of ſcience, in another. The mathematicians of the preſent age thought they had ſufficient reaſon to aſſert, that many problems could be ſolved only by fluxions; but Mr. Landen has now ſhewn that they were miſtaken, as theſe very problems may be eaſily ſolved by the reſidual analyſis.

It is, however, very difficult, if not impoſſible, to determine, from this ſhort ſketch, the merit of Mr. Landen's diſcovery, and how far it may be preferable to the doctrine of fluxions. Perhaps it will appear, when this ingenious gentleman's intended treatiſe is publiſhed, that, in ſome caſes, the reſidual analyſis is preferable to the fluxionary calculus, and that in others the latter is more uſeful than the former.

We are the more inclined to think that this will really prove to be the caſe, becauſe ſomething of this kind ſeems evident, even in this ſpecimen. The binomial theorem, for inſtance, is certainly much eaſier, and more naturally inveſtigated by the reſidual analyſis than by fluxions: and, on the contrary, the fluxionary method of drawing tangents to curves ſeems preferable to that by the reſidual analyſis. Mr. Landen has exhibited both methods of inveſtigating the binomial theorem; and we ſhall add thoſe of drawing tangents to curves.—This is performed by the reſidual analyſis in the following manner.

'I conſider, ſays Mr. Landen, the curve as already deſcribed, without any regard to its generation, and find the value of a certain line, (terminated by the curve and its tangent,) in algebraic terms involving (*s*) the ſubtangent with other quantities; which algebraic expreſſion I obſerve, from an obvious property of the line it is found to denote, muſt have a certain property with reſpect to being poſitive or negative in certain caſes. I therefore aſſume that expreſſion equal to another which is known to have that very property; and from thence, by means of the theorem mentioned in page 5. readily find the required value of *s*.—This the following proceſs will more clearly explain.



If N*r* P*r* touch the curve A*q* P*q* in P; and *brq* being parallel to BP, if AB be called x; BP, y; A*b*, v; *bq*, u; and the ſubtangent NB, s: then will N*b* be $= s - x + v$, $br = y - \frac{y \times \overline{x-v}}{s}$, and the reſidual $bq - br$ $(= qr) = \frac{y \times \overline{x-v}}{s} - \overline{y-u}$. Now, *brq* being drawn on either ſide of BP, *bq* is manifeſtly greater than *br*: therefore $\frac{y \times \overline{x-v}}{s} - \overline{y-v}$ (the value of $bq-br$) muſt be always poſitive, when x being of any value whatever, v is either leſs or greater than x: it muſt likewiſe be obſerved, that the value of $bq-br$ vaniſhes when v is equal to x.

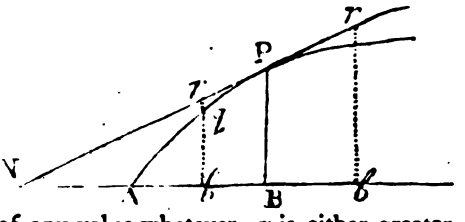
We are now to aſſume another expreſſion (compoſed of v and other quantities) that ſhall vaniſh when v is equal to x, and be always poſitive when, x being of any value whatever, v is either leſs or greater than x:—ſuch is the following expreſſion,

preſſion, viz. $\overline{x-v}^{m} \times Q$; m being an even poſitive number, or a poſitive fraction whoſe numerator is an even number, and denominator an odd number; and Q an algebraic expreſſion ſo compoſed of v and other quantities, that (q) its value, when v is equal to x, is finite and poſitive. It is obvious therefore, that (ſuppoſing m and Q to be as juſt now ſpecified) if

$$\frac{y \times \overline{x-v}^{m}}{s} - \overline{y-u}^{m} \text{ be aſſumed} = \overline{x-v}^{m} \times Q,$$

ſuch aſſumed equation muſt hold true let v be what it will, and the value of s from thence determined will be the ſubtangent correſponding to the tangent at the Point P.

'When the convexity of the curve is upwards, as in Fig. 2. $\frac{y \times \overline{x-v}^{m}}{s} - \overline{y-u}^{m}$ (the value of $bq-br$) will be always negative, when, x being of any value whatever, v is either greater or leſs than x; and our aſſumed equation muſt be the ſame as above, except that q muſt be negative inſtead of poſitive.



'To find s, let each ſide of the aſſumed equation be divided by $x-v$; by which means we get

$$\frac{y}{s} - [x|y] = \overline{x-v}^{m-1} \times Q,$$

$[x|y]$ being put for the quotient of $y-u$ divided by $x-v$.

Now, when v is equal to x, the expreſſion $\overline{x-v}^{m-1} \times Q$ or its reciprocal will vaniſh, according as m is greater or leſs than 1. ——By ſuppoſing ſuch reciprocal to vaniſh, we have in general $s=o$, which is abſurd: therefore m muſt be greater than 1; and, conſequently, by taking v equal to x, and writing $[x \pm y]$ for the value of $[x|y]$ in the particular caſe when v is ſo taken, we have $\frac{y}{s} - [x \pm y] = 0$, and $s = \frac{y}{[x \pm y]}$.

'If, now, this value of s be ſubſtituted above, we ſhall have $[x \pm y] - [x|y] = \overline{x-v}^{m-1} \times Q$; in which equation, it is eaſy to prove, (but I ſhall not ſtay to do it here,) that, q and its reciprocal being finite, m will in general be equal to 2: which being agreeable to our ſuppoſition, it follows, that s is rightly determined; and q muſt of neceſſity be poſitive or negative, according

according as the convexity of the curve is downwards or upwards.

'Therefore, if from the aſſumed equation and the equation of the curve, the value of q be computed, we may from thence, without farther enquiry, know whether the curve, at any point thereof, be convex or concave towards the baſe.—Now, by what is ſaid above, we have

$$[x \pm y] - [x|y] \quad (= \overline{x-v}^{m-1} \times Q) = \overline{x-v}^{m} \times Q;$$

from whence we have $Q = \frac{[x \pm y] - [x|y]}{x-v}$.

Conſequently q will be equal to the value of the quotient of $[x \pm y] - [x|y]$ divided by $x-v$, in the particular caſe when v is equal to x. Now, putting $[v \pm u]$ for the quantity which reſults by writing v and u inſtead of x and y reſpectively, in the expreſſion denoted by $[x \pm y]$; it is eaſy to prove, by the method pointed out in page 8. that ſuch particular value of the ſaid quotient will be equal to *half* the quotient of $[x \pm y] - [v \pm u]$ divided by $x-v$, when v is therein taken equal to x. Which laſt-mentioned quotient will be more eaſily computed than the quotient of $[x \pm y] - [x|y]$ divided by $x-v$.

'EXAMPLE I. *Let it be propoſed to draw a tangent to the parabola, whoſe equation is* $ax = y^2$.

ax being $= y^2$, $a^{\frac{1}{2}}x^{\frac{1}{2}}$ will be $= y$, $a^{\frac{1}{2}}v^{\frac{1}{2}} = u$, and $a^{\frac{1}{2}}x^{\frac{1}{2}} - a^{\frac{1}{2}}v^{\frac{1}{2}} = y - u$; from whence, by dividing by $x-v$, we have $\frac{a^{\frac{1}{2}}}{x^{\frac{1}{2}} \times v^{\frac{1}{2}}} = [x|y]$; and hence, by taking v equal to x, $[x \pm y] = \frac{a^{\frac{1}{2}}}{2x^{\frac{1}{2}}}$.

'Conſequently, ſubſtituting $a^{\frac{1}{2}}x^{\frac{1}{2}}$ and $\frac{a^{\frac{1}{2}}}{2x^{\frac{1}{2}}}$ inſtead of y and $[x \pm y]$ reſpectively in the equation $s = \frac{y}{[x \pm y]}$, it appears that the ſubtangent s is $= 2x$.'

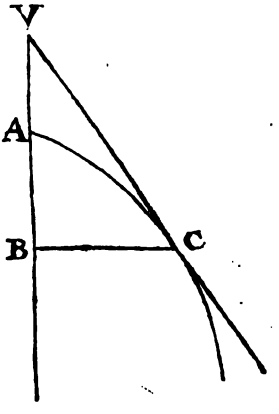
The ſame thing is performed by fluxions in the following manner:

It is eaſily demonſtrated, that the fluxion of the ordinate is to the fluxion of the abſciſſe, as the ordinate is to the ſubtangent. And

And from hence the following general rule for drawing tangents to curves is derived.

Find the fluxionary value of the abſciſſe, from the equation expreſſing the nature of the curve; multiply this fluxionary value by the ordinate, and divide this laſt product by the fluxion of the ſame ordinate. Or, which is the ſame thing, in the room of the fluxionary value of the ſubtangent, ſubſtitute the fluent itſelf, and the reſult will be the value of the ſubtangent in the terms of the equation firſt given.

Let it, for inſtance, be required to draw a tangent to the point C in the parabola AC.



Put AB $= x$, BC $= y$, BV $= t$, and the parameter $= 1$, and becauſe from the nature of the parabola $x = yy$, by taking the fluxions of the quantities on each ſide of the equation, we ſhall have $\dot{x} = 2y\dot{y}$, whence $t = 2yy$; and ſubſtituting x in the room of yy, to which it is equal by hypotheſis, we ſhall have $t = 2x =$ VB; wherefore making AV $=$ AB, or VB $= 2$AB, we ſhall have the point V in the produced axis of the parabola, to which if a line, as VC, be drawn, it will be a tangent to the curve in the point C, as was required.

And univerſally, if n repreſent the exponent of the power of BC, then $1x = y^n$, will expreſs the nature of all parabolic curves; whence $\dot{x} = ny^{n-1}\dot{y}$, and $t = \dot{x} \times \frac{y}{\dot{y}} = \frac{y}{\dot{y}} \times ny^{n-1}\dot{y} = ny^n$, and putting x in the room of y^n, to which it is ſuppoſed equal, we have $t = nx =$ BV. Wherefore, univerſally, as $1 : n :: x : t$, that is, as unity is to the index of the power of the ordinate, ſo is the abſciſſe to the ſubtangent.

As we hope ſoon to ſee Mr. Landen's treatiſe on the Reſidual Analyſis, we ſhall ſay nothing farther of it at preſent; but cannot conclude this article without expreſſing our deſire, that ſo ingenious a gentleman may meet with the ſucceſs his diſcovery deſerves; a diſcovery that eſcaped the ſagacity of his predeceſſors, and which few, beſides himſelf, are now capable of carrying to perfection. May it never be ſaid, that a mathematician of the firſt claſs publiſhed propoſals for printing a treatiſe on a new branch of the algebraic art, but did not meet with proper encouragement!

The Hiſtory of the Popes, from the foundation of the See of Rome, to the preſent Time. Vol. IV. *By* Archibald Bower, *Eſq; Heretofore Public Profeſſor of Rhetoric, Hiſtory, and Philoſophy, in the Univerſities of Rome, Fermo, and Macerata, and in the latter place, Counſellor of the Inquiſition.* 4to. 11s. 6d. in boards. Sandby.

MR. Bower deſires that his Readers would excuſe the ſmallneſs of this volume, (which contains only 350 pages) as he has publiſhed it at this time to ſatisfy the world, as early as he could, that he is determined to purſue the work he has undertaken. Ample amends, he ſays, ſhall be made, in the next volume, for what is wanting, as to ſize, in this; and the whole be compriſed, the Public may depend upon it, in three volumes more.

As Mr. Bower's abilities as an Hiſtorian are already ſo well known, we ſhall only make one very obvious remark upon his Hiſtory of the Popes; it is this, He is diffuſe and tedious in thoſe parts of his work which are dry and unintereſting; and if, according to his promiſe, he compriſes the whole in three volumes more, he muſt neceſſarily treat the moſt important and intereſting parts of his ſubject, in a very ſlight and ſuperficial manner. A judicious Hiſtorian would have comprehended in one volume what Mr. Bower has ſpun out into four; but, indeed, the HISTORIAN OF THE POPES ſeems much better qualified for writing upon thoſe ſubjects where fiction and invention are required, than upon thoſe where integrity, judgment, and impartiality are indiſpenſibly neceſſary.

His fourth volume contains the hiſtory of the Popes from the year 757, to the year 867, and has little in it that is either important or entertaining. Thoſe, indeed, who are fond of church hiſtory, will find, in the pontificate of Hadrian, a pretty full account of the council of Nice, and of the various abſurdities and ridiculous notions, concerning the doctrine of image-worſhip. But we ſhall, for the amuſement of our Readers, cloſe this article with ſome extracts from Mr. Bower's account of Pope Joan.

'After Leo IV. and before Benedict III. is commonly placed the famous Pope Joan, by thoſe who believe that ſuch a Pope ever exiſted. But before I enquire whether ever ſuch a Pope exiſted, or not, the reader will expect ſome account of the birth, of the education, of the various adventures, of ſo extraordinary a woman, before, as well as after, ſhe attained to the pontifical dignity, as it has been delivered down to us by the writers who ſpeak of her as a real, and not as a fabulous perſon. She was, ac-

according to moſt of thoſe writers, the daughter of an Engliſh miſſionary; who, leaving his own country, went over to Germany, with great numbers of his countrymen, to inſtruct the Saxons, whom Charlemagne had converted with his victorious army to the Chriſtian religion. The miſſionary carried over his wife with him, which obliged him, as ſhe was big with child, to ſtop at Ingelheim; and there ſhe was delivered of a daughter, whom ſome call Joan, and others Agnes, Gerbert, Iſabel, Marguerite, Dorothy, and Jutt. As Joan (ſo I ſhall call her, as ſhe is moſt commonly known by that name) ſhewed from her infancy a ſtrong inclination to the ſtudy of letters, and her father, who was a man of great learning, indulging that inclination, took upon him to inſtruct her, ſhe made under him ſuch aſtoniſhing progreſs in the different branches of literature, that ſhe was looked upon by all as a prodigy. Her paſſion for learning did not render her inſenſible to a paſſion of a different nature. As ſhe was no leſs famous for her beauty and addreſs, than for her genius and her learning, a young monk, of the monaſtry of Fuld, in Germany, fell violently in love with her; and his flame kindling one no leſs violent in her breaſt, it was agreed between them, that, to enjoy more freely the company of each other, ſhe ſhould privately withdraw from her father's houſe, ſhould diſguiſe her ſex, and, in that diſguiſe, apply to the abbot to be admitted into the ſame monaſtery. She was then only twelve years old; but her paſſion inſpiring her with a reſolution ſuperior to her age as well as to her ſex, ſhe forſook her parents unaffected, and diſſembling her ſex, preſented herſelf to the abbot, and ſo impoſed upon him by an aſſumed modeſty, and a pretended deſire of conſecrating herſelf from her tender years to God, and avoiding the temptations of the world, that might, in confederacy with her paſſions when they grew ſtronger, rob her of her innocence, that he embraced her with great joy, and received her, as a moſt promiſing youth, amongſt his monks. And now the two lovers had, to their inexpreſſible ſatisfaction, opportunities every day of ſeeing one another, of converſing familiarly together, and expreſſing to each other the violence of their paſſion, undiſturbed and unſuſpected. However, they are ſaid to have kept, notwithſtanding the violence of their paſſion, within bounds in indulging it; but within what bounds we are not told; and to keep any bounds in indulging a violent paſſion, is a taſk to which few, if any at all, are equal. The lovers did not long continue in that happy ſtate; but eloping together, for what reaſons we are not informed, from the monaſtery, they came privately over to England, the young monk being a native of this country. Here they purſued their ſtudies together with uncommon application. From hence they went to France, from France to Italy, and from Italy to Greece; ſtop-

ſtopping wherever they found maſters or profeſſors capable of improving them in the knowlege they had already acquired. In Greece they choſe Athens for the place of their abode, to perfect themſelves there in the knowlege of the Greek tongue. They had not been long at Athens, when the monk was taken ill, and died in a few days, in ſpite of all the care that could poſſibly be uſed to ſave his life. How deeply the ſurviving lover was affected with ſo fatal a blow, no words can expreſs. Not able to bear the ſight of any thing or place ſhe had ever ſeen with him, ſhe reſolved, in the ſame diſguiſe, to repair to Rome; not to viſit the holy places there, but to divert her mind from dwelling too intenſely upon the irreparable loſs ſhe had ſuſtained, and alleviate her grief with the ſight of ſo many great objects as would offer themſelves there to her view. She had no occaſion to repent of that reſolution: her extraordinary talents made her ſoon known in that metropolis; and her modeſty, her addreſs, her engaging behaviour, gained her the eſteem as well as the affection of all who knew her. To diſplay her talents, ſhe opened a ſchool; and had the ſatisfaction of ſeeing it frequented by perſons of the firſt rank and diſtinction, by the moſt learned men at that time in Rome; nay, and by the public profeſſors themſelves, not aſhamed, nor thinking it any ſort of diſparagement for them to become her diſciples. Thus ſhe continued gaining daily new reputation and credit, not by her knowlege and learning alone, but by a conduct, in appearance, quite blameleſs, and an outward ſhew of extraordinary ſanctity, being ever the foremoſt in all public exerciſes of piety and devotion.

'In the mean time died Pope Leo IV. and though men of extraordinary merit were not then wanting in Rome, yet was a woman preferred to them all, and as of all the beſt qualified for ſo high a ſtation, raiſed with one voice by the people and clergy to the pontifical throne. Thus did the world behold a woman ſitting in the chair of St. Peter, and the keys, with the power of looſening and binding, fallen to the diſtaff. How long ſhe was ſuffered thus to impoſe on the Chriſtian world, is not agreed amongſt authors; but in this all agree, that neither the people nor the clergy had occaſion, till ſhe was diſcovered, to repent of their choice; for ſhe was diſcovered in the end; and the diſcovery of her ſex was owing to the ſame paſſion that firſt prompted her to diſguiſe it. Had ſhe been as chaſte as many other women, who are ſaid to have diſguiſed their ſex before her time, as well as after it, ſhe might have continued undiſcovered, as well as they, to the hour of her death; but chaſtity was a virtue that ſhe had been an utter ſtranger to ever ſince her infancy, and opportunities now offering daily to gra-

ſify

ſify an inclination that ſhe never had the reſolution to withſtand, ſhe yielded to it at all adventures, diſcovered herſelf to one of her domeſtics, on whoſe ſecrecy ſhe knew ſhe could rely, and diſcloſing to him all her ſecrets, took him in the room of her former lover. He was true to his truſt; and to none was their intimacy known, till the conſequences naturally attending it, betrayed it to the world. Her holineſs proved with child; and we are told, that having preſumed, in that condition, to exorciſe a demoniac, and command the devil to tell her when he was to quit the body he poſſeſſed, the evil ſpirit anſwered, "Tell me firſt, you who are Pope, and the father of fathers, when a ſhe-pope is to be brought to bed, and I will then tell you when I am to quit the body I poſſeſs." That anſwer was underſtood, by thoſe who heard it, as importing no more, than that the devil never would depart from that body; and no notice was therefore taken of it.

'In the mean time her holineſs advanced in her pregnancy; but not thinking herſelf ſo near her time as ſhe really was, ſhe unluckily ventured to aſſiſt at a proceſſion, the annual proceſſion of the rogation-week. In that week, the week preceding Whitſuntide, extraordinary devotions were performed to preſerve the fruits of the earth, yet tender and liable to be blaſted; and the Pope walked in ſolemn proceſſion, with all the clergy, from the Vatican Baſilic to the Lateran. She might have excuſed herſelf; and a woman of her art and addreſs could not be at a loſs to find pretences to excuſe herſelf from attending ſo long and ſo fatiguing a ceremony: but ſhe choſe to attend it, not apprehending that ſhe was ſo near her time, ſay ſome Writers; while others gravely tell us, that, touched with remorſe, ſhe ſincerely repented of her wickedneſs; and that an angel being thereupon ſent from heaven, to offer her the alternative, to be either eternally damned in the other world, or endure in this the confuſion that was due to her ſins, ſhe choſe of the two evils, the leaſt. However that be, ſhe ſet out in proceſſion from the Vatican, attended, according to cuſtom, by the clergy in a body, by the ſenate, and immenſe crowds of people, and walked with great eaſe till ſhe came to the ſtreet between the church of St. Clement and the Amphitheatre. There ſhe was ſuddenly ſeized with the pains incident to women in her condition; fell, overcome by the violence of thoſe pains, to the ground: and, while all about her were ſtriving to help her up, and afford her ſome relief, not knowing what had befallen her, ſhe was, in the public ſtreet, and in the preſence of the whole multitude, delivered of a ſon, or, as a monkiſh poet expreſſes it, of a little Pope. Some ſay, that both the mother and the child died on the ſpot; and others, that the child died; but that the mother

ther was preſerved by a kind of miracle, to atone, as ſhe did in a dungeon, for her wickedneſs. They add, that, to perpetuate the memory of ſuch an extraordinary adventure, a little chapel was built, and a ſtatue erected, in the place where it happened, both to the mother and the child; and that, in deteſtation of the fact, the Popes and the Roman clergy have ever ſince, in their proceſſions from the Vatican to the Lateran, turned off from that ſtreet, chuſing rather to go a good way about, than to paſs through ſo infamous a place. Not ſatisfied with thus ſhewing their deteſtation and abhorrence of ſuch a ſcandalous impoſition, to prevent their being thus impoſed upon for the future, they introduced the immodeſt cuſtom of placing the new Pope on a perforated ſtool, before he was ordained, and obliging the youngeſt deacon to ſatisfy himſelf and them, that the perſon they had choſen was not a woman; *Mas eſt*, cried the deacon, and the clergy anſwered, *Deo gratias*.

'Such is the account they give us of the birth, education, adventures, and unhappy end of the celebrated Pope Joan. But it is to be obſerved, that of none of the various circumſtances and incidents, with which they have embelliſhed her ſtory, has the leaſt notice been taken by Marianus Scotus, who flouriſhed two hundred years after her time, and is ſuppoſed to have been the firſt that mentioned her. All he ſaid of her, if he ſaid ſo much, was, that "to Leo IV. ſucceeded Joan, a woman, who held the See two years, five months, and four days." Whatever elſe we read of her, has been added by writers who lived, ſome one, ſome two, ſome three, and ſome four hundred years after Marianus, and may conſequently be looked upon as fabulous.'

Mr. Bower goes on to examine the fact in queſtion, abſtracting from the circumſtances with which later Writers have embelliſhed it, and only enquires, whether Leo IV. was ſucceeded by Joan, a woman? He concludes what he ſays upon this ſubject in the following manner.

'Who was the inventor of this fable, or by whom it was firſt related, is uncertain, it being by ſome charged upon Marianus Scotus, by ſome upon Sigebert, and by ſome upon Vincentius Bellovacenſis, or Martinus Polonus; while others pretend no mention to be made of the female Pope in the more antient manuſcript copies of theſe Writers. But whoever was the firſt author of that tale, it was, in proceſs of time, embelliſhed with many circumſtances, or curious anecdotes, unknown to thoſe who had firſt related it. In the copies of Marianus, where mention is made of Pope Joan, no more is ſaid than that "Joan, a woman, ſucceeded Pope Leo IV. during the ſpace of two years, five months, and four days;" but by thoſe who

who wrote after him, we are told, as has been obſerved above, that the She-Pope was delivered of a ſon in the public ſtreet, between the church of St. Clement and the Coliſeo, or the amphitheatre of Titus; that thenceforth the ſolemn proceſſions have ever avoided the ſame ſtreet; that a marble ſtatue was erected there, in deteſtation of ſuch an event; and that the perforated chair was, from that time forward, made uſe of, to prevent the like miſtake in the election of the Pope. But it does not appear, that the ſolemn proceſſions ever paſſed through that ſtreet; and if they did, it was for other reaſons, perhaps becauſe it was too narrow, that they afterwards took another way. We cannot doubt that a ſtatue was to be ſeen in the place where Joan was ſuppoſed to have been delivered of her ſon, being aſſured by Theodoric of Neim, who paſſed the beſt part of his time in Rome, and was ſecretary to two Popes, that it was ſtill extant at the time that he wrote, that is, in 1413. But from thence we cannot conclude the ſtory to be true, but only that it was believed when the ſtatue was erected; as it was believed when the ſtatue of the She-Pope was placed in the cathedral of Siena, among thoſe of the Popes from St. Peter to Pius II. and placed between Leo IV. and Benedict III. with this inſcription, *Joan* VIII. *an Engliſh woman.* In Baronius's time this ſtatue was ſtill to be ſeen in the cathedral of Siena; but Cardinal Tarugi, Archbiſhop of that city, applying to the Grand Duke, at his requeſt the features were altered by his royal highneſs, and the ſtatue of Pope Joan was metamorphoſed into that of Pope Zachary; but as all knew that it had once repreſented the female Pope, it was broken or removed, before the year 1677, to aboliſh her very memory. As for the perforated chair, three chairs were formerly made uſe of in the inſtallation of the Pope: the firſt was of white marble, ſtood in the porch of the Lateran church, and was not perforated; the other two were of porphyry, were both perforated, and they ſtood before the chapel of St. Silveſter, in the ſame church. In the firſt of theſe chairs the new Pope was placed, after he had been acknowleged by the Cardinals; and while he roſe from it, the ſeventh and eighth verſes of the 113th Pſalm were ſung in Latin, *Suſcitat de pulvere egenum, et de ſtercore erigit pauperem, &c.* and from thence the chair took the name of *Stercoraria.* From that the Pope was attended by the Cardinals to the two other chairs, was placed in both; and while he ſat in the one, the keys of the Lateran church were delivered to him by the Prior of St. Laurence, and he returned them to him while he ſat in the other. The reader will find this ceremony deſcribed in verſe by a cardinal, in a poem he wrote on the coronation of Boniface VIII. At what time, or by whom, the uſe of theſe chairs was firſt introduced, we know not. Cencius, who wrote

in the twelfth century, is the firſt who mentions them; but it is not certain that notice was taken by any Writer before the fifteenth century, of the uſe that was then ſaid to have been made of them, viz. to know whether the perſon they had choſen was a man or a woman. The chairs, eſpecially the two perforated ones, are thought by learned antiquaries to have been uſed by the Romans (for they are antient) in their hot baths; and they are ſaid to have been diſcovered in the ruins of thoſe baths. As the placing of the new choſen Pope in them confirmed the ignorant people in the belief of the fable of the She-Pope, it was thought adviſeable to aboliſh that ceremony; and it was accordingly aboliſhed in the ſixteenth century.

The female Pope owes her exiſtence and her promotion to the Roman Catholics themſelves; for by them that fable was invented, was publiſhed to the world by their prieſts and monks before the reformation, and was credited, upon their authority, even by thoſe who were moſt zealouſly attached to the holy See, and among the reſt by St. Antoninus, archbiſhop of Florence; nor did they begin to confute it till Proteſtants reproached them with it, as reflecting great diſhonour on the See of St. Peter. Æneas Silvius, afterwards Pope Pius II. in the fifteenth century, was the firſt who queſtioned the truth of the fact, ſaying, That the ſtory was not certain. After him, Aventinus, who was a Lutheran in his heart, abſolutely denied it, and many others undertook to confute it; but none, perhaps, with better ſucceſs than the two Proteſtant Writers, Sarau and Blondel, who have alleged ſuch reaſons againſt the exiſtence of the She-Pope, as are abſolutely unanſwerable: and, indeed, had they not been convinced themſelves of the falſity of the fact, no man can think that two ſuch zealous Proteſtants would have taken ſo much pains to convince others.

'Various conjectures have been offered, by thoſe who have thought it worth their while, to enquire into the origin of this fable: ſome ſay, with Baronius, that John VIII. betrayed ſo much cowardice in the cauſe of Photius, as I ſhall have occaſion to relate hereafter, that it was thought he ſhould rather be called a woman than a man. Aventinus will have the fable to have taken its riſe from the election of Pope John IX. raiſed to the See by the intereſt of Theodora, a noble and imperious courtezan. Onuphrius Panvinius is of opinion, that Joan Rainiera another famous courtezan, who governed John XII. as well as the ſtate, with an uncontrouled power, was called in raillery the She-Pope. Many other conjectures have been alleged concerning the origin of a fable, that was for ſo long a time and ſo univerſally credited; but, as they are only conjectures, I ſhall not trouble the reader with them, the ſtory of a female Pope being no

now generally, not to ſay univerſally, rejected by men of learning, whether Proteſtants or Papiſts, as an event firſt mentioned by Writers who flouriſhed two hundred years at leaſt after the fact in queſtion, and abſolutely irreconcileable with indiſputable facts related by cotemporary Hiſtorians.'

R

A Treatiſe of Fluxions. By Iſrael Lyons,* *junior.* 8vo. 7s. Millar.

FLUXIONS being found very commodious for the diſcovery of new theorems in the mathematics, as the Author in his preface obſerves, he has endeavoured to facilitate the knowlege of this method, by proving it in an eaſy and conciſe manner, and applying it to the different problems concerning curve-lines. His performance is, in general, a very good one, and deſerves the peruſal of the curious Reader, eſpecially with regard to the application of fluxions to the ſeveral problems relating to curve-lines; ſome of which are treated with a clearneſs and perſpicuity to be met with in no other Writer. But as we conceive that the Author has not equally ſucceeded in the demonſtrations of the principal propoſitions on which the evidence of this method depends, we cannot help taking notice of ſome few blemiſhes to be met with in them; and this not with a view to depreciate the Author's knowlege, which he has ſo well manifeſted throughout the whole work, but to endeavour, as far as we are able, to ſet the principles of this noble ſcience in the cleareſt light.

The Author's firſt and fundamental propoſition runs thus, 'The indefinitely ſmall ſpaces deſcribed in equal indefinitely ſmall times, are as the velocities.' The phraſe *indefinitely* ſmall is too vague to convey a diſtinct idea to the reader's mind; and does not admit a determined ſenſe, ſuch as is required in a demonſtration, where no word is to be uſed but what conveys a poſitive idea: and that this propoſition is not ſtrictly true, but only nearly ſo, appears from what Sir Iſaac Newton obſerves, in his introduction to the quadrature of curves; where, after the definition of fluxions, he ſays, that they are nearly as the cotemporary increments, or, to ſpeak more accurately, in the *naſcent ratio* in which theſe increments begin to exiſt, or in the *evaneſcent ratio* in which the decrements vaniſh. The ratio of the velocities, or fluxions, can, therefore, not be expreſſed by the increments or decrements themſelves, let them be ever ſo ſmall.

* An ingenious young Gentleman of the Univerſity of Cambridge.

It is a matter of ſurprize, notwithſtanding Sir Iſaac ſo carefully avoided all ambiguous terms, and equivocal expreſſions, that moſt Writers on this ſubject, and even thoſe of the greateſt reputation, have yet been guilty of the erroneous expreſſions, *to expreſs the fluxions by infinitely ſmall ſpaces, and taking an infinitely ſmall arc of a curve for a right line*, by which they render Sir Iſaac's ſtrict demonſtrations liable to the ſame exceptions as the method of *infiniment petits*, uſed by foreigners. We are, indeed, ſo far from thinking that the commentators on Sir Iſaac's works have explained or illuſtrated his conciſe manner of reaſoning, as they pretend, that we conceive, on the contrary, they have neglected his accuracy, and ſubſtituted unintelligible phraſes, by which the elements of this ſublime ſcience have been cenſured as obſcure, and ungeometrical.

Our Author's method of drawing tangents, and finding the fluxions of areas, ſurfaces, ſolids, and of curve-lines, are liable to the ſame exceptions as his firſt propoſition. For in article 108, fig. 12, he ſays, 'Let op be an ordinate infinitely near OP, and draw Pn parallel to AO; then the triangles TOP, Pnp, will be ſimilar.' Here he takes it for granted, that np expreſſes the increment of OP, although it is evident by inſpection, that np is either greater than that increment, when the curve bends inward, or leſs when it bends outward: and in article 116, 230, he takes the part Pp of the tangent for the increment of the arc AP; although it is greater or leſs than that increment, according as the curve bends inward or outward. In art. 202, fig. 58. he takes the rectangle $opqw$ for the fluxion or ſpace $op\pi\omega$, without the leaſt proof; the ſame thing is ſuppoſed in article 271.

'Propoſition VI. Having the relation of the fluents, to find the relation of the fluxions.' Here the Author, by way of preparation, ſays, 'Let all the terms of the equation expreſſing the relation of the fluents, be brought to one ſide, and made equal to nothing;' by which the Reader is led to believe, that the fluxions cannot be found without this preparation: whereas the fluxion of the equation $x^3-ax^2=y^3-axy$ is found with equal eaſe without it: and the ſame thing is true in all other caſes; nor can the Author ſhew any inſtance, wherein it renders the operation eaſier. In art. 24, it appears quite needleſs to multiply the equation $x^3-ax^2=y^3-axy$ by x^my^n, in order to find the various forms of the relation of its fluxions; ſince all thoſe given in article 25 are not in the leaſt ſhorter, nor more commodious, than that found before, without this long and tedious operation. The ſame thing happens in all the examples given upon that head. As to the example in article 28, there needs

not

not the trouble to multiply the equation $xy + yz - xz = o$, by $x^m y^n z^p$: in order to change it into this form $z^{-1} + x^{-1} + y^{-1} = o$; ſince it appears by inſpection, that if it be divided by xyz, it gives that very form which the author takes ſo much trouble to find.

The author does not conſider, that a long ſeries of algebraic computation, without an abſolute neceſſity, diſcourages beginners more than any thing elſe; and therefore it is prudent to avoid them as much as poſſible, eſpecially at the beginning of a work: but if it be neceſſary afterwards, it is better firſt to lead them, as it were, gradually, from the moſt ſimple expreſſions to thoſe which are more complex, the better to proportion the labour of learning to the extent and improvement of the learner's capacity.

Having thus briefly taken notice of what is moſt excellent in this work, as well as of ſome few inaccuracies, which ſeem to be owing more to the examples given by former authors, than to any want of judgment in Mr. Lyons, We muſt acknowledge, to ſum up the merit of the whole in one word, that the preſent performance is preferable to moſt that have appeared ſince Sir Iſaac Newton publiſhed his diſcoveries and improvements on this ſubject.

M.

The firſt fifty pſalms. Set to muſic by Benedetto Marcello, Patrizio Veneto, and adapted to the Engliſh verſion, by John Garth. Folio. Publiſhing by Subſcription, to be compleated in Eight Vols. at 1 l. 1 s. each. Johnſon's Muſic-ſhop, Cheapſide.

OF this curious work three volumes are already compleated. They are publiſhed independently, by ſubſcription, at one guinea each;—a volume every year.

As that ingenious maſter of harmony, Benedetto Marcello, may not be generally known here, we ſhall give a few anecdotes relating to him, from his life prefixed to the firſt volume.

'Benedetto Marcello, patrician of Venice, was born at Venice on the 24th of July, 1686. He gave very early indications of his peculiar talent, which improving and diſplaying itſelf, roſe at length to a great excellence in poetry and muſic. His genius for the latter of theſe ſtudies was firſt awakened by a

little incident in his own family, which rouſed in him a high ſpirit of emulation: the affair was this.

'The princes of Brunſwick happened to be at Venice; and as Aleſſandro Marcello, his elder brother, uſed to hold regularly, one day in the week, at his own houſe, an academy of muſic, in which his own compoſitions, both vocal and inſtrumental, were performed; the princes being at one of theſe aſſemblies, and underſtanding that Benedetto, who was preſent, and at that time very young, was Aleſſandro's brother, they took occaſion to aſk him, in a polite manner, in what ſtudy he employed himſelf? *Oh*, ſays Aleſſandro with an air of banter, *his employment is to fetch me my papers, which ſuits well enough with one of his age.* This innocent pleaſantry of his brother pierced the ſenſible mind of Benedetto: he was piqued, and from a point of honour, gave himſelf up from that time wholly to muſic, and he ſucceeded in it to admiration.'

He publiſhed ſeveral collections of ſonnets, with various other compoſitions on ſacred ſubjects. The fifty pſalms of David, ſet to muſic by him, were received with the higheſt applauſe. 'One of theſe pſalms was performed every week at the palace of cardinal Ottoboni at Rome, where the principal nobility, both eccleſiaſtical and ſecular, were aſſembled. When the news of the death of Benedetto, in the year 1739, was brought thither, his eminence did him the honour to give a public teſtimony of the eſteem and affection which he had for him.—He ordered that on the day appointed for the uſual aſſembly, a ſolemn academy ſhould be held in mourning: the room where they met was hung with black; Father Santo Canal, a jeſuit, made the oration; and the moſt eminent of the learned of that time, rehearſed their reſpective compoſitions upon the occaſion in various languages, in the preſence of the many conſiderable perſonages there aſſembled.'

As it is impoſſible for us to exhibit any ſpecimens of our Author's muſical abilities, we thought proper to ſhew in what eſteem they were held in his own country. His reputation however, was not to be confined within ſuch limits; the Germans tranſlated part of his pſalms: and with powers, ſimilar to theſe of Orpheus, he captivated even the rude Muſcovites, who tranſlated the Italian paraphraſe into their language, for the ſake of the muſic.

Mr. Garth of Durham has undertaken to beſtow an Engliſh dreſs upon the pſalms of this admired Italian, by adapting them to our verſion, and has obtained a patent for that purpoſe. The taſk of no ſmall care and extent, ſince the agreement between the expreſſion and the melody is with difficulty tranſfer

another language, with any degree of ſucceſs. In this point he has, however, ſucceeded ſo far, as to gain encouragement for publiſhing three of the volumes; and it is to be hoped, that he will be enabled to compleat his labours, in preſenting to his country ſo admired a collection of harmony entire, and thereby farther enriching the powers of Britiſh melody. In this he will, undoubtedly, be countenanced by the lovers of his own ſcience; and it will be laudable for the opulent, who have even no particular taſte that way, to concur in ſo patriotic a deſign. For if we cannot urge much on the plea of *utility*, yet no friend to his country would willingly ſee it behind-hand with others, even in matters of elegance and curioſity; eſpecially when applied to religious purpoſes, conſiſtent with our own eſtabliſhed mode of worſhip.

Our approbation of this work will not appear in a ſingular light, when we can produce the concurrent teſtimony of the ingenious Mr. Aviſon * of Newcaſtle; from whoſe remarks, printed in the firſt volume, we ſhall produce an extract, which will ſuperſede any thing we might farther ſay concerning the merit of theſe pieces of muſic.

'Let the general deſign of the whole be firſt conſidered; let the juſt expreſſion of every particular part be attended to; let the whole have an adequate performance; and then the genius and talents of Marcello will appear in their full luſtre; theſe pſalms will then be found ſo excellent, and the great and affecting ſtrokes, both of nature and art, ſo numerous, that few ſubjects of cenſure will be found. But theſe beauties may not, indeed, be ſo eaſily comprehended from any partial, deſultory, or imperfect performance; nor yet from the niceſt examination of them in writing: ſince many very ſingular beauties entirely ariſe from certain contrivances in the compoſition, which can never be fully taſted and known, if not effectually performed; of which many remarkable inſtances will be obſerved in this work. —Such are the changes from lively movements to pathetic; and *e contra*, in their various degrees.—The breaks and pauſes which mark the bounds of the paſſions.—The extreme modulations, which denote ſome elevation or enthuſiaſm in the ſentiments.—Such alſo, in a particular manner, is the noble contraſt between the *Solo* and the *Chorus* of many voices; which fulneſs is intended, not only for enforcing ſome peculiar expreſſion, but alſo as a general aid, for relieving the ear by every poſſible variety.—To theſe we may add, the *imitation of thunder*, the *raging of the ſea*, and of *floods* and *tempeſts*, &c. by the accompa-

* Author of an *Eſſay on muſical Expreſſion.* See Review, Vol. VI. p. 346.

nying baſes, while the vocal parts are employed in ſome awful and correſpondent expreſſion. And this is alſo the caſe, where expreſſion alone is required; as in the ſublimity of praiſe—the chearfulneſs of devotion—and the ſorrow of contrition: each of which are expreſſed in their reſpective ſtiles, and can be fully felt in the performance only.'

The prefaces of Marcello are tranſlated, and prefixed to theſe three volumes; wherein he compares the antient and modern muſic, and handles the various ſtiles of compoſition, in a critical manner; which will ſcarcely fail of giving pleaſure to ſtudents in ſo enchanting a ſcience.

N

The Hiſtory of England, under the Houſe of Tudor. Comprehending the Reigns of K. Henry VII. K. Henry VIII. K. Edward VI. Q. Mary, and Q. Elizabeth. By David Hume, *Eſq;* In two volumes. 4to. 1 l. 1 s. *in boards.* Millar.

THIS learned and liberal writer, who has already obliged the publick with the Hiſtory of Great-Britain during the reigns of ſome of our later kings *, has, in the volumes before us, traced the hiſtory of England further back; and with great diligence and ingenuity, recorded the tranſactions of more remote, though not leſs intereſting periods. Whether choice or accident induced the author to write backward, we are at a loſs to determine; but we may venture to ſay, that it is by no means the moſt natural or intelligible method of connecting hiſtorical matter.

The writer, however, is to be commended for having confined himſelf to detached reigns, inſtead of venturing at once upon a general hiſtory. The annals of ſeventeen or eighteen centuries, compiled, perhaps, in little more than as many months, can expect little credit or favour from the judicious. A work of ſuch extent, if properly executed, is ſufficient to engage moſt all the years of mature judgment, with which nature indulged the ſtrongeſt faculties.

In ſelecting detached periods of hiſtory, the hiſtorian has ſure to be particularly copious and accurate in his narrative. is ſuppoſed to examine the facts he relates, as far as poſſib

* Mr. Hume has publiſhed the Hiſtory of Great Britain, Vols. quarto. Containing the Reigns of James I. Charles Commonwealth. Charles II. and James II. See Review, p. 205. and vol. XVI. p. 36.

original vouchers, which alone is a work of great labour and time. It is expected, that he ſhould endeavour to inveſtigate the cauſes of the events he commemorates, but more eſpecially to trace their effects; and by the acuteneſs and ſolidity of his reflections, to explain, illuſtrate, and adorn the paſſages of hiſtory.

The reigns comprized in theſe volumes, are of the utmoſt importance to thoſe who would gain a thorough knowledge of our government; and it requires an intimate acquaintance with the antient Conſtitution of this kingdom, that is, the feudal ſyſtem; to treat of them with judgment and perſpicuity. Within this period, Henry the ſeventh laid the baſis of civil liberty; and in our review of the hiſtory before us, we ſhall take occaſion to controvert the writer's inſinuation to the contrary.

This ſhrewd prince firſt undermined that barbarous ſyſtem, under which brutal violence had ſo much the aſcendancy in civil adminiſtration, that mankind, during that time, can ſcarce be conſidered as connected in a ſtate of ſociety. The alterations which he made in civil polity however, though they were the foundation of the freedom we now enjoy, were, nevertheleſs, as we ſhall ſhew in the courſe of our animadverſions, the occaſion of that tyranny, which was exerciſed by his more immediate ſucceſſors.

The reformation, which dawned in the reigns of Henry VIII. and Edward VI. with the violent meaſures taken by the former in the abolition of the religious houſes, and the converſion of the ſacred plunder, contributed greatly to enlarge and improve the popular plan of freedom, which his predeceſſor concerted, perhaps, without foreſeeing the conſequences. Though the bloody diſpoſition and blind bigotry of Mary, endangered a fatal change, yet the ſpirit and prudence of Elizabeth in completing the reformation, rekindled the ſmothered ſparks of political liberty; and even the tyranny of that princeſs, ſerved to ſtrengthen the hands of the people, by abaſing the nobility.

It is but juſt to acknowledge, that the hiſtorian, in recounting the revolutions of this period, has, upon the whole, proceeded with great freedom of inquiry, and impartiality of judgment. He has occaſionally done juſtice to all ſects, and all parties: he does not appear to be in the leaſt tinctured with that bigotry, which diſpoſes men to adopt particular received tenets and opinions in religion and politics. But though he is free from all ſlaviſh zeal for the ſyſtems of others, he is not exempt from a frailty ſcarce leſs dangerous, which is a paſſion for ſingularity. If, in the courſe of this hiſtory, he has inadvertently fallen into inconſiſtencies and improprieties, his errors are to be imputed

imputed to this ſource: and it ſhould be conſidered, that though the reputation he has deſervedly acquired in the literary world, may hide his defects from thoſe who are content to take facts and ſentiments upon truſt, yet by ſuch means they become more ſtriking and obſervable to men, who are detached from perſonal prepoſſeſſions: and it becomes more immediately their duty, to obviate the impreſſions which error may make under the ſanction of ſuch acknowledged merit.

The firſt volume begins with the acceſſion of Henry VII. to the crown of England. The hiſtorian ſtates the ſeveral titles on which that prince founded his right to the throne, and among the reſt, takes notice of the act of ſettlement by parliament. He then obſerves, that after all the king's precautions, 'He was ſo little ſatisfied with his own title to the crown, that, in the following year, he applied to Rome for a confirmation of it; and as that court gladly laid hold of all opportunities which the imprudence, weakneſs, or neceſſity of princes afforded it to extend its authority, Innocent the eighth readily granted a bull, in whatever terms the king was pleaſed to deſire. All Henry's titles by ſucceſſion, marriage, parliamentary choice, even conqueſt, are there enumerated; and to the whole the ſanction of religion is added; excommunication is denounced againſt every one who ſhould either diſturb him in the preſent poſſeſſion, or the heirs of his body, in their future ſucceſſion to the crown; and from this penalty no criminal, except in the article of death, can be abſolved but by the pope himſelf, or his ſpecial commiſſioners.' It is difficult to imagine, ſays the writer, that the ſecurity derived from this bull could be a compenſation for the defect which it betrayed in Henry's title, and to the danger of thus inviting the pope to interpoſe in theſe concerns. We muſt confeſs, however, that we do not view this meaſure of Henry's in the ſame light with the hiſtorian. As to the defects in Henry's title, they were ſo extremely obvious, and all his claims were liable to ſuch inſuperable objections, that he could run no riſk of betraying defects which were ſo generally notorious. If, on the other hand, we reflect on the extreme bigotry and ſuperſtition of thoſe times, and conſider how powerfully the pope's authority and the dread of excommunication operated, we may eaſily conceive that the advantages which Henry might reaſonably propoſe to himſelf from this bull of the pope's, were greater than the danger he might apprehend from the interpoſition of his holineſs. Not to mention, that by this ſcheme he might hope to gain the eccleſiaſticks, who, at that time, both in number and power, conſtituted ſo great a part of the kingdom, and whoſe favour he always courted, by promoting them to the higheſt

higheſt offices of ſtate, to the excluſion of the nobility and laity from the adminiſtration.

The hiſtorian then proceeds to recount the unpopular meaſures of Henry's government, which, in ſome degree, occaſioned thoſe inſurrections that troubled his reign. We muſt obſerve, that the many imprudent ſteps which Henry purſued, particularly his violent oppreſſion of the houſe of York, do by no means correſpond with that conſummate wiſdom and policy for which he is celebrated by hiſtorians. But we are too apt to judge of men, eſpecially of princes, from a few *ſucceſsful* incidents, without regard to the general tenor of their conduct, which is the only juſt criterion by which to determine their character.

Having gone through the tranſactions of this reign with great ſpirit and accuracy, the hiſtorian ſums up the character of Henry in the following words.

'The reign of Henry the ſeventh was, in the main, fortunate for his people at home, and honourable abroad. He put an end to the civil wars with which the nation had been long harraſſed, he maintained peace and order in the ſtate, he depreſſed the former exorbitant power of the nobility, and, together with the friendſhip of ſome foreign princes, he acquired the conſideration and regard of all. He loved peace without fearing war; though agitated with continual ſuſpicions of his ſervants and miniſters, he diſcovered no timidity either in the conduct of his affairs, or in the day of battle; and though often ſevere in his puniſhments, he was commonly leſs actuated by revenge than by the maxims of policy. The ſervices which he rendered the people, were derived from his views of private intereſt, rather than the motives of public ſpirit; and where he deviated from ſelfiſh regards, it was unknown to himſelf, and ever from the malignant prejudices of faction, or the mean projects of avarice; not from the ſallies of paſſion, or allurements of pleaſure; ſtill leſs, from the benign motives of friendſhip and generoſity. His capacity was excellent, but ſomewhat contracted, by the narrowneſs of his heart; he poſſeſſed inſinuation and addreſs, but never employed theſe talents, except where ſome great point of intereſt was to be gained; and while he neglected to conciliate the affections of his people, he often felt the danger of reſting his authority on their fear and reverence alone. He was always extremely attentive to his affairs, but poſſeſſed not the faculty of ſeeing far into futurity; and was more expert at providing a remedy for his miſtakes than judicious in avoiding them. Avarice was on the whole his ruling paſſion; and he remains an inſtance, almoſt ſingular, of a man, placed

placed in a high ſtation, and poſſeſſed of talents for great affairs, in whom that paſſion predominated above ambition. Even among private perſons, avarice is commonly nothing but a ſpecies of ambition, and is chiefly incited by the proſpect of that regard, diſtinction and conſideration which are derived from riches.

'The power of the kings of England had always been ſomewhat irregular or diſcretionary; but was ſcarce ever ſo abſolute during any reign as during that of Henry. Beſides the perſonal character of the man, full of vigour, induſtry, and ſeverity, deliberate in all projects, ſteady in every purpoſe, and attended with caution, as well as good fortune, in each enterprize; he came to the throne after long and bloody civil wars, which had deſtroyed all the great nobility, who alone could reſiſt the encroachments of his authority: the nation was tired with diſcord and inteſtine convulſions, and willing to ſubmit to uſurpations, and even injuries, rather than plunge themſelves anew into like miſeries: the fruitleſs efforts made againſt him ſerved always, as is uſual, to confirm his authority: as he ruled by a faction, and the leſſer faction, all thoſe on whom he conferred offices, ſenſible that they owed every thing to his protection, were content to ſupport his power, though at the expence of juſtice and national privileges: theſe ſeem the chief cauſes which at this time beſtowed on the crown ſo conſiderable an addition of prerogative, and rendered the preſent reign a kind of epoch in the Engliſh conſtitution.'

This appears to be a faithful and lively portrait of that celebrated monarch: but the hiſtorian does not ſeem to have done the ſame juſtice to his particular inſtitutions, which he has paid to his general character; for he obſerves, that Henry's ſyſtem of policy acquired him more praiſe than his inſtitutions, ſtrictly ſpeaking, deſerve, on account of any profound wiſdom attending them. In enumerating the laws of this prince, he takes particular notice of three or four, perhaps the moſt important in their conſequences.

'There ſcarce, ſays the hiſtorian, paſſed any ſeſſion during this reign, without ſome ſtatute againſt engaging retainers, and giving them badges or liveries; a practice by which they were, in a manner, enliſted under ſome great lord, and were kept in readineſs to aſſiſt him in all wars, inſurrections, riots, violences, and even in bearing evidence for him in courts of juſtice. This diſorder, which had ariſen during turbulent times, when the law could give little protection to the ſubject, was then deeply rooted in England; and it required all the vigilance and rigour of Henry to extirpate it. There is a ſtory of his ſeverity

verity againſt the abuſe, which ſeems to merit praiſe, though it is commonly cited as an inſtance of his avarice and rapacity. The earl of Oxford, his favourite general, in whom he always repoſed great and deſerved truſt, having ſplendidly entertained him at his caſtle of Henningham, was deſirous of making a ſhew of his magnificence at the departure of his royal gueſt; and ordered all his retainers, with their liveries and badges, to be drawn up in two lines, that their appearance might be more gallant and ſplendid. 'My Lord, ſaid the King, I have heard much of your hoſpitality, but the truth far exceeds the report. Theſe handſome gentlemen and yeomen, whom I ſee on both ſides of me, are ſurely your menial ſervants.' The earl ſmiled, and confeſſed that his fortune was too narrow for ſuch magnificence. 'They are moſt of them, ſubjoined he, my retainers, who are come to do me ſervice at ſuch a time, when they knew I was honoured with your majeſty's preſence.' The king ſtarted a little, and ſaid, 'By my faith, my lord, I thank you for my good cheer, but I muſt not allow my laws to be broken in my ſight. My attorney muſt ſpeak with you.'—Oxford is ſaid to have paid no leſs than fifteen thouſand marks, as a compoſition for his offence.'

"The encreaſe of the arts, adds our hiſtorian, more effectually than all the ſeverities of laws, put an end to this pernicious practice.' Here we muſt differ from the writer, who, in our judgment, ſeems, in ſome degree, to miſtake an effect for a cauſe. We are ſo far from thinking that the encreaſe of the arts had the influence he ſuppoſes, that we rather conclude the foregoing law, with others which followed, to have contributed to the encreaſe of the arts, by aboliſhing that pernicious practice of retaining, and changing the courſe of property.

The ſubſequent laws we allude to, are thoſe which enabled the nobility and gentry to bar the antient entails, and to alienate their eſtates without paying fines *. By the co-operation of theſe ſtatutes, the principles of the old feudal ſyſtem were deſtroyed, the power of the nobility was weakened, and that of the commons ſtrengthened, by the landed property which was ſhared among them †.

* Theſe laws were made nearly about the ſame time with thoſe againſt retaining.

† The laws for barring entails, and empowering the nobility, &c. to alienate their eſtates, though not directly levelled againſt retaining, yet they eventually operated to that end; for by preventing the perpetuity of eſtates, and inſenſibly drawing property out of the hands of the nobility, they deprived them of the power, had they retained the inclination to tranſgreſs, by keeping retainers.

Before theſe regulations took place, there was little encouragement to cultivate the arts. There were, at that time, no moneyed funds, and to what end could men labour to amaſs property, which they had no means of realizing, or employing to any certain advantage. Beſides, by theſe inſtitutions, men were ſet free from a ſlaviſh dependance on their ſuperiors, and left at liberty to cultivate the arts, which, in their ſtate of indolent dependance, they had neither inclination or opportunity to purſue.

It is obſervable, that the hiſtorian himſelf has adopted this latter argument, without perceiving its force. Speaking of the ſtatutes concerning retainers, he ſays, 'The common people ‡, no longer maintained in a vicious idleneſs by their ſuperiors, were obliged to learn ſome calling or induſtry, and became uſeful both to themſelves and others.' It is ſtrange that he ſhould not diſcover how forcibly this obſervation militates againſt his own propoſition. Certainly, the obligation to induſtry, which, as he juſtly obſerves, theſe ſtatutes enforced, is a proof that the laws, by ſuppreſſing the miſchief of retaining, furniſhed hands for the improvement of the arts; and *that* cuſtom muſt have been effectually aboliſhed, before the arts could flouriſh to a degree ſufficient to extend their influence over prevailing habits and manners.

There were other inſtitutions, however, which contributed to depreſs the nobility, and raiſe the people; thoſe of population for inſtance. Our hiſtorian ſays, that 'the law againſt incloſures, and for the keeping up farm-houſes, ſcarce deſerves the high praiſes beſtowed on it by lord Bacon.' Whether lord Bacon's eulogy is exaggerated or not, is a matter not worth diſputing. But the law itſelf appears to have been wiſely framed, and to correſpond with the other inſtitutions, ſo as to form together one conſiſtent plan of policy. By this law the ſtrength of the kingdom was more equally diſtributed; landed property was thrown into the hands of the middle people, who being free from ſervile ſubjection on the lords, became, as lord Bacon obſerves, moſt excellent and independent infantry. The hiſtorian adds, that 'all methods of ſupporting populouſneſs, except by the intereſt of the proprietors, are violent and ineffectual.' This, in one ſenſe, is undoubtedly true: but then it often happens, that proprietors purſue a partial and preſent intereſt, to the neglect of the general and laſting benefit, which in the end, indeed, is their own true intereſt. Upon the whole,

‡ Though the hiſtorian ſpeaks of theſe retainers as *common people*, there were many of them, nevertheleſs, younger brothers of good families.

whether

whether Henry foreſaw all the conſequences of this policy, we will not undertake to determine. We rather think, with Harrington, that he did not; but that he acted upon the narrow and ſelfiſh principle of depreſſing the nobility, to ſecure himſelf upon the throne. This, indeed, is mere matter of conjecture: but however limitted his motives were, his inſtitutions were wiſe in themſelves, extenſive in their conſequences; and our author's opinion to the contrary, appears to be ſingular and erroneous. As we ſhall have occaſion to conſider theſe matters farther in our review of the ſecond volume, we leave them for the preſent, and proceed with our hiſtorian to the tranſactions of the ſucceeding reign.

Our hiſtorian's reflections on the eccleſiaſtical ſtate in this reign, are, in general, too ingenious and ſolid to be paſſed over in ſilence. We are concerned that our limits will not allow us to be more liberal in our extracts; but the following ſpecimen will be ſufficient to engage the curious and intelligent reader to refer to the work itſelf.

'Moſt of the arts and profeſſions in a ſtate are of ſuch a nature, that, while they promote the intereſts of the ſociety, they are alſo uſeful or agreeable to ſome individuals; and in that caſe, the conſtant rule of the magiſtrate, except, perhaps, on the firſt introduction of any art, is, to leave the profeſſion to itſelf, and truſt its encouragement to the individuals, who reap the benefit of it. The artizans, finding their profits to riſe by favour of their cuſtomers, encreaſe, as much as poſſible, their ſkill and induſtry; and as matters are not diſturbed by any injudicious tampering, the commodity is always ſure to be at all times, exactly proportioned to the demand.

'But there are alſo ſome callings, which, though uſeful and even neceſſary in a ſtate, bring no advantage nor pleaſure to any individuals; and the ſupreme power is obliged to alter its conduct with regard to the retainers of thoſe profeſſions. It muſt give them public encouragement in order to their ſubſiſtance; and it muſt provide againſt that negligence, to which they will naturally be ſubject, either by annexing particular honour to the profeſſion, by eſtabliſhing a long ſubordination of ranks and a ſtrict dependance, or by ſome other expedient. The perſons employed in the finances, armies, fleets, and magiſtracy are inſtances of this order of men.

'It may naturally be thought, at firſt view, that the eccleſiaſtics belong to the firſt claſs, and that their encouragement, as well as that of lawyers and phyſicians, may ſafely be truſted to the liberality of individuals, who are attached to their doctrines, and who find benefit or conſolation from their ſpiritual miniſtry

miniſtry and aſſiſtance. Their induſtry and vigilance will, no doubt, be whetted by ſuch an additional motive; and their ſkill in the profeſſion, as well as their addreſs in governing the minds of the people, muſt receive daily encreaſe, from their encreaſing practice, ſtudy, and attention.

'But if we conſider the matter more cloſely, we ſhall find, that this intereſted diligence of the clergy is what every wiſe legiſlator will ſtudy to avoid; becauſe in every religion, except the true, it is highly pernicious, and has even a natural tendency to pervert the true, by infuſing into it a ſtrong mixture of ſuperſtition, folly, and deluſion. Each ghoſtly practitioner, in order to render himſelf more precious and ſacred in the eyes of his retainers, muſt inſpire them with the moſt violent abhorrence againſt all other ſects, and continually endeavour, by ſome novelty, to excite the languid devotion of his audience. No regard will be paid to truth, morals, or decency in the doctrines inculcated. Every tenet will be adopted, that beſt ſuits the diſorderly affections of the human frame. Cuſtomers will be drawn to each conventicle, by new induſtry and addreſs in practiſing on the paſſions and credulity of the populace. And in the end, the civil magiſtrate will find, that he has paid dearly for his pretended frugality, in ſaving a ſettled foundation for the prieſts; and that in reality the moſt decent and advantageous compoſition, which he can make with the ſpiritual guides, is to bribe their indolence, by affixing ſtated ſalaries to their profeſſion, and rendering it ſuperfluous for them to be farther active, than merely to prevent their flock from ſtraying in queſt of new paſtures. And in this manner eccleſiaſtical eſtabliſhments, though commonly they aroſe at firſt from religious views, prove in the end advantageous to the political intereſts of ſociety.'

Daily experience juſtifies the truth and propriety of theſe reflections. The intereſted diligence of the clergy is certainly of diſadvantage to all religions, except the true. We think, however, that our author is too haſty, when he concludes, that it has even a natural tendency to pervert the true. The clergy of a true religion ſurely may exert themſelves with diligence, without giving way to ſuperſtition, folly, and deluſion: and we are of opinion, that if our divines (whoſe indolence needs no bribe) had exerciſed their function with more induſtry, we ſhould not have been peſtered with ſo many fanatical ſectaries, who are a diſgrace to religion, and a detriment to civil government.

The hiſtorian then proceeds to ſhew the origin of the reformation, which he traces with equal ſkill and diligence. His reflections likewiſe, on Henry's divorce from his queen Catherine—

nine, are extremely acute and obſervable; but are to be read, however, with great attention and caution. They are, indeed, of a moſt liberal nature; yet it ſhould be remembered throughout, that acts which may be juſtifiable from neceſſity, are, nevertheleſs, illicit and unnatural, when made a matter of choice.

'Had the queſtion of Henry's marriage with Catherine,' ſays the Hiſtorian, 'been examined by the principles of ſound philoſophy, exempt from ſuperſtition, it ſeemed not liable to much difficulty. The natural reaſon, why marriage in certain degrees is prohibited by the civil laws, and condemned by the moral ſentiments of all nations, is derived from men's care to preſerve purity of manners; while they reflect, that if a commerce of love were authorized between the neareſt relations, the frequent opportunities of intimate converſation, eſpecially during early youth, would introduce an univerſal diſſoluteneſs and corruption. But as the cuſtoms of countries vary conſiderably, and open an intercourſe, more or leſs reſtrained, between different families, or between the ſeveral members of the ſame family, ſo we find, that the moral precept, varying with its cauſe, is ſuſceptible, without any inconvenience, of very different latitude in the ſeveral ages and nations of the world. The extreme delicacy of the Greeks, permitted no converſe between perſons of the two ſexes, except where they lived under the ſame roof; and even the apartments of a ſtep-mother, and her daughters, were almoſt as much ſhut up againſt viſits from the huſband's ſons, as againſt thoſe from any ſtrangers or more remote relations: hence in that nation it was lawful for a man to marry, not only his niece, but his half-ſiſter by the father: a liberty unknown to the Romans, and other nations, where a more open intercourſe was authoriſed between the ſexes. Reaſoning from this principle, it would appear, that the ordinary commerce of life among great princes, is ſo obſtructed by ceremony, and numerous attendants, that no ill conſequence would reſult among them, from the marriage of a brother's widow; eſpecially if the diſpenſation of the ſovereign prieſt is previouſly required, in order to juſtify what may in common caſes be condemned, and to hinder the precedent from becoming too common and familiar. And as ſtrong motives of public intereſt and tranquillity may frequently require ſuch alliances between the ſovereign families, there is leſs reaſon for extending towards them the full vigour of that rule which has place among individuals *.'

In

* Even judging of this queſtion by the ſcripture, to which the appeal was every moment made, the arguments for the King's cauſe appear but lame and imperfect. Marriage in the degree of affinity which had place between Henry and Catherine, is, indeed, prohibited

In the hiſtory of this reign, Henry's foreign and domeſtic conduct is ſtated in a clear and impartial light; and illuſtrated with obſervations always ſtriking, and generally judicious. That monarch's variable ſyſtem of politicks, between the emperor and the French, is, by our hiſtorian, in ſome inſtances, attributed to the eagerneſs of Henry's paſſions, and the undue influence of his favourite Wolſey. Sir Robert Cotton the antiquarian, however, with other eminent men *, have complimented Henry, by ſuppoſing his fluctuating meaſures to have been the reſult of deep ſagacity and profound policy. But we can judge of effects with authority, where it is often preſumption to decide concerning motives. From whatever principle the king acted, whether from paſſion or policy, his meaſures, by which he balanced the two powers, were for the good of the kingdom and Europe in general: though it muſt be confeſſed, that had he been more early in his oppoſition to the emperor Charles, he might have ſaved a great deal of blood and treaſure, which was loſt by temporizing.

The violent innovations in religion, in conſequence of Henry's quarrel with the pope, which occaſioned the ſuppreſſion of the religious houſes, and in the end produced the reformation, are related by our hiſtorian with peculiar ſpirit and judgment. It is obſervable, that the pope was at firſt inclined to grant Henry's requeſt in the matter of the divorce; and had not his holineſs been over-awed from compliance by fear of the empeperor, this kingdom might ſtill, humanly ſpeaking, have groaned under the yoke of Rome. Mr. Hume obſerves, that no-

ted in Leviticus; but it is natural to interpret that prohibition as a part of the Jewiſh ceremonial or municipal law: and though it is there ſaid, in the concluſion, that the gentile nations, by violating theſe degrees of conſanguinity, had incurred the divine diſpleaſure, the extenſion of this maxim to every preciſe caſe before ſpecified, is ſuppoſing the ſcriptures to be compoſed with a minute accuracy and preciſion, to which, we know with certainty, the ſacred penmen did not think proper to confine themſelves. The deſcent of mankind from one common father, obliged them in the firſt generation to marry in the neareſt degrees of conſanguinity: inſtances of a like nature occur among the patriarchs: and the marriage of a brother's widow was, in certain caſes, not only permitted, but even enjoined as a poſitive precept by the Moſaical law. It is in vain to ſay, that this precept was an exception to the rule: and an exception confined merely to the Jewiſh nation. The inference is ſtill juſt, that ſuch a marriage can contain no natural or moral turpitude; otherwiſe God, who is the author of all purity, would never, in any caſe, have enjoined it.'

*. A famous ſpeaker in the long parliament, either Pym or Rutherford, has been very laviſh in his eulogy on Henry on this account.

thing,

thing, during this revolution, enſured publick tranquillity ſo much, as the deciſive authority acquired by the king; but we may add, that it was not the intereſt of the great men to oppoſe theſe innovations, as they might hope to participate of the ſpoils, which they actually ſhared among them *: and an inſurrection of the populace, without powerful leaders, is not greatly to be apprehended. On the whole, ſays the hiſtorian, the king ſuppreſſed ſix hundred and forty-five monaſteries. The whole revenue of theſe eſtabliſhments is computed at one hundred and ſixty one thouſand one hundred pounds. He adds, that the whole lands and poſſeſſions of England had, a little before this period, been rated at three millions a year; ſo that the revenues of the monaſteries did not really much exceed the twentieth part of the national income: a ſum vaſtly inferior to what is commonly apprehended.

Among the impoſtures diſcovered in theſe monaſteries, the hiſtorian relates one very remarkable. 'At Hales, ſays he, in the county of Gloceſter, had been ſhewn, during ſeveral ages, the blood of Chriſt brought from Jeruſalem; and it is eaſy to imagine the veneration with which ſuch a relic was regarded. A miraculous circumſtance alſo attended this miraculous relict; the ſacred blood was not viſible to any one in mortal ſin, even when ſet before him; and till he had performed good works ſufficient for his abſolution, it would not deign to diſcover itſelf to him. At the diſſolution of the monaſtery the whole contrivance was diſcovered. Two of the monks, who were let into the ſecret, had taken the blood of a duck, which they renewed every week; they put it into a phial, one ſide of which conſiſted of thin and tranſparent cryſtal, the other of thick and obſcure. When any rich pilgrim arrived, they were ſure to ſhew him the dark ſide of the phial, till maſſes and offerings had expiated his offences; and then finding his money, or patience, or faith, near exhauſted, they made him happy by turning the phial.'

The deliberations concerning a new tranſlation of the bible, as related by our hiſtorian, are too intereſting to be ſuppreſſed. 'Tindal, ſays he, had formerly given a tranſlation, and it had been greedily read by the people; but as the clergy complained of it, as very inaccurate and unfaithful, it was now propoſed that they ſhould themſelves publiſh a tranſlation, which would not be liable to thoſe objections. The friends of the reformation aſſerted, that nothing could be more abſurd than to con-

* Some of inferior rank ſhared in the plunder, and Henry was ſo profuſe, that he is ſaid, adds our hiſtorian, to have given a woman the whole revenues of a convent, as a reward for making a pudding, which happened to gratify his palate.

ceal, in an unknown tongue, the word itſelf of God, and thus to counteract the will of heaven, which, for the purpoſe of univerſal ſalvation, had publiſhed that ſalutary doctrine to all nations; that if this practice was not very abſurd, the artifice at leaſt was very barefaced, and proved a conſciouſneſs, that the gloſſes and traditions of the clergy ſtood in direct oppoſition to the original text, dictated by Supreme Intelligence: that it was now neceſſary for the people, ſo long abuſed by intereſted pretenſions, to ſee with their own eyes, and to examine whether the claims of the eccleſiaſtics were founded on that charter, which was on all hands acknowledged to be derived from heaven: and that as a ſpirit of reſearch and curioſity was happily revived, and men were now obliged to make a choice among the pretenſions of different ſects, the proper materials for deciſion, and above all, the holy ſcriptures, ſhould be ſet before them, and the revealed will of God, which the change of language had ſomewhat obſcured, be again, by their means, revealed to mankind.

'The favourers of the ancient religion maintained, on the other hand, that the pretence of making the people ſee with their own eyes, was a mere cheat, and was itſelf a very barefaced artifice, by which the new preachers hoped to obtain the guidance of them, and ſeduce them from thoſe paſtors, whom the laws, whom ancient eſtabliſhments, whom heaven itſelf had appointed for their ſpiritual direction: that the people were, by their ignorance, their ſtupidity, their neceſſary avocations, totally unqualified to chooſe their own principles, and it was a mockery to ſet materials before them, of which they could not poſſibly make any proper uſe: that even in the affairs of common life, and in their temporal concerns, which lay more within the compaſs of human reaſon, the laws had, in a great meaſure, deprived them of the right of private judgment, and had, happily, for their own and the public intereſt, regulated their conduct and behaviour: that theological queſtions were placed much beyond the ſphere of vulgar comprehenſion; and eccleſiaſtics themſelves, though aſſiſted by all the advantages of education, erudition, and an aſſiduous ſtudy of the ſcience, could not be fully aſſured of a juſt deciſion; except by the promiſe made them in ſcripture, that God would be ever preſent with his church, and that the gates of hell ſhould not prevail againſt her: that the groſs errors adopted by the wiſeſt heathens, proved how unfit men were to grope their own way, through this profound darkneſs; nor would the ſcriptures, if truſted to every man's judgment, be able to remedy; on the contrary, they would much augment, theſe fatal illuſions: that ſacred writ itſelf was involved in ſo much obſcurity, was expoſed to

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ſo many difficulties, contained ſo many appearing contradictions, that it was the moſt dangerous weapon which could be intruſted into the hands of the ignorant and giddy multitude: that the poetical ſpirit, in which a great part of it was compoſed, at the ſame time that it occaſioned uncertainty in the ſenſe, by its multiplied tropes and figures, was ſufficient to kindle the zeal of fanaticiſm, and thereby throw civil ſociety into the moſt furious combuſtion: that a thouſand ſects muſt ariſe, which would pretend, each of them, to derive its tenets from the ſcripture; and would be able, by ſpecious arguments, or even without ſpecious arguments, to ſeduce ſilly women, and ignorant mechanics, into a belief of the moſt monſtrous principles: and that if ever this diſorder, dangerous to the magiſtrate himſelf, received a remedy, it muſt be from the tacit acquieſcence of the people in ſome new authority; and it was evidently better, without farther conteſt or enquiry, to adhere peaceably to ancient, and therefore the more ſecure eſtabliſhments.'

The arguments againſt the tranſlation are very copious and ingenious; but we muſt make allowances for the hiſtorian's embelliſhments. The reaſoning he makes uſe of is drawn from events within his own obſervation, and which probably were not foretold at the time of theſe deliberations. The author, however, is not to be cenſured for this liberty of amplification upon a point merely ſpeculative.

Nevertheleſs, his reflections on ſome paſſages in this reign, are liable to great exception. In deſcribing the decline of Henry's affection for Anne Boleyn, and his growing attachment for Jane Seymour, he obſerves, that the king 'was determined to ſacrifice every thing to the gratification of his new appetite. Unlike to moſt monarchs, ſays he, who judge lightly of the crime of gallantry, and who deem the young damſels of their court rather honoured than diſgraced by their paſſion, *he never thought of any other attachment than that of marriage*; and in order to attain this end, he underwent more difficulties, and committed greater crimes, than thoſe which he ſought to avoid by forming that legal connexion.'

Here the hiſtorian forgets that Henry had an intrigue with Elizabeth Blunt, afterwards Lady Talſboyſe, by whom he had a ſon, named Henry Fitzroy, afterwards created duke of Richmond and Somerſet. This circumſtance proves that Henry was not ſo ſcrupulous in the point of gallantry, as the writer would repreſent him.

His obſervations likewiſe on Anne Boleyn's behaviour, previous to her execution, appear unnatural. 'The queen, ſays he, prepared for ſuffering that death to which ſhe was ſentenced. She

ſent her laſt meſſage to the king, in which ſhe renewed the proteſtations of her innocence, and recommended her daughter to his care. Before the lieutenant of the Tower, and all who approached her, ſhe made the like declarations, and continued to behave herſelf with her uſual ſerenity, and even with chearfulneſs. "The executioner, ſhe ſaid to the lieutenant, is, I hear, very expert; and my neck is very ſlender:" upon which ſhe graſped it in her hand, and laughed heartily." When brought, however, to the ſcaffold, ſays the hiſtorian, ſhe ſoftened her tone a little with regard to her proteſtations of innocence. *She reflected*, that the obſtinacy of queen Catherine, and her reſiſtance to the king's will, had much alienated him from the lady Mary; and her maternal concern, therefore, for Elizabeth, prevailed in theſe laſt moments over that indignation, which the unjuſt ſentence, by which ſhe ſuffered, naturally excited in her.' This eager deſire of penetrating into the human heart, and opening the ſecret ſprings of action, often betrays hiſtorians into exceſs of refinement. By endeavouring to account for every change of conduct, they often excite doubts, inſtead of ſolving difficulties; forgetting that there are tranſitions of paſſion in the human mind, which are as unaccountable as involuntary. To us it ſeems highly improbable, that the alteration in Anne's behaviour proceeded from the cauſe mentioned by our hiſtorian, or that ſhe entertained the reflections which he has ſo poſitively aſcribed to her; as we can diſcover no evidence, that ſhe ever made any declaration of her ſentiments to that effect. It ſeems unnatural to ſuppoſe, that her maternal concern for Elizabeth did not take place till her laſt moments; and we would rather think, that ſhe was inclined to moderate her reſolution from ſome more immediate apprehenſion. Might we, without falling into the exceſs we condemn, hazard a conjecture in this caſe, we ſhould imagine, that her flexibility was owing, perhaps, to the dread of ſuffering the utmoſt ſeverity of her ſentence; for we find, that the menace of executing it againſt her in its greateſt rigour, had before extorted a confeſſion from her of ſome lawful impediment to her marriage with the king: by which, as far as her declaration could operate, ſhe acknowledged Elizabeth to be illegitimate.

In the ſucceeding part of this hiſtory, Henry's cruel perſecution of the non-conformiſts, with the extreme fortitude of the unhappy ſufferers, is related in the moſt affecting terms of deſcription. The king's caprice and inconſiſtency in points of religion * are clearly expoſed, and cenſured with becoming ſpirit. But,

* The hiſtorian has, in a note, preſerved the following facetious anecdote. The duke of Norfolk, ſoon after the act was paſſed impoſing

But, as we have not room to be further particular, we haſten to the hiſtorian's maſterly portraiture of this tyrannical monarch.

'It is difficult,' ſays he, 'to give a juſt ſummary of this prince's qualities: he was ſo different from himſelf in different parts of his reign, that, as it is well remarked by lord Herbert, his hiſtory is his beſt character and deſcription. The abſolute, uncontrouled authority which he maintained at home, and the regard which he acquired among foreign nations, are circumſtances which entitle him to the appellation of a *great* prince; while his tyranny, and cruelty, ſeem to exclude him from the character of a *good* one. He poſſeſſed, indeed, great vigour of mind, which qualified him for exerciſing dominion over men; courage, intrepidity, vigilance, inflexibility: and though theſe qualities lay not always under the guidance of a regular and ſolid judgment, they were accompanied with good parts, and an extenſive capacity; and every one dreaded a conteſt with a man who was known never to yield, or to forgive, and who, in every controverſy, was determined, either to ruin himſelf or his antagoniſt. A catalogue of his vices would comprehend many of the worſt qualities incident to human nature: violence, cruelty, profuſion, rapacity, injuſtice, obſtinacy, arrogance, bigotry, preſumption, caprice; but neither was he ſubject to all theſe vices in the moſt extreme degree, nor was he, at intervals, altogether devoid of virtues: he was ſincere, open, gallant, liberal, and capable at leaſt of a temporary friendſhip and attachment. In this reſpect he was unfortunate, that the incidents of his times ſerved to diſplay his faults in their full light: the treatment which he met with from the court of Rome, provoked him to violence; the danger of a revolt from his ſuperſtitious ſubjects, ſeemed to require the moſt extreme ſeverity. But it muſt, at the ſame time, be acknowledged, that his ſituation tended to throw an additional luſtre on what was great and magnanimous in his character: the emulation between the emperor and the French king, rendered his alliance, notwithſtanding his impolitic conduct, of great importance in Europe: the extenſive powers of his prerogative, and the ſubmiſſive, nor to ſay ſlaviſh, diſpoſition of his parliament, made it the more eaſy for him to aſſume and maintain that entire dominion by which his reign is ſo much diſtinguiſhed in the Engliſh hiſtory.

poſing celibacy on the clergy, meeting one of his chaplains, who was ſuſpected of favouring the reformation, ſaid to him, 'Now, Sir, what think you of the law to hinder prieſts from having wives?' 'Yes, my lord, replies the chaplain, you have done that; but I will anſwer for it, you cannot hinder men's wives from having prieſts.'

'It may ſeem a little extraordinary, that notwithſtanding his cruelty, his extortion, his violence, his arbitrary adminiſtration, this prince not only acquired the regard of his ſubjects; but never was the object of their hatred: he ſeems even in ſome degree to have poſſeſſed, to the laſt, their love and affection. His exterior qualities were advantageous, and fit to captivate the multitude: his magnificence and perſonal bravery rendered him illuſtrious in vulgar eyes: and it may be ſaid, with truth, that the Engliſh in that age, were ſo thoroughly ſubdued, that, like eaſtern ſlaves, they were inclined to admire even thoſe acts of violence and tyranny, which were exerciſed over themſelves, and at their own expence.

'With regard to foreign ſtates, Henry appears long to have ſupported an intercourſe of friendſhip with Francis, more ſincere and diſintereſted than uſually takes place between neighbouring princes. Their common jealouſy of the emperor Charles, and ſome reſemblance in their characters, (though the compariſon is extremely to the advantage of the French monarch) ſerved as the cement of their mutual amity. Francis is ſaid to have been affected with the king's death, and to have expreſſed much regret for the loſs. His own health began to decline: he foretold, that he ſhould not long ſurvive his friend: and he died in about two months after him.'

The writer then proceeds to give a ſummary of the laws paſſed in this reign, upon moſt of which he makes very pertinent and politick obſervations. He mentions one, by which all foreign artificers were prohibited having above two foreigners in their houſe, either journeymen or apprentices; and another, by which all denizens were obliged to pay the duties impoſe upon aliens. Of theſe laws, he judiciouſly obſerves, that the parliament had done better to have encouraged foreign merchants and artiſans to come over to England; which might have excited the emulation of the natives, and improved their ſkill.

The ſucceeding reign, with the ſhort-lived royalty of lady Jane Gray, afford no great ſubject for hiſtorical comment, or political ſpeculation. It is but juſt to obſerve, however, that the character of the unhappy lady Jane is placed in ſo amiable a light by our hiſtorian, and her deplorable fate is ſo pathetically deſcribed, that a reader of any feeling cannot peruſe the deſcription without diſſolving in tears of ſympathy.

The reign of the bigotted Mary is chiefly diſtinguiſhed by the many inſtances of almoſt incredible cruelty and inhumanity. As the hiſtorian is particularly happy in his power of deſcription, his pen aggravates the horror of theſe ſhocking ſcenes of barbarity. Previous to this cruel perſecution, a debate was had before

re the queen and council, between the two eccleſiaſtics, Pole nd Gardiner; when the arguments for and againſt toleration ere canvaſſed. The hiſtorian has obliged us with the topics y which each ſide ſupported, or, as he ſays, might have ſupported, their ſchemes of policy.

'The practice of perſecution, ſaid the defenders of Pole's pinion, is the ſcandal of all religion; and the theological anioſity, ſo fierce and violent, far from being an argument of nen's conviction in their oppoſite tenets, is a certain proof, hat they have never reached any ſerious perſuaſion with regard o theſe remote and ſublime ſubjects. Even thoſe who are the noſt impatient of contradiction in other controverſies, are mild nd moderate in compariſon of polemical divines; and wherever man's knowledge and experience give him a perfect aſſurance f his own opinion, he regards with contempt, rather than anger, the oppoſition and miſtakes of others. But while men zealouſly maintain what they neither clearly comprehend, nor entirely believe, they are ſhaken in their imagined faith, by the oppoſite erſuaſion, or even doubts of other men; and vent on their antagoniſts that impatience which is the natural reſult of ſo diſagreeable a ſtate of the underſtanding. They then embrace eaſily any pretence for repreſenting opponents as impious and profane; and if they can alſo find a colour for connecting this violence with the intereſts of civil government, they can no longer be reſtrained from giving uncontrouled ſcope to vengeance and reſentment. But ſurely never enterprize was more unfortunate than that of founding perſecution upon policy, or endeavouring, for the ſake of peace, to ſettle an entire uniformity of opinion, in queſtions which, of all others, are leaſt ſubject to the criterion of human reaſon. The univerſal and uncontradicted prevalence of one opinion in religious ſubjects, can only be owing at firſt to the ſtupid ignorance and barbariſm of the people, who never indulge themſelves in any ſpeculation or enquiry; and there is no other expedient for maintaining that uniformity, ſo fondly ſought after, but by baniſhing for ever all curioſity and all improvement in ſcience and cultivation. It may not, indeed, appear difficult to check, by a ſteddy ſeverity, the firſt beginnings of controverſy; but beſides that this policy expoſes for ever the people to all the abject terrors of ſuperſtition, and the magiſtrate to the endleſs encroachments of eccleſiaſtics, it alſo renders men ſo delicate, that they can never endure to hear of oppoſition; and they will ſometime pay dearly for that falſe tranquillity in which they have been ſo long indulged. As healthful bodies are ruined by too nice a regimen, and are thereby rendered incapable of bearing the unavoidable incidents of human life; a people who never were allowed to imagine, that their

their principles could be conteſted, fly out into the moſt outrageous violence when any event (and ſuch events are common) produces a faction among their clergy, and gives riſe to any difference in tenet or opinion. But whatever may be ſaid in favour of ſuppreſſing, by perſecution, the firſt beginnings of hereſy, no ſolid argument can be alledged for extending ſeverity towards multitudes, or endeavouring, by capital puniſhments, to extirpate an opinion, which has diffuſed itſelf through men of every rank and ſtation. Beſides the extreme barbarity of ſuch an attempt, it proves commonly ineffectual to the purpoſe intended; and ſerves only to make men more obſtinate in their perſuaſion, and to encreaſe the number of their proſelytes. The melancholy with which the fear of death, torture, and perſecution inſpires the ſectaries, is the proper diſpoſition for foſtering religious zeal: the proſpect of eternal rewards, when brought near, overpowers the dread of temporal puniſhment: the glory of martyrdom ſtimulates all the more furious zealots, eſpecially the leaders and preachers: where a violent animoſity is excited by oppreſſion, men paſs naturally from hating the perſons of their tyrants, to a more violent abhorrence of their doctrine: and the ſpectators, moved with pity towards the ſuppoſed martyrs, are naturally induced to embrace thoſe principles which can inſpire men with a conſtancy that appears almoſt ſupernatural. Open the door to toleration, the mutual hatred relaxes among the ſectaries; their attachment to their particular religion decays; the common occupations and pleaſures of life ſucceed to the acrimony of diſputation; and the ſame man, who, in other circumſtances, would have braved flames and tortures, is engaged to change his religion from the ſmalleſt proſpect of favour and advancement, or even from the frivolous hopes of becoming more faſhionable in his principles. If any exception can be admitted to this maxim of toleration, it will only be where a theology altogether new, no way connected with the ancient religion of the ſtate, is imported from foreign countries, and may eaſily, at one blow, be eradicated, without leaving the ſeeds of future innovations. But as this inſtance would involve ſome apology for the ancient pagan perſecutions, or for the extirpation of chriſtianity in China and Japan; it ought ſurely, on account of this deteſted conſequence, to be rather buried in eternal ſilence and oblivion.

'Though theſe arguments appear entirely ſatisfactory, yet ſuch is the ſubtilty of human wit, that Gardiner, and the other enemies to toleration, were not reduced to ſilence, and they ſtill found topics on which to ſupport the controverſy. The doctrine, ſaid they, of liberty of conſcience is founded on the moſt flagrant impiety, and ſuppoſes ſuch an indifference among all

all religions, ſuch an obſcurity in theological doctrines, as to render the church and magiſtrate incapable of diſtinguiſhing, with certainty, the dictates of heaven, from the mere fictions of human imagination. If the Divinity reveals principles to mankind, he will ſurely give a criterion by which they may be aſcertained; and a prince, who knowingly allows theſe principles to be perverted, or adulterated, is infinitely more criminal than if he gave permiſſion for the vending of poiſon, under the ſhape of bread, to all his ſubjects. Perſecution may, indeed, ſeem better calculated to make hypocrites than converts; but experience teaches us, that the habits of hypocriſy often turn into reality; and the children at leaſt, ignorant of their parents' diſſimulation, may happily be educated in more orthodox tenets. It is abſurd, in oppoſition to conſiderations of ſuch unſpeakable importance, to plead the temporal and frivolous intereſts of civil ſociety; and if matters be thoroughly examined, even that topic will not appear ſo certain and univerſal in favour of toleration as by ſome it is repreſented. Where ſects ariſe, whoſe fundamental principle on all ſides, is to execrate, and abhor, and damn, and extirpate each other; what choice has the magiſtrate left but to take party, and by rendering one ſect entirely prevalent, reſtore, at leaſt for a time, the public tranquillity? The political body, being here ſickly, muſt not be treated as if it were in a ſtate of ſound health; and an affected neutrality in the prince, or even a cool preference, may ſerve only to encourage the hopes of all the ſects, and keep alive their animoſity. The proteſtants, far from tolerating the religion of their anceſtors, regard it as an impious and deteſtable idolatry; and during the late minority, when they were entirely maſters, enacted very ſevere, though not capital, puniſhments againſt all exerciſe of the catholic worſhip, and even againſt ſuch as barely abſtained from their profane rites and ſacraments. Nor are inſtances wanting of their endeavours to ſecure an imagined orthodoxy by the moſt rigorous executions: Calvin has burned Servetus at Geneva: Cranmer brought Arians and Anabaptiſts to the ſtake: and if perſecution of any kind is to be admitted, the moſt bloody and violent will ſurely be allowed the moſt juſtifiable, as the moſt effectual. Impriſonments, fines, confiſcations, whippings, ſerve only to irritate the ſects, without diſabling them from reſiſtance: but the ſtake, the wheel, or the gibbet, muſt ſoon terminate in the extirpation or baniſhment of all the heretics, who are inclined to give diſturbance, and in the entire ſilence and ſubmiſſion of the reſt.'

In the ſtate of this argument, the writer diſplays great depth of thought, ſtrength of reaſoning, and energy of expreſſion. It muſt, indeed, be acknowledged, that the hiſtory of theſe reigns, upon

upon the whole, affords ſuch evident marks of conſpicuous merit in the hiſtorian, as cannot fail to engage the approbation of the intelligent and diſcerning reader. Though we have, in ſome inſtances, reluctantly pointed out the author's defects, and controverted his opinions, nevertheleſs, we are not blind to his excellencies, or backward to commend them. We are actuated by the ſpirit of free inquiry, not the malevolence of criticiſm: and it is with pleaſure we obſerve, that even his errors are generally the miſtakes of genius, ever ambitious to be ſingular. The ſecond volume affords us more ſtriking inſtances of this ſingularity; and in that, we ſhall have occaſion to take our hiſtorian's political principles into farther conſideration.

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A Voyage to Senegal, the Iſle of Goree, and the River Gambia. By Mr. Adanſon. *Tranſlated from the French.* 8vo. 6s. Nourſe.

THIS piece is extracted from Mr. Adanſon's *Hiſtoire naturelle de Senegal*, &c. which work having mentioned in a former review, under the head of foreign literature, we ſhould have but little to ſay further on the article before us, did not our readers, in general, expect a more particular account of thoſe books, which appear in our own language, than it is poſſible for us to give of others. We ſhall not, however, trouble them with needleſs repetitions; but enter at preſent on the merits of the tranſlation, and endeavour to give ſome notion of the entertainment the peruſal of the book may afford.

We know not whether the bookſeller or tranſlator is moſt to be blamed, for omitting the ſpecimen of a natural hiſtory of ſhells, which, in the original, accompanied the relation of this voyage; and, for want of which, the reader will be more than once diſappointed, in being referred to it *, for the deſcription and figure of the curious ſhells our voyager occaſionally met with. The tranſlator, indeed, appears, in ſeveral reſpects, to be unequal to his undertaking; the familiarity of his ſtile degenerating frequently into a meanneſs and puerility, that, added to the many trivial circumſtances of the narrative, render it extremely diſguſting. Thus, we are told, 'there is *never a* river in the iſle of Tenerif.' 'The French have *never a* factory at Portudal;' 'trees and ſerpents are ſo much *broad*;' (inſtead of

* In page 24 it is mentioned as actually annexed to the preſent tranſlation.

thick)

thick) and again, 'the rain poured down with ſuch violence, that it ſeemed as if *heaven and earth were coming together*;' with many other expreſſions of the like ſtamp.

As to the narrative, we preſume, the moſt entertaining parts of it are thoſe which relate to the nature of the country, the manners of the people, and the climate in general; thoſe particulars in which chiefly conſiſts the merit of the author's ſtudy and aſſiduity, being adapted only to the ſatisfaction of the curious naturaliſt.

Of the ſoil and face of the country Mr. Adanſon gives no very inviting deſcription; burning ſands, impaſſable foreſts, and rivers abounding with crocodiles, and other dangerous animals, being common to this part of Africa.

Of the ſuperſtition and extraordinary cuſtoms of the inhabitants, let the following inſtances ſuffice.

'I was ſitting, ſays our Author, on a mat in the middle of a court yard, with the governor of the village, and his whole family; when a viper of the miſchievous kind, after winding round the company, was drawing near to me. This familiarity I did not at all reliſh; and, to prevent any accident, I thought proper to kill it, directly, with a ſtick I had in my hand. Inſtantly, the whole company ſtarting up, made loud outcries, as if I had committed murder; and they all flew away, ſo that the place was ſoon deſerted. As the affair grew ſerious, and the report thereof was ſpread over the village, I laid hold of this opportunity, now that I was by myſelf, to put the viper into my handkerchief, and to hide it in my waiſtcoat pocket. This was the beſt method to make ſure of this animal, which is ſo difficult to be had in that country; and at the ſame time the way to calm their minds, by removing it out of ſight. I was not very ſafe upon that ſpot; and, perhaps, they would have done me ſome miſchief: but the maſter of the village, a man of good ſenſe, in whoſe houſe this whole affair had paſſed, ſoon reflected that both his honour and intereſt called upon him to quiet the tumult, and to ſilence the report. This he did effectually by means of his authority as governor; though his prudent conduct, and his character as *marabou*, were of no ſmall aſſiſtance to him. This ſpecimen ſhews how zealouſly the negroes are attached to their religion, and to their ſuperſtitious obſervances.'

At another time, a young woman having been killed by one of their ſerpents, Mr. Adanſon thus relates the ceremony uſed on the occaſion. 'One night when I was faſt aſleep, I was wakened by a horrid ſhrieking, which threw the whole village into an uproar. Immediately I inquired what was the matter; and was told, that they were bewailing the death of a young

woman, who had been bit about four leagues off by a ſerpent, and died of the poiſon in leſs than two hours; and that her body had been juſt now removed to her cottage. The firſt ſhriek was made, according to cuſtom, by one of the female relations of the deceaſed, before her door, which was very near to mine. At this ſignal, all the women in the village came out, and ſetting up a moſt terrible howl, they flocked about the place from whence the firſt noiſe had iſſued. One would have imagined, that they were all related to the deceaſed, ſo greatly did they ſeem to grieve and mourn; and, undoubtedly, this would have been a ſtrong proof of their concern, if thoſe lamentations had come from the bottom of their hearts: but they were no more than outward ſhow, and merely the effect of national cuſtom. This ſhocking noiſe laſted ſome hours, that is, till break of day: then the relations of the deceaſed coming into the cottage, took hold of her hand, and aſked her ſeveral queſtions, which were followed by offers of ſervice: but finding that ſhe made them no anſwer, they withdrew, ſaying: Alas! ſhe is dead. Her friends did the ſame; afterwards they conveyed her body into the ground; and on each ſide they put an earthen pot, one full of water, and the other of *couſcous*: this without doubt was intended for her nouriſhment, in caſe ſhe ſhould once more take it into her head to eat or to drink. When the burial was over, the cries and lamentations ceaſed. Thus ended the lugubrious ceremony: their thoughts were now turned towards making an entertainment in honour of the deceaſed; and that ſame evening they had a *folgar*, or a dance, which they continued for three nights ſucceſſively: it was conducted in this manner:

'All the young people of the village gathered together in a large area, in the middle of which they had lighted a great fire. The ſpectators formed a long ſquare, at both ends of which the dancers were ranged in two oppoſite lines, the men on one ſide, the women on the other. There were two tabors to regulate the dance; and as ſoon as they had beat a march, the performers began a ſong, the burden of which was repeated by all the ſpectators. At the ſame time a dancer ſtepping forth from each line, advanced towards the oppoſite perſon that pleaſed him moſt, to the diſtance of two or three feet, and preſently drew back in cadence, till the ſound of the tabour ſerved as a ſignal for them to come cloſe, and to ſtrike their thighs againſt each other, that is, man to woman, and woman to man: this done, they drew back once more, and ſoon after renewed the ſame monkey tricks, diverſifying their movements as often as the tabor directed them, till at length they returned to their place. The other performers did the ſame, each in their turn, but without a repetition; then the two lines drew near to one another, and acted their

their part in the ſame manner. That theſe geſtures are very immodeſt, is obvious; but the other movements, which are hardly perceived, unleſs one is uſed to them, muſt be much more ſo. The negroes do not dance a ſtep, but every member of their body, every joint, and even the head itſelf, expreſſeth a different motion, always keeping time, let it be never ſo quick. And it is in the exact proportioning of this infinite number of motions, that the negroes dexterity in dancing chiefly conſiſts: none but thoſe that are as ſupple as they can poſſibly imitate their agility. Notwithſtanding the violence of this exerciſe, it laſted a good part of the night, during which they drank off ſeveral pots of a very ſtrong ſort of beer made of millet. They began the ſame ſcene the two nights following, and the third their entertainments ceaſed. An European, on ſuch an occaſion, would have gone into mourning for ſome months; while the African ſeizes this opportunity to rejoice: ſuch are the whimſical cuſtoms of different nations; what produceth joy and pleaſure to one, is a ſubject of grief to another.'

Among the ſerpents met with in this country, Mr. Adanſon aſſures us of his having ſeen one, though of a middling ſize in regard to its ſpecies, that was upwards of two and twenty feet long, and eight inches thick. 'Its head, ſays he, was of the ſame ſize as that of a crocodile, from five to ſix feet; its teeth were upwards of half an inch long, ſtrong and ſharp; and its throat was more than wide enough to ſwallow a hare, or even a pretty large dog, without having any occaſion to chew it.'

With reſpect to the heat of the climate; our author complains of it as exceſſive, and no doubt he ſeverely felt its effects: we cannot help taking notice, however, that, by his thermometer, the real heat of the atmoſphere appears to have been much leſs than it ſometimes has been with us in hot ſummers: Indeed, ſeveral late obſervations give us reaſon to think the air is ſeldom found ſo hot within the torrid zone, as in the countries farther diſtant from the line. It is the continuation of the heat that makes it ſo intolerable, and not the exceſſive degree of it in the atmoſphere: and, as to the burning whirlwinds, of which our author gives an account, they ſeem to have been formed of looſe ſand, or other light bodies, whoſe heat is much greater than that of the ambient air. This Mr. Adanſon found, by putting his thermometer in the ſand, which gave twice the heat of the open air in the ſhade.

Having hinted that our author's *forte* appears to lie in natural hiſtory, we cannot take leave of his work, without quoting the following paſſage, as affording room for ſpeculation to the curious. 'The neceſſity I was under of returning ten times to the

the ſame places, and in different ſeaſons, gave me an opportunity, the 12th of the month of October, of diſcovering a thing which was very remote from my thoughts. Croſſing at leaſt the twentieth time, the Wood-iſland, in order to reach the village of Kionk, I perceived ſeveral ſmall fiſhes in moraſſes formed by rain-water. They were all of the ſame ſpecies; and, by their lively red, I knew them to be the leſſer kind of roaches. The rains had ſubſided, and the water was beginning to dry up in thoſe ponds; a ſure ſign that the fiſh were not long lived. They muſt have died very ſoon, for I ſaw the ground two days after, when the waters were dried up. One would imagine, that the ſpecies were loſt for ever in regard to that particular ſpot; but, far from it, the next year new ones appeared, entirely like thoſe of the preceding years. Here is a fact the more worthy of notice, as it does not appear by what means the fiſh could be conveyed to that place; for, on the one hand, the ponds, though deep, have no communication with the waters of the Niger, which is about three hundred fathoms from thence; and beſides, this ſpecies of fiſh is unknown to that river: ſo that it cannot be ſuppoſed, that any of the aquatic birds ſhould bring away the eggs. Surely, no body will pretend to ſay, that the roaches lay their eggs every year in the bottom of thoſe ponds, where they are preſerved during the nine months of drought, till the return of the rain; becauſe the ſame difficulty would ſtill ſubſiſt in regard to the origin of the firſt. It would be at leaſt equally abſurd to imagine, that their ſeeds were conveyed to other places by vapours, which, as they fell down, ſcattered them here and there into different baſons.'

We ſhall make no other remark on this paſſage, than barely to hint, in general terms, that the notion of *ſpontaneous generation*, long ago ſuppoſed to have been fully confuted, by Swammerdam and others, appears to be much countenanced by certain Naturaliſts of the preſent age; Mr. Gueneau, the judicious Editor of the *Collection Academique*, having, among the reſt, publiſhed ſome notable arguments on this curious and intereſting ſubject.

*** In juſtice to Mr. Adanſon, it may be proper to take notice of a late groſs miſrepreſentation of his thermometrical experiments. 'Our Author,' ſays the pretended Critic, 'found the ordinary heat of the air to be more than *ſixty* degrees by Reaumur's thermometor;'—whereas the truth is, he tells us he found it but *thirty-one*, at moſt. Indeed the impoſſibility of ſuch an aſſertion's being true, muſt have appeared at firſt ſight, to any perſon who had the leaſt knowlege of what he was writing about.

K-n-K.

Exotic

Exotic Botany, illuſtrated in thirty-five Figures of curious and elegant Plants: explaining the ſexual ſyſtem, and tending to give ſome new lights into the vegetable philoſophy. By John Hill, *M. D.* Folio, 2l. 12s. 6d. plain; coloured 5l. 5s. Printed for the Author.

IT has often fallen in our way to expreſs our admiration at the unremitted induſtry of Dr. Hill, though we have not always been able to extol the fruits of his labour. Some of his productions have undoubtedly merited praiſe, while others have equally deſerved the cenſure which, in juſtice to the Public, we could not with-hold. In regard to the latter, as a ſignal manifeſtation of our impartiality, we have generally been ſo happy as to concur in opinion, not only with the majority of his readers, but even with the Doctor himſelf. Such of his works as we have commended, have been chiefly thoſe which he has not been aſhamed to own; ſuch as we have diſapproved, were his anonymous pieces. The Doctor himſelf, it appears, was conſcious of their want of merit, by ſuppreſſing the name of their author: he it was who firſt paſſed the ſentence, which we have only repeated; and therefore it is hoped, that though he may poſſibly have thought us rather ſevere, upon ſome occaſions, he will, upon recollection, acquit us of all ſuſpicion of prejudice againſt him or his works. We have almoſt *daily* occaſion to admire his APPLICATION; *often* his INGENUITY: the work now before us is a lively inſtance of both.

The preſent undertaking is, indeed, performed in a maſterly manner; whether we conſider the figures of the plants, or the vivid colours beſtowed upon them, which are really excellent. The method by which the Doctor obtained ſuch exact drawings from exotic plants, is explained by him in theſe words: 'The following figures are engraved from nature. Moſt of the plants came over dried, as ſpecimens, and they were brought to the ſtate wherein they are repreſented in theſe deſigns, by maceration in warm water. The method was this: the plant was laid in a china diſh, and water was poured upon it, nearly as much as the cavity would hold; another diſh, ſomewhat ſmaller, was turned down upon this, and the edges were cemented with common paſte, ſpread upon brown paper. This was ſet upon a pot half full of cold water, and placed over a gentle fire. Thus after a little time the lower diſh heats, and the water gradually in it: a few minutes then compleat the buſineſs. The plant, however rumpled up in drying, expands, and takes the natural form it had when freſh. Even the minuteſt parts appear diſtinctly. The ſpecimen is deſtroyed by this operation, but it

ſhews itſelf, for the time, in full perfection: I could have wiſhed to ſave ſome of theſe, but they were ſacrificed to the work; and I hope their remembrance will live in the deſigns.'—'The ſeeds of theſe plants came over with the ſpecimens; and they are now in the ground in four remote parts of the kingdom, where I have correſpondence with thoſe who have ſtoves, and have been moſt ſucceſsful in raiſing tender ſpecies: many muſt be expected to fail, and ſome lie long in the earth; but the preſent ſeaſon has raiſed ſeveral of them.'—'In all theſe places, each plant will be tried in the ſtove, the green-houſe, and the open air. This way we ſhall know what each will bear: and there is no other.' We ſincerely wiſh the Doctor all the ſucceſs ſo uſeful and noble a ſtudy deſerves: as in *this* application of his abilities, he proves himſelf a friend to his country.

Nothing more offers but the particular deſcriptions of the ſeveral plants exhibited; to which we refer the curious enquirer.

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Account of FOREIGN BOOKS.

Le Pitture antiche d'Ercolano, e contorni, inciſe con qualche Spiegazione. Tomo primo. Or,

A Deſcription of the antique Paintings diſcovered at Herculaneum, and parts adjacent. Volume the Firſt. Naples, printed at the Royal Preſs, and containing about 300 pages in large folio, 1759.

THE lovers of antiquity and the fine arts having directed their curioſity, for near twenty years paſt, to the intereſting diſcoveries, occaſionally made among the ruins of Herculaneum, the publication of a particular and ſatisfactory deſcription of thoſe valuable remains, has been long impatiently expected. The catalogue publiſhed at Naples, in the year 1754, rather heightened this impatience, and increaſed the thirſt of curioſity, than allayed it. At length, however, we find this curious work hath begun to make its appearance; nor, if our information be exact, doth it ſeem to have at all ſuffered by the delay: this volume being executed in ſo magnificent and maſterly a ſtile, that it cannot fail of giving the higheſt ſatisfaction to the Public.

In this firſt volume are contained fifty plates, all which, repreſenting the deſigns of the original paintings, are admired as excellent proofs of the taſte and ſkill of the ſeveral artiſts concerned in their execution; among whom we learn the names of Camillus

Camillus Paderni, Nic. Banni, Franz. Lavega, Phil. Morghen, Nic. Billi, and Rocc. Porri.

To each plate the learned Editors have alſo added proper explanations, intended as well for thoſe who may not have the ſatisfaction of viewing the originals, as for the direction of ſuch as may have ſo deſirable an opportunity. There are alſo a great number of ſmaller plates interſperſed, as head and tail-pieces, throughout the volume: to which is alſo annexed, a chart of the Gulph of Naples, and the adjacent country; the frontiſpiece at the ſame time repreſenting an elegant portrait of the monarch to whoſe munificence and taſte we owe ſo diſtinguiſhed a work, and to whom it is, with great propriety, inſcribed.

Saggi di Diſſertazioni Accademiche, publicamente lette nella nobile Accademia Etruſca, dall' Antichiſſima citta di Cortona. Tom. 7. That is,

Diſſertations read at the Academy of Cortona. 4to. Rome 1758.

The diſtinguiſhed merit of the former publications of this academy, cannot give an higher idea of the preſent, than it really deſerves. But as this volume has been, from unavoidable accidents, ſo long delayed, many pieces are contained therein, that are already generally known. There are nevertheleſs ſome papers that, as far as we remember, are quite new; particularly a diſſertation of M. Calzabigi, on two marbles, dug up at Herculaneum, the one a bas-relief, and the other a monochromaton, ſo well preſerved that the fineſt ſtrokes of the pencil remain unimpaired, while the characters cut into the marble are barely legible. A learned member of this academy has alſo obliged the public with remarks on Mr. Cary's diſſertation on the mirrors of the antients; which piece, together with many others, equally curious, are inſerted in this collection.

Hiſtoire de l'Academie Royale des Sciences et Belles Lettres. Année 1757. That is,

The Hiſtory of the Royal Academy of Sciences and the Belles Lettres; for the year 1757. 4to. Berlin. Printed for Haude and Spener.

Amidſt that variety of reſearches entered into by the members of this famous academy, there are none more generally intereſting than ſuch as they have agreed to rank in the claſs of Experimental Philoſophy. The articles ranged under that head, in the preſent volume, are the following.

1. Conſiderations on the globe; by Mr. le Comte de Redern. This is the ſecond part of a memoir, written by the ſame gen-

ſleman; containing, among other things of leſs note, a narrative publiſhed formerly by the famous traveller Quiros, and preſerved in the collection of the brothers de Bry.

2. Experiments on the conſervation of blood and other fluids, for many years, *in vacuo*; by Mr. Eller. Many experiments of this kind have been already made, but we know of none more accurate and convincing than thoſe of Mr. Eller. Who aſſures us he hath kept milk, wine, and human blood, under an exhauſted receiver, for upwards of fifteen years, *i. e.* from 1744, to the latter end of 1756; when on re-examining the ſtate of thoſe fluids, he hardly found any alteration to have happened in them. The milk, indeed, had undergone a very ſmall change of its ſtate, by the ſeparation of its cream: and the wine (Burgundy and Champagne) had depoſited a very ſmall ſediment of tartar. The blood was neither diminiſhed in quantity, nor altered in colour or conſiſtency; but perfectly reſembled what is juſt drawn from the vein: and, what is ſtill more ſurprizing, its component particles were found to have retained their ſpherical form, as appeared on examining them by a microſcope.

3. An eſſay on a new ſpecies of metal, known by the name of *Platina del Pinto*; by Mr. Margraaf. The abilities of this academician, for making the moſt difficult chymical experiments, are univerſally acknowleged: but as thoſe which were made by Dr. Lewis, and publiſhed in the 48th volume of the Philoſophical Tranſactions, have rendered the Platina generally known in England, our Readers, we preſume, have the leſs curioſity to enter into the particulars of this article.

4. New obſervations on the Epidermis, or ſcarf-ſkin, and the brain of the negroes; by Mr. Meckel. In the ninth volume of this hiſtory were publiſhed ſome of Mr. Meckel's former obſervations, which he made on the diſſection of a negro: another body having ſince fallen into his hands, he has thought proper to carry his enquiries ſtill farther. He is of opinion that there may be a fluid, conveyed by the nerves, from the brain to the extremities; and that ſuch a fluid is the occaſion of the blackneſs of the ſkin of negroes: obſerving, that there is a very manifeſt difference in the colour of the brain of a negro, and an European. That of the former, ſays he, is of a blackiſh yellow, while that of the latter is white. He obſerves alſo, that the blood itſelf differs in blacks and whites: for, inſtead of ſtaining linen of a red colour, the blood of negroes will turn it black.

5. Remarks on certain circumſtances, wherein the ſubjects of the Animal, reſemble thoſe of the Vegetable Kingdom; by Mr. Gleditſch. This article relates to the great ſimilitude there is between

ween the propagation of plants and animals. The remarks well worthy the ingenious botaniſt, their author. We have natiſe in Engliſh on the ſame ſubject, by Dr. Parſon's. See iew, Vol. VI. p. 367.

. Chymical experiments on a ſulphureous earth, of a peculiar kind, diſcovered near Tarnowitz, in Sileſia; by Mr. Lehm. This earth of Tarnowitz is deſcribed as a light body, whitiſh grey colour, that hath a ſmell like a mixture of oil turpentine and oil of vitriol, when compounded with a de- to produce an artificial ſulphur.

. An enquiry into the phyſical cauſe of Electricity; by Mr. er, the younger. The very ingenious author of this paper ſome time ſince honoured, by the imperial academy at Peburgh, with the prize adjudged to the beſt Writer on this ect. Certain phænomena, ſince obſerved, however, were poſed by many to overturn his whole hypotheſis: in the pre- enquiry, therefore, he endeavours to ſhew, that, on the trary, thoſe very phenomena ſtill more and more confirm the h of his former theory.

. An account of an Aneuriſm of the Aorta; by Mr. Roloff. is is a particular, and apparently a very exact recital of the caſe n unhappy man, who, at the age of fifty, was afflicted with incurable aneuriſm of the aorta; under which he languiſhed, extream miſery, from the beginning of May 1756, to Janu- 1757.

As it would break in too much upon our plan to dwell longer this work, for the preſent; we ſhall reſerve a farther account it to another opportunity.

moire Hiſtorique et Litteraire, ſur le College Royal de France, par M. l'Abbé Goujet. That is,

ſtorical and Literary Memoirs of the College-Royal of France. 4to. Paris. Printed for Lottin, the elder.

The College-Royal is frequently confounded with the Uniſity, and miſtaken by ſtrangers for the ſame inſtitution; reas it is a diſtinct ſociety, and has a different foundation. was originally eſtabliſhed by Francis the Firſt, who appointed feſſors of the learned languages, and the ſciences, to teach l read lectures in their reſpective claſſes, gratis; while, in the iverſity, the profeſſors uſed to be paid by their pupils. It is ve years ſince our Author acquainted the Public with his de- n of adding to his numerous writings, the Memoirs now bliſhed. To do him juſtice, however, the delay of their pub-

lication ſeems to have been owing to his deſire of rendering hi work the more compleat; and, indeed, it may be juſtly eſteemed as good an hiſtory of the progreſs of the ſciences, from the revival of letters in France, as ever was offered to the Public.

*Hiſtoire de la Republique de Veniſe, depuis ſa fondation juſqu' a préſent; par Mr. l'Abbé L***.* That is,

The Hiſtory of the Republic of Venice, from its foundation to the preſent time. 3 vols. 12mo. Paris, for Ducheſne. 1758.

This hiſtory is the work of the Abbé Laugier, is dedicated to Cardinal de Bernis, and bears an excellent character among the Literati at Paris.

Hiſtoire des Mathematiques; par Mr. Montucla, de l'Acadamie Royale des Sciences et Belles Lettres de Pruſſe. That is,

The Hiſtory of the Mathematics. 2 vols. 4to. Paris, for Jombert. 1758.

This, we are informed, is a very judicious work; giving a particular and accurate relation of the riſe and progreſs of the Mathematics; and a regular account of the principal diſcoveries which have, from time to time, been made in the ſciences. The whole interſperſed with occaſional anecdotes, relating to the lives and conduct of the moſt celebrated mathematicians.

La Nobleſſe telle qu'elle doit etre. That is,

The Nobility ſuch as it ought to be. 12mo. Paris, for Lottin, the elder, 1758.

The political controverſy, which ſome time ago employed the pens of the Chevalier d'Arc, and M. L'Abbé de Coyer, hath, it ſeems, given riſe to the work before us; which is a well-written, ſenſible piece, publiſhed with a view to ſhew the miſtakes and falſe reaſonings to be met with in both the eſſays * of the above Writers.

* *La Nobleſſe Commerçante & la Nobleſſe Militaire.* For ſome account of this controverſy, ſee Review, Vol. XVIII. p. 252.

LITERARY NEWS.

THEY write from Paris, that great intereſt is making to obtain a repeal of the arret, publiſhed the 8th of March laſt, enjoining a total ſuppreſſion of the Encyclopedia; and that there are

are great hopes of ſucceeding. In the mean time, however, that work is condemned by the Pope; as we learn alſo, is the famous treatiſe *De l'Eſprit*, of Mr. Helvetius.

From Dantzic we are informed, that the celebrated Naturaliſt Mr. Klein, has publiſhed propoſals for printing by ſubſcription, a conſiderable work, entitled, *Jac. The. Kleinii Stemmata Avium, quadraginta tabulis illuſtrata.*

The method by which this Author propoſes to diſtinguiſh the ſeveral ſpecies of birds in this performance, is confined to the heads and feet: which comprehend all the ſpecifical characters. He obſerves alſo, that thoſe Ornithologiſts, who would model the curioſities of their cabinets, on the ſame plan, might do it at an infinite leſs expence, and with much greater ſecurity againſt the injuries of time, than by the preſent method of preſerving the form of the birds entire. The price of this work, containing forty plates, and twelve ſheets of preſs-work, will be two French crowns. Subſcriptions are taken in by Holle at Leipzig, and Profeſſor Titius at Wittemberg.

A treatiſe on the long expected comet hath appeared in the German language, at Leipzig; wherein the Author pretends to be certain of his having ſeen it, and traced it in its way, from the 25th of December laſt, to the 27th of January. He hath alſo conſtructed a table, agreeable to the theory and his own obſervations; by which it appears it would reach its perihelion on the 14th of March, and be viſible above our horizon the beginning of May. We ſhall extract the latter part of his table, that, if our Readers may not have ſeen it before our Review reaches their hands, they may know whereabout to look for this important phænomenon.

Time.	*Longitude.*	*Latitude.*	*Right Aſcenſion.*	*Declination.*
1 May	28° 50′ ♍	31° 18 South.	165° 15′	28° 0′ South.
3	21 5	26 9	161 8	20 15
8	13 15	19 41	156 59	11 35
13	10 20	16 44	155 32	7 48

We ſhall take leave of this article with obſerving, that we hear the ſame comet has been ſeen at Turin, Dreſden, and ſince at Paris.

K-n-k

MONTHLY CATALOGUE,

For APRIL, 1759.

POLITICAL.

Art. 1. *A Plea for the Poor; in which, 1. Their inexpreſſible hardſhips and ſufferings are verified from undeniable facts. 2. Their maintenance is evidently ſhewn to be an intolerable burthen upon the Public. 3. Methods are propoſed for making beggars, vagrants, and vagabonds, uſeful to their country, and providing for the impotent and diſabled. 4. A ſummary is given of the ſeveral ſchemes of Judge Hale, Sir Joſiah Child, Mr. Fielding, and others, for that purpoſe. Humbly ſubmitted to the conſideration of Parliament. By a Merchant of the city of London.* 8vo. 1s. Townſend.

THE firſt and ſecond diviſions of matter in the title-page need no proof at all. The third, which promiſes to propoſe methods for making beggars, &c. uſeful to their country, the Author has, poſſibly, forgotten; for, upon the ſtricteſt ſearch, we cannot find any means propoſed for that deſirable end. Indeed he gives us directions for private alms-giving, and tells us ſomething of the practice in the time of King Alfred, and Queen Elizabeth; but he ſeems ſenſible himſelf, that the policy of thoſe times would not be effectual now.

As to the fourth diviſion, the Writer has kept his word, and has preſented us with a ſummary of the ſchemes mentioned in the title-page. So that, upon the whole, the Author has told us what has been done—what has been propoſed to be done—and concludes, that ſomething farther ought to be done: but *what*, he has not ventured to propoſe.

R—d

Art. 2. *Obſervations on a pamphlet entitled, 'The genuine and legal Sentence pronounced by the High Court of Judicature of Portugal upon the Conſpirators againſt the Life of his Moſt Faithful Majeſty, with the juſt motives for the ſame.' By* William Shirley, *late of Liſbon, Merchant.* 8vo. 1s. Cooper.

The intent of theſe Obſervations is to prove, that the conſtitution of Portugal has been violated by the ſentence in queſtion, and that the proceedings againſt the delinquents contain novelties in practice, both with regard to the proceſs itſelf, and the conſequent puniſhments.

The Writer makes an objection to one article of the title-page, which is that of calling it *legal*; for ſurely, ſays he, no proceſs ought to be deemed ſuch, that partially and expreſly violates fundamental laws; or that receives a ſanction ſingly from the crown, for the extending puniſhments and forfeitures beyond the limits of eſtabliſhed ordinances, and the precedents of former practice.

Towards

Towards the latter end he produces inſtances of former treaſonable conſpiracies to aſſaſſinate kings in Portugal, with the puniſhments inflicted on the conſpirators. Notwithſtanding, ſays he, the late High Commiſſionary were pleaſed to declare in their ſentence, that no adequate puniſhment had been provided by the laws for ſuch offences, upon the ſuppoſition that paſt ages had not conceived that ſuch a crime could be committed.

But with our Obſervator's leave, we muſt remark, that the inſtances he cites are not ſtrictly applicable to the caſe in point. For they relate to conſpiracies in meditation only, and not, like the late attempt on the Portugueſe king, carried into execution by ſuch overt acts.

Upon the whole, theſe Obſervations do little more than tell us, that in the ſentence publiſhed here, the facts are not ſupported by evidence; which is obvious to every one who has eyes to read.

The ſeverity of the ſentence every humane and wiſe man muſt condemn. The difference between our happy conſtitution, and that of Portugal, ought to inſpire us with thankfulneſs and content: but we are apt to think, that our grateful ſenſe of this political bleſſing, will not be much enlarged by our Author's feeble and languid illuſtration.

R—d

Art. 3. *A Letter to the Dutch Merchants in England.* 8vo. 6d. Cooper.

This little treatiſe appears to be publiſhed with a good intent, and to be written with good ſenſe and propriety. The Writer endeavours to ſhew, that it is not only againſt principles of juſtice, but contrary to the intereſt of Holland, to come to a rupture with Great Britain, on account of the difference now ſubſiſting between the two ſtates. He affirms, that the object of conteſt is of a private, not a national, nature. He intimates, that a few merchants in Holland, not content to enjoy the ſweets of commerce in its natural latitude, have, by their avaricious conduct, occaſioned the preſent diſputes, and are attempting to involve that induſtrious commonwealth in a deſtructive war againſt their antient ally. He very judiciouſly obſerves, with regard to merchants, that however amiable they are in uniting the bonds of univerſal ſociety, notwithſtanding the ſeparation of countries, climates, manners, religions, and governments; however uſeful they are in ſoftening the natural wants and miſeries of mankind, or in controuling the fatal conſequences that flow from the ambition of Princes, and in extending over the world the connections of humanity; yet as they form a kind of ſeparate republic of themſelves, independant of the ſeveral governments under which they live; their connection in one relation often jars with their duties in another; ſince they make a link of that chain, in which the enemies of their country are not leſs united. With regard to commerce itſelf, ſays he, conſidered as a general and complicated ſyſtem, they are partial judges of it, from a view only of the particular mercantile part in which they have been nurſed. He concludes with exhortations to the Dutch merchants here,

to

to undeceive their miſtaken and miſguided friends in Holland, who are unacquainted with the true merits of the preſent diſpute.

We will add, that if the Dutch are not totally under the influence of prepoſſeſſion and party, the impartial juſtice of the Britiſh Privy Council is ſufficient to determine their conduct, and engage their friendſhip, upon principles of honour and gratitude, did not equity and ſelf-intereſt bind them to terms of amity. R—d

Art. 4. *The Law and Equity of the late Appointment of a Warden of Wincheſter conſidered.* 8vo. 6d. Hooper.

From the Perplexity of this Writer's arguments, from the obſcurity of his expreſſion, and from the extreme incorrectneſs of the preſs, it is a taſk of more than ordinary attention to diſcover any meaning at all in this little piece. The ſubject has been much agitated, and is indeed of too private a nature to be generally intereſting. All that we can gather from the learned treatiſe before us is, that it is very bad policy to truſt a power without appeal in any one man; and, if we believe the Author, that the appointment of the Warden of Wincheſter, was contrary to the principles of equity. The latter propoſition is by no means fully proved; and the former, though juſt in general, admits of rules of exception, and the caſe in point ſeems to be within thoſe rules: for though it may be impolitic and injurious to grant a power without appeal, where life, liberty, or property are at ſtake, yet in matters which merely concern worldly preferments, or honourable promotions, it would be highly inconvenient to admit of appeals.

In the whole courſe of our reading, we do not remember to have ſeen any thing printed ſo ſcandalouſly incorrect. There are but eighteen pages, and thoſe few crowded with errors, we would hope, of the preſs; but they eſpecially abound in the Latin fragments, of which ſcarce one, however ſhort, is correct: as will appear from the following inſtances. Page 3. NOM *explicit Reipublicæ* RET *Finis ſit Litium.* Page 6. *Qui hæret in Litera, hæret* in CORTIÆ. P. 8 *Omne* MEJUS TIENET *in ſe* MINAS. Page 13. *Argumentum ab inconvenienti* PLURICUUM *valet in Lege—Perfectio* RATRONIS— *Lex non* SCRIPTE. Candour inclines us to ſuppoſe many of theſe errors to be typographical; but the Author's pretenſions to literature appear to have ſo ſlight a foundation, that, perhaps, in juſtice to the Printer, we ought to place ſome of them to his own account. R—d

Art. 5. *A Defence of the Conduct of the Warden of Wincheſter College, in accepting that wardenſhip.* 8vo. 1s. Dodſley.

In this pamphlet, Dr. Golding endeavours to clear himſelf from ſome imputations caſt on him by the anonymous Author of a letter to Dr. Lowth *. He labours particularly to obviate the charge againſt him of having approved of the conduct of the Fellows of New Col-

* See Review, vol. XIX. p. 304.

le

lege, in the election of Dr. Purnell to the wardenſhip of Wincheſter as regular and ſtatutable—of having declared that he ſhould look on ſuch a ſtep in the Viſitor (as he hath ſince taken) as an unwarrantable ſtretch of power; and moreover, that he would not accept of a preferment from him, thus circumſtanced, if it ſhould be tendered to him. From theſe accuſations he ſeems to have exculpated himſelf with great ſkill, and, as far as we can judge, with much appearance of truth. In the other parts of this pamphlet the Author explains the clauſe of the ſtatute in queſtion, in which he diſplays no ſmall critical learning. He likewiſe examines the intent of the founder; but as this conteſt is chiefly perſonal, we refer the curious Reader to the pamphlet itſelf. Let it ſuffice to ſay, that the Doctor appears to be maſter of great moderation in argument, perſpicuity of ſentiment, and power of expreſſion.

R—d

Art. 6. *A Second* * *Letter from Wiltſhire to the Monitor, on the vindication of his conſtitutional principles.* 8vo. 6d. Hooper.

This Wiltſhire Tory tilts violently at the Patriot Miniſter, through the ſides of the Patriot Monitor. According to our Pamphleteer's view of the preſent ſituation of our public affairs, it ſhould ſeem that they are not in ſo promiſing a way, as ſome may flatter themſelves; and that the war in Germany will be deſtructive to *our* intereſts, at all events:—it will probably, too, prove extremely prejudicial to the intereſts of France; and if ſo, what kind of game are the two nations playing? and who are to be the winners?

* See Review for March, p. 268.

Art. 7. *The Myſtery revealed; or, Truth brought to Light: being a diſcovery of ſome facts in relation to the conduct of the late M——y. By a Patriot.* 8vo. 2s. 6d. Withy.

Here *we*, too, have a myſtery to reveal, and a truth to bring to light; for this pamphlet is itſelf an errant impoſition on the Public. *Monſtrum horrendum* is the motto to this pretended revelation; and *monſtrum horrendum* ſay we, when we reflect on the *ars meretricia* of theſe literary midwives: the preſent publication being no other than a vamp'd-up title-page to an old pamphlet firſt publiſhed in 1757; and mentioned in our Catalogue for May, in the ſame year, under the title of, *The Conduct of the Miniſtry, &c.*

MISCELLANEOUS.

Art. 8. *The juvenile Adventures of Miſs Kitty F——r.* Vol. II. 12mo. 3s. *ſew'd.* Smith.

In our Laſt, p. 276, we mentioned, with juſt indignation, the firſt part of this worthleſs performance. This ſecond volume is as fooliſh, as falſe, and prepoſterous, though not ſo obſcene, as the former.

Art. 9.

Art. 9. *Abaſſai. An Eaſtern Novel. Tranſlated from the French.* 2 Vols. 12mo. 6s. Coote.

An affectation of ſentimental refinement, unnatural repreſentations of the paſſions, and high-ſounding pretences to virtue and heroiſm, may ſerve to characterize this work, in common with moſt other Eaſtern tales. If to theſe we add a ſtrange variety of incredible incidents, and a quaint laconiſm of expreſſion, kept up throughout the whole; the reader may form a pretty juſt idea of the entertainment he is like to meet with in the peruſal of this novel.

K-n-k

Art. 10. *The Mother: or, the Happy Diſtreſs. A Novel.* 2 Vols. 12mo. 6s. Baldwin.

After having almoſt exhauſted our patience in the peruſal of this performance, we ſtumbled, toward the latter end of the laſt volume, on the following paſſage. 'The reader is not here to expect, that we are to dwell upon dry, tedious ſcenes of courtſhip, which he will find in every tireſome novel.'

The author might, nevertheleſs, have done well, had he conſidered that there are other ſcenes, beſides thoſe of *courtſhip*, that may very juſtly be called *dry* and *tedious*: and though it ſhould not be permitted us, after the above proteſt's being thus entered, to call this a *tireſome novel*; the truth obliges us to confeſs, we were heartily tired before we reached the end of it. At the ſame time, however, to do juſtice to all parties, be it candidly owned, that we have occaſionally met with ſome others, ſo very little intereſting, that we could not bear to read them through at all.

K-n-k

Art. 11. *The Hiſtory of the Counteſs of Dellwyn. By the Author of David Simple.* 2 Vols. 12mo. 6s. Millar.

The known talents of the ingenious author of *David Simple* will, we doubt not, ſo far recommend the preſent work, to thoſe who have a taſte for this ſpecies of writing, as to render the ſuffrage of reviewers much leſs neceſſary than it is to many other performances of the like kind; yet, as not only the execution of the whole, but many parts of the hiſtory have particularly pleaſed us, in the peruſal, we ſhall break through our uſual cuſtom, to give the reader a ſpecimen of our very ſenſible novelliſt's deſcription of the buſtle of high life, and the futility of publick amuſements.

'Lady Dellwyn had now accuſtomed herſelf to make a fair riddance of that burthen, her time, by a continual round of amuſement; which ſhe contrived ſo artfully, as to imagine ſhe was conſtantly employed in ſome neceſſary buſineſs; and ſhe was always in as violent a hurry, as if ſome grand ſtate affair had waited for her diſpatch.' The late laureat, in the apology for his life, gives a very humourous deſcription of his brother manager, Mr. Wilkes, and calls him the buſtle-maſter general; a term which gives no inadequate idea of ſeveral perſonages on the great theatre of the world.

'There

'There is nothing, perhaps, preſents us with more exact, or more frequent pictures of human life in general, than thoſe kind of publick meetings, which periodically draw together a concourſe of a great variety of perſons of all kinds and ſtations, and for all manner of purpoſes: here are diſeaſes and health, gay diverſions and biting pains, kill-time amuſements and languid ſpirits. Muſick, dancing, cards, and a mix'd company of people, who ſeem to have entered into a combination of appearing outwardly pleaſed with each other, (whatever heart-burnings there may be within) are almoſt all the ingredients which conſtitute what is generally called a publick place.'

Of our author's agreeable manner of moralizing, we ſhall quote alſo the following ſhort inſtance.

'Pale ſpectres crawl from the card or billiard tables one moment, and vaniſh the next, like ghoſts, and become lumps of clay. This conſideration purſued, would naturally lead to reflexions, that might perhaps be thought too grave: I will, therefore, imitate the politeneſs of dame Quickly, who, whilſt there was the leaſt remaining hope of the life of her friend, Sir John Falſtaff, endeavoured to comfort him with the conſideration, that 'there was no need to think upon God as yet."

After thus paying the tribute juſtly due to the merit of this piece, we cannot ſuppreſs our opinion, that, in any future work, the writer will do well to avoid larding it quite ſo much with the bits and ſcraps of unneceſſary quotations; ſince, however they may enrich the pages of a poor writer, they ought to be very pertinent and ſtriking indeed, when abruptly breaking into the ſentiments of a good one.

K—n—k

Art. 12. *Memoirs of the Life and Actions of James Keith, Field-Marſhal in the Pruſſian Armies. Containing his conduct in the Muſcovite wars againſt the Turks and Swedes; and his behaviour in the ſervice of the K. of Pruſſia, againſt the French and Auſtrians. By* Andrew Henderſon, *Author of the Edinburgh hiſtory of the rebellion.* 8vo. 1s. A. Johnſon, Weſtminſter-hall.

Mr Henderſon is not a Thucydides, nor a Livy; neither is he equal to his countrymen, Robertſon or Hume; but thus much we can ſay for Mr. Henderſon, that he is an *induſtrious* compiler; witneſs his Hiſtory of the Rebellion—His Life of John Earl of Stair—His Memoirs of Duncan Forbes, Lord Preſident of the Court of Seſſion—His Admiral Vernon—His Marſhal Daun—His preſent Marſhal Keith:—and ſome others, which we cannot recollect.

Art. 13. *To David Garrick, Eſq; the Petition of I. in behalf of herſelf and her ſiſters.* 8vo. 6d. Cooper.

Mr. Garrick is here charged with miſ-pronouncing ſome words including the letter *I.* as *furm* for firm; *curtue* for virtue; and others with

with reſpect to the letter *E*, a ſiſter-vowel; as *Hurcules* for Hercules; or *EA*, as *Urth* for Earth. Theſe little inaccuracies have furniſhed an indefatigable pamphleteer with an opportunity for making a ſix-penny *touch*, miſcalled a petition, as it rather bears the form of a remonſtrance.

The following epigram was occaſioned by the publication of this pamphlet.

To Doctor H———. Upon his Petition of the Letter *I*, to D—— G——, Eſq;

If 'tis true, as you ſay, that I've injur'd a letter,
I'll change my notes ſoon, and I hope for the better:
May the juſt right of letters, as well as of men,
Hereafter be fix'd by the tongue and the pen;
Moſt devoutly I wiſh that they both have their due,
And that *I* may be never miſtaken for *U*.

Art. 14. *The Origin and Production of proliferous Flowers, with the culture at large for raiſing double from ſingle, and proliferous from the double. By* J. Hill, *M.D.* 8vo. 2s. 6d. Baldwin.

We lately mentioned this gentleman's treatiſe on the method of raiſing double flowers from ſingle *; and we are now to recommend another tract of the ſame kind, to ſuch of our readers as are curious in the culture of the flower-garden; one of the moſt pleaſing and moſt rational amuſements in which a man of leiſure can paſs his time.

By proliferous flowers, the author means thoſe which have a ſecond ariſing, with a new ſtalk, from the centre of the firſt; and ſometimes even a third from this ſecond. Of theſe he enumerates the proliferous ranunculus, anemone, geum, roſe, carnation, and chamoemile; illuſtrating his obſervations on their origin and production, with elegant copper-plate figures of each; and concluding the whole with his ſyſtem of culture, in order to proliferation: but his directions being founded more on conjecture than experiment, we refer the curious reader to the doctor's pamphlet, for farther particulars.

* See Review, for January laſt.

Art. 15. *Reflections upon what the World commonly call Good luck and Ill-luck, with regard to Lotteries; and of the good uſe which may be made of them. Tranſlated from the French of the ingenious Monſ. Le Clerc.* 8vo. 1s. 6d. Henderſon.

In this ſenſible and judicious performance Monſ. Le Clerc ſhews, that the words, *good* and *ill-luck*, as applied to lotteries, to games depending upon chance, and a thouſand other incidents of human life, are mere terms of courſe, thrown out at random, without any meaning at all, at leaſt very dark and unintelligible in the conception of moſt that uſe them. He expoſes, with great clearneſs and accuracy, the

notion, that there is ſome ſtrange unintelligible quality, ſome
le of *good* or *ill-luck* inherent in ſome perſons, or ſomewhat pe-
ttending upon, and, as it were, fixed to them, which makes
ucceſsful or the contrary. This he does, by proving particu-
that neither *deſtiny*, nor *fortune*, which is but another name
ce, nor what the heathens called *a man's good or evil genius*,
me chriſtians ſtill term *his good or evil angel*, nor *God* himſelf, is
l cauſe of men's *good* or *ill luck*, either in *lotteries*, or in any
natters, which have no neceſſary dependence upon the ſkill and
ice of the perſons who engage in them. In the courſe of what
ances upon this ſubject, the reader will meet with many things,
ſerve more ſerious attention than is generally beſtowed upon
and ſome very pertinent reflections upon the notions the hea-
ntertained concerning *fatality* and *fortune*.—There is likewiſe
and ſenſible digreſſion concerning *true liberality*.

R

POETICAL.

Art. 16. *A Paſtoral Elegy.* 4to. 6d. Dodſley.

s is one of the many poor imitations, which have appeared ſince
iblication of Mr. Grey's celebrated elegy, written in a country
-yard. Perhaps the two following verſes, being part of Melan-
s addreſs to our Poet, will ſatisfy the reader's curioſity, with re-
o the whole.

Ah! hither bend thy pitying looks, for here
Remorſeleſs death is doom'd to *do a deed*,
That from the general eye will aſk a tear,
And claim of me ſome more impaſſion'd meed.

Too ſoon ſhall anguiſh tell with trembling tongue,
At length is come the ominated woe:
Then catch this lyre, and *all as* it is ſtrung,
Strike the ſad ſtrains that in thy boſom glow.'

catch the *glowing ſtrains*, and *ſtrike* the *lyre*, might perhaps be
ed tolerably poetical; but to *catch* the *lyre*, and *ſtrike* the
, are ſuch expreſſions as, we preſume, will be thought ſufficient
s of a ſtrain in truth *ſad* enough.

K-n-k

SERMONS *ſince* March.

N the Death of the Princeſs of Orange--At the Engliſh church,
Rotterdam. March 4, 1759. By Benjamin Sowden, Mi-
of the ſaid church. 8vo. 6d. Waugh.

The Scripture Doctrine of Predeſtination ſtated and explained, in
iſcourſes before the Univerſity of Oxford.—At St. Mary's, June
758. By William Parker, D. D. Chaplain in Ordinary to his
ty, and F. R. S. 8vo. 1s. Rivington.

At Staffford Aſſizes, March 25, 1759. By Ralph Barnes, A.
vo. 6d. Shuckburgh.

4. *Jacob's*

4. *Jacob's difficult Prophecy*, Naphthali is a hind let looſe, he giv eth goodly words * (Gen. xlix. 21.) *made out and explained.* At th Wedneſday-lecture at St. James's church, at Bury St. Edmund's, Au guſt 30, 1758. By R. Kedington, D. D. Rector of Kedington, i Suffolk. 8vo. 6d. Hawkins.

* Dr. Kedington endeavours to ſhew, from the hiſtory of the Ne Teſtament, that our Saviour made Galilee, which included the trib of Zabulon and Naphthali, the firſt and chief ſcene of his miniſtry and that his twelve diſciples were very probably all choſen fro thence; and having firſt preached in thoſe parts, afterwards as Eva geliſts and Apoſtles, propagated the goſpel to the ends of the eart Now from this he is of opinion, that an eaſy and very natural expl cation of Jacob's prophecy will follow. For it being ſaid of Naph thali (the ſeat of Chriſt's miniſtry, and firſt ſolemn publication of t word) *he giveth goodly words*, it evidently means, we are told, th the word of God ſhould be preached in Naphthali: and he is ſaid be a *hind let looſe*, which knowing no *haunt*, runs here and there large, and in all directions, where it pleaſes, as giddy fancy, or fu den fear, points the way; it is hereby plainly ſignified, that by mea of the diſciples, who firſt taught the goſpel in this region, it ſhou be divulged and ſpread, as was actually the caſe, in all parts: ſo th by *Naphthali is a hind let looſe, he giveth goodly words*, is foretol that in Naphthali ſhould the *good words*, or *good tidings* of ſalvati be firſt taught, and then ſpread and diſperſed every where, like *hind let looſe*, over the face of the whole earth.

No expreſſion, the Doctor thinks, could be invented ſtronger an fuller, than, *he giveth goodly words*, to ſignify the *glad tidings* of ſa vation; and no ſimile in *nature* more proper than that of a *hind l looſe*, to expreſs the publication of the goſpel in all parts. 'An thus,' ſays he, 'as a man, who, after repeated trials, at length fin his way out of ſome obſcure cave, or incloſed and dark place, an perceives himſelf forthwith ſurrounded with a clear and full light; have we, in this enquiry, at length emerged out of the greateſt ob ſcurity, into the moſt evident and perfect knowlege: a knowleg indeed, ſo obvious and plain, now made manifeſt, that it even ſeem wonderful that inquiſitive perſons could ever overlook it: and ye to increaſe the marvel, has it lain in all ages of the church hid fro the eyes of men.'——

R

5. *The Nature and Offices of Piety and Courteſy conſidered*,—in tw diſcourſes, at St. Mary's, before the Univerſity of Cambridge. B John Mainwaring, B. D. Fellow of St. John's College, Cambridg 4to. 1s. Whiſton.

On the late GENERAL FAST, Feb. 16, 1759. continued ſince March, viz.

8. *The Signs of the Times.* At the Old Jury, by Samuel Chandl D. D. F. R. and A. SS. 8vo. 6d. Noon.

9. At the Mayor's Chapel, Briſtol. By the Rev. R. Olive, Vic of Burnham. 4to. 1s. Henderſon.

10. *The Scripture Doctrine of a religious Faſt.* By Michael Feſtin A. M. late Fellow of Trinity College, Cambridge, and Rector Wyke-Regis, Dorſetſhire. 8vo. 6d. Hitch.

THE

MONTHLY REVIEW,

For MAY, 1759.

A Treatiſe of Captures in War. *By* Richard Lee, *Eſq*; 8vo. 4 s. Sandby.

IT may ſeem ſtrange, that the ſcience of public law has been ſo little cultivated in this nation, which has ever been renowned for politicians, and which, from its commercial influence, and other peculiar advantages, is capacitated to take the lead in the affairs of Europe. Switzerland, Germany, and Holland have proved the beſt nurſeries of this branch of legal ſcience, while in England it has been entirely neglected and diſregarded.

But, perhaps, we ſhall not be at a loſs to account for this unnatural neglect, when we conſider how much the common law has been the darling of this kingdom; and how many circumſtances have concurred, to make the civil law the ſubject of averſion, and even ridicule among us.

The ingenious Dr. Blackſtone obſerves, that the clergy (who in the early times were lawyers likewiſe) took a diſlike to the common law, and attempted to introduce the civil in its room, which was more conformable to their arbitrary ſyſtem. The laity, on the other hand, who had ſeverely felt the effect of many Norman inſtitutions, found themſelves intereſted to preſerve the old conſtitution, and adhere to the common law. In this conteſt the laity prevailed, and king Stephen publiſhed a proclamation, forbidding the ſtudy of the laws then newly imported.

From this time the nation was divided into two parties: the biſhops and clergy applying themſelves to the ſtudy of the civil law; the nobility and laity, with equal pertinacity, adhering to the common law. The eccleſiaſtics taught the former in the ſchools and univerſities: and colleges, or inns of court, were founded for the ſtudy of the latter.

Wherever party prevails, each entertains an implacable averſion againſt the modes and practice of the other. Thus the laymen, who were the ſtronger party, profeſſed the utmoſt contempt for the civil law, and upon all occaſions gloried in their ignorance of it. Add to this, that the reformation having weakened the power of the eccleſiaſtics, the progreſs of the civil law received further diminution; even the ſmall remains of it, ſtill preſerved in the practice of the commons, is ſo little underſtood or regarded, that their very forms of proceeding are every where, except in their own courts, unintelligible jargon; and this ſlight veſtige of eccleſiaſtical juriſdiction, is generally ridiculed as the remnant of bigotry.

Under theſe diſcouragements, it cannot be matter of ſurprize, that every branch of the civil law has lain in a rude and uncultivated ſtate, and that the knowledge of it has been hitherto almoſt wholly confined to the immediate profeſſors. But we may hope, as a more liberal turn of thinking ſeems to prevail, that theſe unreaſonable prejudices will be removed; and we conſider the treatiſe before us as a favourable omen for that purpoſe.

The ingenious writer has, in a conciſe manner, introduced that general ſyſtem of public law, which before was only to be collected from references to foreign authors. In the diviſion of his matter, he has followed the uſual diſtribution, which former writers on theſe ſubjects have generally obſerved. But he appears to have chiefly formed his plan after the model of Grotius, whom he has, in ſome inſtances, copied rather too cloſely *. The authorities he occaſionally cites are, however, of the higheſt repute; and his method of analyzing their arguments is ingenious. We may add to this that his ſtile is eaſy and clear; and his reaſoning generally perſpicuous.

* Though the writer generally refers to the authors whoſe ſentiments he copies, yet he ſometimes makes free with their materials without any ſuch reference. He is beholden to Grotius, for inſtance, for his diſtinction between *greatneſs of mind* and *juſtice*, which he makes the baſis of his arguments in the firſt and other enſuing chapters, though he takes no notice of the obligation. We do not, however, mention this invidiouſly, ſince we acknowlege, that whenever our author borrows a thought, he ſeldom fails to acquit himſelf of the obligation, by his ingenuity in applying it.

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It is evident, perhaps too much ſo, that this treatiſe is profeſſedly written in vindication of our conduct with regard to our worthy friends the Dutch. However, when we treat of general ſubjects with a partial eye towards particular points of proof, our arguments now and then inſenſibly become perplexed and contradictory, and our concluſions erroneous. It is with reluctance we ſhall obſerve ſome few inſtances, wherein this bias has drawn our author from the ſide of truth and reaſon: and though we may not, on this account, eſteem him leſs as a citizen, yet we are bound to cenſure him as a writer.

In the firſt chapter, this author purſuing the method of Grotius, treats of war and juſtice. After enumerating ſeveral definitions which have been given of war, he gives the preference to that of Mr. Bynkerſhoek; who ſays, *War* '*is a conteſt between independent ſovereigns; who are therefore entitled to purſue their own juſt rights by force or by artifice.*'

Upon this the author obſerves, that War is ſaid to be a conteſt by *force*, not, ſays he, by *juſt force* only: for, adds he, ' every kind of force is *juſt* in *war*: and it is therefore juſt, becauſe it is lawful, to take him at any diſadvantage; *ſuch as when he is diſarmed*; *to deſtroy him with poiſon*; to aſſault him him with artillery and fire-arms, when he perhaps has no ſuch weapons; and in a word to deſtroy him by every method in our power. Grotius, indeed, differs from this opinion as to poiſon, and ſays, that the law of nations, if not of all, yet of the more civilized, allows not the taking the life of an enemy by poiſon, which cuſtom, he thinks, was eſtabliſhed for general benefit, leſt danger ſhould be increaſed too much, ſince *wars* were become ſo frequent. But it is probable it was firſt introduced by kings. For, if their life be more ſecure than that of others, when attacked by arms only, it is on the other hand more in danger of poiſon, unleſs protected by a regard to ſome ſort of law, and the fear of diſgrace and infamy. However, this general conſent is much eaſier to be ſuppoſed than proved. The Roman conſuls, who informed Pyrrhus that one of his people had offered to poiſon him, ſaid, *That wars ſhould be waged by arms, and not by poiſon*; but at the ſame time they told him, *That it was not for his ſake they gave him that information; but that they might not incur the infamy of having cauſed him to be deſtroy'd in that manner.* But if we conſult Reaſon alone, (that miſtreſs of the law of nations) we ſhall find that *every thing is lawful againſt an enemy, as ſuch.* We war againſt an enemy, becauſe we think, that by having offered us an injury we have a right to ſeek the deſtruction of him, and every thing belonging to him: and, as this is the end and deſign of our appearing in arms, *what matters it by what means we attain that end?* You cannot

call that judge an unjuſt one, who orders an unarmed malefactor to be put to death by an armed executioner. For, ſhould you unbind and arm him, it would no longer be inflicting a puniſhment adequate to his crime; but giving him the chance of his courage or good fortune to eſcape.

'If you think that you are at liberty to make uſe of that ſort of force or violence only which your adverſary uſes againſt you; you confeſs at the ſame time his right to be equal to yours, notwithſtanding you make war againſt him on account of the injury he has done you. But your enemy, in reſpect to you, ſtands in the place of the condemned perſon: and you ſtand in the ſame light in reſpect to your enemy: but in the eyes of a third, a friend to both, the cauſe of each is equally good, and both are in the right.'

However plauſible theſe ſentiments may ſeem, yet, when ſtript of their ſophiſtry and refinement, they will perhaps appear to be very unſatisfactory and inconcluſive. We may have *power* to uſe all kinds of force againſt an enemy, but we have a *right* only to uſe *juſt* force. All force is *unjuſt*, which is exerciſed againſt thoſe who make no reſiſtance; (except as we ſhall mention hereafter) and our author himſelf ſeems to admit this, when at the end of the chapter he concludes, that 'force, authority, and *reſiſtance* are eſſential parts of war.' Grotius wiſely obſerves, that we ſhould judge of the means to proſecute our right upon the principles of moral juſtice, not of phyſical ſubtlety. If we ſurprize our enemy in ſuch a defenceleſs ſtate, that without force, we may obtain reparation for paſt injuries, and find ſecurity againſt him for the future; we have no right to deſtroy him, and all force uſed for that purpoſe is *unjuſt*. We admit that reaſon is the miſtreſs of the law of nations; but if we conſult her, ſhe will not tell us that every thing is lawful againſt an enemy, as ſuch. She will rather inculcate principles of humanity, and direct us to ſpare our ſpecies, where ſelf-preſervation does not demand their deſtruction.

It is true, in ſome caſes it is lawful, by the law of nations, to deſtroy an enemy, even where he makes no reſiſtance; as in taking a citadel by ſtorm, for inſtance, it is lawful to put every one to the ſword without diſtinction. But this exception rather confirms than falſifies the general doctrine we would eſtabliſh, and proves that we ought to wage war with as little bloodſhed as poſſible: for this indiſcriminate, and ſeemingly inhuman ſlaughter, ſeems to be allowed, in order to deter the beſieged from making a wanton ſacrifice of lives on both ſides, by an obſtinate and deſperate defence, when there is no probability of maintaining poſſeſſion.

The

The caſe of the unarmed malefactor, is by no means ſimilar to the ſtate of the defenceleſs enemy. We ought not to confound matters which are determinable by the laws of particular ſocieties, with thoſe which are governed by the general laws of nature and nations. We ſhould not, perhaps, call the judge unjuſt, who ſhould order an offender to be put to death by an armed executioner; becauſe a judge acting in a judicial, we would rather ſay, a miniſterial capacity, may only paſs that ſentence on the criminal, which the laws of his country oblige him to pronounce, and of which he may think the crime deſerving *. But if the party injured was the armed executioner, we ſhould deem it unjuſt in *him* to deſtroy the malefactor, unleſs it was abſolutely neceſſary for his own preſervation. Where ſentence of death is pronounced by a judge, the criminal is condemned—By whom? Not by the perſon wronged, but by indifferent parties. In the caſe between me and my enemy I act as judge, jury, and executioner. I may be miſtaken in the nature of my rights, and as there is no way in which my enemy and I can decide our mutual claims in a judicial courſe of examination, there is more occaſion to exerciſe the duties of humanity, in order to moderate the rigour of unavoidable hoſtilities.

In the next chapter the writer conſiders, whether a declaration is neceſſary to make a war lawful; and concludes in the negative. In diſcuſſing this point, he examines the ſeveral authorities on both ſides, and then gives his own opinion in the following terms. 'If we conſult reaſon, ſays he, which is the great touchſtone of the law of nations, we ſhall find, that nothing more is required than a friendly demand of what has been taken from us by force; nor perhaps is even that friendly demand neceſſary, becauſe all ordinances and all laws allow of repelling force by force; and the law of nations requires no ſolemnity for repelling force. But granting, amongſt good people, it is right to deal fairly, and that a demand is requiſite, yet, if that be denied, force certainly may be uſed; though Grotius and ſome others think a proclamation ſhould precede that force. But the reaſons, by which they commonly defend the neceſſity of declaring war, are not ſatisfactory: that which has been given by Albericus Gentilis † has been diſapproved by Grotius; and that which

* Perhaps it may be a queſtion, whether the practice of putting criminals to death, except in caſes of murder, is to be juſtified upon the principles of reaſon, or in ſome ſtates, even upon maxims of policy.

† According to Albericus Gentilis, a declaration is neceſſary, that nothing may be done privately or deceitfully. Grotius objects to this

which Grotius himſelf has given, as mentioned above, is certainly not much better. A proclamation is nothing more than publiſhing the will of the prince who makes *war*; and when an armed force is employed between princes, without a previous *declaration*, ſhall we doubt the will of each prince to wage *war?* and if we cannot doubt *that*, it may be then aſked, for whoſe benefit is ſuch a *declaration?* for certainly that is plain, which is ſo publicly acted. Reaſon, which an excellent author calls the ſoul of the law of nations—Mere reaſon, I ſay, does not afford any argument to prove a *declaration of war* neceſſary, though it furniſhes us with many to prove that it is not neceſſary, as has been obſerved before.'

Here we differ from the author *toto cœlo*. We admit, that by the *laws* and *cuſtoms* of *nations*, a *declaration of war* does not ſeem neceſſary: but Reaſon, the miſtreſs of all laws, declares the neceſſity of ſuch declaration, in many caſes, to be indiſpenſible. She directs us, in all differences, if poſſible, to make uſe of *her* mediation firſt, before we proceed to rude force and violence. The writer's concluſions appear to be too general and poſitive; and his reaſoning does not comprize the natural diſtinctions which ariſe from the ſubject in debate.

It is true, that *all laws* allow of repelling force by force. But we muſt diſtinguiſh between force *immediately* employed againſt the ſtate, by the actual invaſion of any of its territories, or making open preparations for that purpoſe; and force uſed *indirectly* againſt it, by attacking particular members, ſeizing their property, and condemning it in a judicial way, under colour of right. In the firſt inſtance, no doubt, *reaſon* proves that a declaration of war is not neceſſary; for there is neither room or time for *her* mediation to operate, and by commencing hoſtilities, the enemy rejects all appeal to *her* deciſions. In the latter inſtance, where the ſafety and intereſt of the ſtate is not *immediately* affected, a demand ſhould be made of what has been taken by force. Even after a demand, a refuſal of juſtice does not, as our author aſſerts, imply ſuch kind of force as is ſufficient to warrant hoſtilities without a *declaration*; unleſs ſuch

reaſon, and obſerves, that it rather concerns greatneſs of mind than juſtice. He thinks the neceſſity of a declaration is, that the war may manifeſtly appear not to have been commenced by private authority, but by the conſent of both nations or their ſovereigns. This reaſon our author juſtly cenſures, and takes notice, that people are not more aſſured that the war is not commenced by private authority, when a herald comes to declare war with certain ceremonies, than they would be when they ſee an army upon their frontiers, commanded by ſome principal perſon of the ſtate, and ready to enter their country.

refuſal

refuſal is *general*, and urged negatively, without reaſons to juſtify the denial. If it is *ſpecial*, that is, if it is ſupported by arguments in defence of their right to the thing taken, it is incumbent on the other party to invalidate thoſe arguments: or if he perceives that the enemy attempts to impoſe on him by ſubtlety, he may demand peremptory ſatisfaction, and declare war conditionally, on failure of reparation: or in ſuch caſe, he may direct repriſals, which, as our author obſerves, is a kind of imperfect war. But the conteſt remains in a ſtate of debate, till a declaration is made on one ſide or the other; and while it continues in ſuch ſtate of debate, all hoſtilities are unnatural and unlawful. To illuſtrate this point farther. We muſt obſerve, that there may be often juſt grounds of war, where no *actual* force has been previouſly uſed to provoke it. For inſtance—Let us ſuppoſe a caſe, where two nations are at peace with each other, and that one of them is in *poſſeſſion* of territories, to which the other claims *right*. Certainly *Reaſon* ſays, that before the claimant can purſue the recovery of his right by force of arms, a declaration is neceſſary to make the war on his ſide lawful, unleſs in caſe of ſuch a general refuſal as is above mentioned. Again, a juſt cauſe of war may accrue, in conſequence of the enemy's having neglected to perform ſome article in a treaty of peace, &c. Nevertheleſs, *Reaſon* does not allow the commencement of hoſtilities, before a declaration of war. Nothing can be more irrational than to try extremities in the firſt inſtance. The performance of the article on the enemy's part may have become impoſſible, by the act of God. Therefore, a demand of the performance ſhould be made, and in caſe of refuſal a declaration ſhould enſue; unleſs the refuſal be of that general and negative nature above deſcribed, in which caſe a declaration is not neceſſary. The reaſon why it is not neceſſary in this inſtance is, becauſe by ſuch a general and abſolute refuſal, without ſpecifying any reaſons to juſtify non-compliance, the enemy in fact waves the debate of his *right*, and truſts to his *force*, whereby he ſets you at defiance. Upon the whole, the queſtion, 'Whether a declaration is neceſſary to make a war lawful,' depends entirely on the circumſtances of the caſe, and the ſituation of the parties. The beſt general rule by which we can determine it, ſeems, in our judgment, to be this. Where the ſafety and intereſt of the ſtate is immediately endangered by the act of the enemy, there a declaration is not neceſſary: in moſt, if not all other caſes, it is indiſpenſably requiſite, at leaſt in REASON.

Our author having conſidered this matter on the grounds of reaſon and law, proceeds in the next place to exemplify the cuſtoms of the *European* nations; from whence he produces a

number of inſtances to prove, that wars have been waged without any previous declaration. He cloſes the enumeration very juſtly, by expoſing the conduct of the French, who committed various hoſtilities in America, and actually invaded Minorca in the Mediterranean, before any ſolemn declaration of war on either ſide. He adds, that 'a commencement of hoſtilities is not the actual beginning of the war; but the *aggreſſors* are the firſt beginners of the war. By *aggreſſion*, ſays he, is underſtood *every act which is diametrically oppoſite to the ſenſe of a treaty of peace.*'

This perhaps is conſidering the matter too ſtrictly. Every act done in oppoſition to the ſenſe of a treaty, does not make the doer ſuch an *aggreſſor* as is above deſcribed. It ſeems neceſſary, for that purpoſe, that the act be done *hoſtili animo*. The ſenſe of treaties is expounded by the help of human reaſon, which is different in various men, and perhaps fallible in moſt. It is not the doing an act therefore in contravention to a treaty, but the perſiſting in or avowing ſuch act, and refuſing ſatisfaction, after remonſtrances made againſt it, which, in *reaſon*, proves it to have been done with an hoſtile intent. Indeed, wherever ſuch intent is evident, it is ſufficient to denote the wrong-doer to be the aggreſſor, and to juſtify hoſtilities without any previous declaration. A manifeſt deſign, for inſtance, of invading another prince's dominions, though no hoſtilities have been actually commenced, is, nevertheleſs, a beginning of war, and renders a declaration on the other ſide unneceſſary. Of this opinion is Puffendorf, and other able writers. But, as we obſerved in our introduction, in this and ſome other particulars, the author ſeems to have been miſled by a partial attention to preſent circumſtances between us and our enemies, and inſtead of judging the caſes in queſtion by the teſt of impartial reaſon, he ſeems, now and then, to have ſuited his reaſon to the complexion of thoſe caſes.

In the following chapter, our author treats of repriſals. On this ſubject he reaſons with great judgment and perſpicuity. 'As repriſals, ſays he, are an act of hoſtility, and often the prelude or forerunner of a compleat and perfect *war*; 'tis plain that, in civil ſociety, none but the ſovereign can lawfully uſe this right, and that the ſubjects can make no *repriſals* but by his order and authority. Beſides it is proper that the wrong or injury done us, which occaſions the *repriſals*, ſhould be clear and evident; and that the thing in diſpute be of great conſequence; for if the wrong is dubious, or of no importance, it would be equally unjuſt and dangerous to proceed to this extremity, and to expoſe ourſelves to all the calamities of an open *war*. Neither ought we to come to *repriſals*, before we have tried, by the ordinary

ordinary means, to obtain juſtice for the injury committed; for this purpoſe we muſt apply to the prince whoſe ſubject has done us the injuſtice, and if the prince takes no notice, or refuſes ſatisfaction, we may then make *repriſals* in order to obtain it.

'In a word, we muſt not have recourſe to *repriſals*, till after all the ordinary means of obtaining our due have been tried and failed. So that, for inſtance, if a ſubordinate magiſtrate has refuſed us the juſtice we aſk, we are not permitted to uſe *repriſals* before we apply to the ſovereign himſelf, who will perhaps do us juſtice. But if he likewiſe refuſes, we may either detain the ſubjects of a foreign ſtate, if they detain ours; or we may ſeize their goods and effects. But whatever juſt reaſon we may have for making *repriſals*, we can never directly, and for that reaſon alone, put to death thoſe whom we have ſeized upon, but only ſecure them and not uſe them ill, till we have obtained ſatisfaction; ſo that all that time they are to be conſidered as hoſtages.'

Theſe obſervations appear to be highly reaſonable and unexceptionable. But why the writer ſhould think all theſe previous applications for juſtice and reparation neceſſary to ground our right of making repriſals, which is but an *imperfect* ſtate of war; and at the ſame time contend, that 'perhaps even a friendly demand' is not neceſſary to precede the waging of a *perfect* war, we own ourſelves at a loſs to conceive.

In the enſuing chapters, the author conſiders the nature of war between enemies; and the rights which war gives over the perſons of the enemy.—When moveable goods, and particularly ſhips, belonging to the enemy, become the property of the captors. In this laſt chapter, he conſiders the right to ſacred plunder. 'The right of ſpoil or plunder, ſays he, extends generally to all things belonging to the enemy; and the law of nations, properly ſo called, does not exempt even ſacred things, that is, things conſecrated either to the true God, or to falſe Deities, and deſigned for the uſe of religion.

'The practices and cuſtoms of nations do not, indeed, agree in this reſpect; ſome having permitted the plunder of things ſacred and religious, and others having looked upon it as a criminal profanation: but whatever the uſes and cuſtoms of different people are, they cannot conſtitute the primitive rule of right. In order therefore, to be aſſured of the right of war in regard to this article, we muſt have recourſe to the law of nature and nations.

'It

'It is then to be obſerved firſt, that things ſacred, differ not in themſelves from thoſe we call profane. The former differ from the latter, only by the religious uſe to which they were intended. But this application or uſe does not give the things the quality of holy and ſacred, as an intrinſic and indelible character, of which they cannot be deprived.

'And next, that things thus conſecrated, always belong either to the ſtate, or to the ſovereign; and there is no reaſon why the prince, who has devoted them to religious purpoſes, may not afterwards apply them to the uſes of life; for they, as well as all other public things, are at his diſpoſal.

'It is therefore a groſs ſuperſtition to believe that by the conſecration, or deſtination of theſe things to the ſervice of God, they, as it were, change maſter, and belong no more to men; that they are withdrawn from commerce, and that the property of them paſſes from men to God. *This is a dangerous ſuperſtition, and owing to the ambition of the clergy.*'

We could wiſh, however, that the writer had given a ſhort account of the practices and cuſtoms of nations in this reſpect, which might have afforded matter of curious and entertaining information. The holy war which the Athenians waged againſt the Phocians, and which induced them, to their own deſtruction, to court the interpoſition of the crafty Philip, might, among others, have ſerved the purpoſe of illuſtration.

We paſs over the ſucceeding chapters, which our author treats in a very judicious, clear, and concluſive manner; and come to that where he conſiders 'the ſtate of war as to neutrals.' In this chapter, he makes a juſt diſtinction between confederates and allies, and thoſe who are ſimply neutrals. 'If two, ſays he, with whom I am allied, make war againſt ſtrangers, I will perform to each, what I am bound by treaty to perform: but if they make war againſt each other, ſhall I aſſiſt them both, or only one, and which ſhall I prefer? The conteſt upon this head is as great amongſt the writers on the ſubject, as amongſt the nations themſelves. Gentilis has given various opinions of different perſons; and has alſo added his own. Grotius alſo has given the ſame opinion, without any difference. Suppoſing both parties engaged in the war, to be our allies, we are to prefer him who has the juſter cauſe, and to act againſt him who is the aggreſſor; and here, perhaps, the juſtice or injuſtice of the war may properly come in queſtion; becauſe I am bound to perform the compact I have made by my alliance, and to aſſiſt thoſe with whom I have contracted ſo to do. But, becauſe ſuch contract is equal with both parties; it would be abſurd to ſupply men to each of them; ſince it would be fighting againſt myſelf,

ıyſelf, which is an inconvenience often attending the hiring ıt forces. ' If I ſupply them with money, arms, ammuni-on, and proviſions; it ſerves only to protract the war, which is my duty to endeavour to put an end to. I have, therefore, o other method of judging how I ſhall juſtly perform the con-act which I have made, than by judging of the *juſtice of the ıar*. Whether therefore my allies act againſt ſtrangers, or gainſt one another, the principal conſideration with me is, hich of them has the juſter cauſe for making war. If each of hem makes war againſt ſtrangers, I will perform to each what owe by treaty; but if one of them attacks the other, I will ſſiſt neither. If two who are my allies attack each other; I vill, according to my treaty, ſide with him who has the *juſter auſe*, and I will be the judge of this matter. But this ariſes rom neceſſity, becauſe I have no other method of determining ny choice to whom I may in juſtice give aſſiſtance, as it would e abſurd and contradictory to my duty to ſupply both parties.

' But if I have promiſed auxiliaries to a confederate and ally: nd he has a diſpute with my friend, who is *ſimply my friend*, and ot my ally: the promiſe ought certainly to be made good, be-auſe, ſo far as relates to that promiſe, I and my ally conſtitute ne ſtate, to be defended by mutual aſſiſtance. But here again ; a neceſſity for the former diſtinction; whether my ally has eceived the injury, or is the aggreſſor: if he is the ſufferer, I hould fulfil my promiſe; if the aggreſſor, I ought not. There ; a tacit condition, annexed to my agreement for ſupplying he auxiliaries; viz. *that his cauſe be juſt*; for I am not bound o aſſiſt my ally in an unjuſt cauſe. Whether the cauſe be juſt, r unjuſt, muſt neceſſarily be determined by the promiſing arty. After all, it would be better if this matter was more learly expreſſed in treaties between nations; which in general imply expreſs, that one ally ſhall ſend to the other ally, *who is ttacked*, ſo many, or ſo many land or ſea-forces, and nothing nore. But when a treaty ſays, *he who is attacked*, no other in-erpretation can be put upon it, than that the ſtipulated aſſiſtance is to go to that ally who is unjuſtly provoked or attacked; who is ſought by the enemy, not who himſelf ſeeks the enemy. Nor will that expreſſion, *who is attacked*, admit of any other clear explanation: for if he who is attacked, hath before done an injury, whereby he hath given juſt cauſe for the war, it is not neceſſary in ſuch caſe, to ſend him any aſſiſtance. It would, indeed, be plainer and better to ſay, that they WHO HAVE BEEN ATTACKED IN AN UNJUST WAR ſhould have the promiſed auxiliaries; whereby they would go to thoſe who have not given cauſe for the war.'

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We cannot conceive that the alteration which the writer propoſes in the wording ſuch treaties, would by any means make the conſtruction plainer, or be attended with any good effect whatever. The juſtice of the cauſe is always neceſſarily underſtood, and it ſhocks all principles of honour and morality, even to ſuppoſe a publick treaty requiring aſſiſtance in an unjuſt war. But admitting that treaties were worded agreeably to our author's emendation, yet we very well know, that the expoſition of them is often directed by the prevalence of party, or the alluring motives of ſelf-intereſt: and each ſtate will make the words bear their own interpretation, if they think they have *power* to ſupport their fallacious conſtruction. Even ſcrupulous men will do acts in their political capacity, which they would bluſh to avow in their private characters. Nevertheleſs, though they patronize injuſtice by their *practice*, they would ſtill be ſuppoſed to make juſtice the *principle* of their actions.

We proceed now to the chapter which treats of *private capture*. In which this queſtion is diſcuſſed: To whom the booty belongs, taken by a ſhip, not having a commiſſion as a privateer? 'Does it belong, ſays the author, to the owners of the ſhip who hired her out? becauſe the enemy's ſhip was taken with his ſhip and guns, and he looked upon the maſter and mariners as hired, by which means it appears that ſhe was ſeized by his ſhip, arms, and men: it does not belong to the maſter and mariners, becauſe they have no right to demand any thing more than their hire; nor does it belong to the perſon who hires the ſhip, becauſe he hired only to carry his merchandize, and not for any other reaſon. But may not the booty belong to the maſter and mariners, becauſe it was taken by their valour and bravery; and not to the owners of the ſhip and cargo, becauſe none of theſe hired their labour to plunder, which is wholly out of the caſe of hire upon freight? Or would the booty belong to the freighter? becauſe he had the ſhip, guns, and mariners, and their labour in hire, not only to carry his merchandize, but therewith to defend the ſhip and merchandize; wherefore the defence is to be taken in every caſe, not as a mere driving the enemy away, but as a ſeizing him that he may not do miſchief; and that it does not belong to the owners, nor to the maſter and mariners, becauſe they ought all to be content with their reſpective hire. Theſe are the reaſons by which each will ſupport his claim.'

The author then ſtates the opinions of different writers, which he thinks relative to the point in queſtion, and concludes, how juſtly we ſhall conſider, againſt the claim of the owners and freighters. 'The opinion of Bynkerſhoek, ſays he, ſeems to favour the maſter and mariners: although he inſtances ſome determinations

terminations to the contrary, to wit, one in the year 1633, hereby the American Company, in ſuch a caſe, decreed a ociety of the ſhip and cargoe to themſelves, but determined othing as to the reſt. Another, where a tenth was given to ie mariners, and after deducting this tenth, one half was iven to the owners of the ſhip, and the other half to the own- s of the cargoe, becauſe their orders were the means of the iip ſailing there; therefore the owners of the cargoe were not be in a worſe condition than the owners of the ſhip; and if ie ſhip had b.n leſs ſucceſsful, the cargoe would have run a ſque. However, notwithſtanding theſe reaſons, he is of opi- ion, that the prize belongs entirely to thoſe who take it, unleſs ey take it by commiſſion, or being put in command for that urpoſe by others: the labour of the maſter and mariners is, deed, hired; but it is to tranſport the goods and navigate the ip: therefore, what advantage ariſes from that carriage, be- ngs to them for whoſe uſe their labour was hired, but neither ey nor the owners of the ſhip are entitled to the booty; becauſe ie ſailors did not go out for that purpoſe, and whatever is ex- inſick from the contract, belongs to the perſons contracted ith. He inſtances in a perſon in command; he who receives ie command, will not impute it to him who placed him in mmand, that he is robbed by highwaymen, or loſt his goods y ſhipwreck, or is taken by his own lazineſs, or that of thoſe out him, by which he is put to ſome expence; for this is ra- er to be imputed to chance than to the command. Paulus ys all theſe loſſes follow the perſon employed, therefore the in and advantage accidentally happening by means of that mmand, ſhould follow him alſo; which is certainly right, for he is to bear the loſs or puniſhment of his indolence, neglect, r cowardice; why ſhould he not have the reward or gain of is activity, care and bravery? The ſame Paulus gives this rther inſtance; "*If* SEMPRONIUS, ſays he, *commands* TI- IUS *to carry any thing to* MEVIUS, *and* TITIUS *finds money in he way, or extorts any thing from a highwayman who would have obbed him, the money he found, or what he extorted from the high- ayman, does not belong to* SEMPRONIUS, *though what he ſent ight be in danger of being loſt by the way, for what he did was ot in conſequence of the command given by* SEMPRONIUS, *but was erely accidental, and owing to his own conduct.*"

Bynkerſhoek alſo gives us a caſe of a captain of a troop of orſe, who had lent a horſe to a trooper who was going to fight; nd the ſoldier got plunder; but the court of Bruſſels refuſed to llow the captain part of the plunder which the ſoldier took. etrinus Bellus and Zouch are of a different opinion. But ynkerſhoek thinks the deciſion was right, unleſs it was agreed

beforehand whether the trooper ſhould fight or not. "*Grotius* diſtinguiſhes *between the acts which in a war are truly public, and private acts that are done by the occaſion of a public war. By theſe private acts*, ſays he, *the goods of an enemy principally and directly belong to the private perſons; by the other, to the people. And further* (diſtinguiſhing between things moveable and things immoveable) *things moveable*, ſays he, *whether with or without life, are either taken in public ſervice, or out of it. If they were not taken in public ſervice, they are the private captor's. Thus it is*, ſays he, *when ſoldiers take any thing from their enemies, when they are not upon duty, or executing the commands of their captain, but doing what any other perſon might do, or by a bare permiſſion, what is thus taken is lawful prize to the captors, becauſe they do not take them as ſervants of the public.*" And the Italians diſtinguiſh this by a different name from other plunder taken in ſervice. Thus it appears from theſe authorities, that things taken, with a commiſſion, or ſpecial order for that purpoſe, belong to the perſons who took them; and indeed reaſon ſeems to confirm theſe opinions. The ſoldiers, in this caſe, were not doing the buſineſs for which they were hired, and therefore the public who hired them have no right to the capture. In regard to the maſter and mariners of the merchant ſhip, they were hired to navigate the ſhip and tranſport the goods; and it is of no conſequence for the owners of the ſhip and goods to ſay that they ought to have a ſhare of the prize, on account of the riſque which their ſhip and their goods run in the engagement; for if it had not been for the bravery of the maſter and mariners the ſhip and goods would have been taken: was the ſhip, indeed, ſuppoſed to ſeek the enemy, the reaſon would be different; but this law is only meant of ſuch ſhips as are met with by the enemy in the due courſe to their deſtined port; for ſhould ſuch ſhips, without any commiſſion, or ſpecial orders, go out of their courſe to cruize after the enemy, they might run the riſque of being deemed pirates, and puniſhed as ſuch.'

Notwithſtanding the authorities here cited, which incline the writer to determine in favour of the maſter and mariners, we muſt confeſs that we cannot acquieſce in his concluſion. In our opinion, as the ſhip and goods are expoſed to riſque in the engagement, the owners and freighters have a right to a ſhare of the prize. 'No, ſays the author, it is of no conſequence for them to inſiſt on the riſque they run: for had it not been for the bravery of the maſter and mariners, the ſhip and goods would have been taken.' To which we anſwer, that had it not been for their bravery, *themſelves and their own property* would have been taken. They do not fight in defence of the ſhip and goods alone, but in defence of their own liberty and property. Therefore, as the riſque is,

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at leaſt, equal on both ſides, the profits of the prize ſhould be equally divided.

The authorities cited, ſeem in no degree, applicable to the point in queſtion. With reſpect to the inſtance quoted from Paulus—If Titius, having ſomething to carry from Sempronius to Mevius, finds money in the way: he has, no doubt, a right to retain the whole ſum againſt Sempronius: becauſe his property, with which Titius was entruſted, was expoſed to no riſque, by the latter's picking up the money. In the caſe put, where Titius extorts any thing from a highwayman who would have robbed him, neither he, or Sempronius are entitled to what is ſo extorted. The reaſon is this—If Titius overcomes the highwayman who would have robbed him, it is his duty to bring him to juſtice; but he has no right to extort any thing from him, for that is committing the injuſtice himſelf which he oppoſes in the highwayman: and neither the principles of reaſon or law, allow a man to take advantage of his own wrong act. Therefore Titius has no right to retain what he extorted. Neither does it belong to Sempronius: for the acquiſition being illegal in Titius, Sempronius can make no lawful claim under him. The other inſtances from Bynkerſhoek and Grotius, are not more applicable; for they regard things taken by captors where the intereſt of an entruſting party incurs no riſque by their acquiſition. Wherever mutual riſque is run, the profits ſhould be divided; for it is an eſtabliſhed maxim, *Qui ſenſit onus, ſentire debet & commodum.*

The enſuing chapter treats of the legality of inſuring enemy's property; and inliſting ſoldiers in the country of a friend. On theſe heads the author makes many ingenious and judicious obſervations. The miſchief of enſuring an enemy's property is particularly illuſtrated by ſuch clear and intelligible examples, as muſt make the bad tendency of that practice obvious to the meaneſt capacity.

Upon the whole, we warmly recommend this treatiſe to the peruſal of our readers. It concerns a ſubject, with which every gentleman, and every ſcholar ought to be acquainted: and though we have controverted ſome poſitions of our author, we neverthelefs reſpect his talents, and in general approve of his ſentiments. He has certainly diſplayed great learning and abilities; and deſerves the thanks of his country, for having made the ſtudy of ſuch important ſubjects more eaſy and familiar than they have heretofore been.

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Concluſion of HUME's *Hiſtory of England, under the Houſe of Tudor.*

IT is ſeldom that writers perform more than they undertake; but in the volume before us the learned hiſtorian has, in fact, exceeded his engagements. It not only contains the hiſtory of England, under the reign of Elizabeth; but actually compriſes that of Scotland likewiſe, during that period.

The affairs of England, indeed, were, during this reign, ſo implicated with thoſe of the ſiſter-kingdom, that it is impoſſible to have a clear conception of the one, without an intimate knowledge of the other: which made it neceſſary for our author to relate the latter, with a minuteneſs which might otherwiſe, perhaps, have been liable to cenſure.

The imminent dangers which this nation eſcaped, and the great advantages which accrued to it, during Elizabeth's reign, render it uncommonly intereſting and remarkable. Her conduct abroad was wiſe and ſpirited, her adminiſtration at home prudent, though arbitrary. The time, at which ſhe took the reins of government in her hands, was extremely critical. Within, the kingdom was torn to pieces by the zeal of theological controverſy, and raged with all the horrors of religious perſecution. Abroad, the nation was engaged in an unſucceſsful war againſt France. The Dauphin, ſoon after king, was married to the queen of Scots, who laid claim to the crown of England, openly aſſumed the title, and quartered the *Engliſh* arms. On the ſide of Scotland, every thing was to be apprehended from that neighbouring kingdom, thus ſtrengthened by the French alliance.

In this nice ſituation the queen conducted herſelf with equal prudence and ſkill. At home, ſhe pacified the rage of religious animoſities by her moderation and magnanimity. She buried all paſt offences in oblivion, and even gave a kind reception to thoſe who had treated her with the greateſt enmity. She opened the way for the reformation by a gradual and cautious progreſs *,

* The firſt ſtep ſhe took, was to recall thoſe who were exiled in the laſt reign; and to give liberty to the priſoners who were confined on account of religion. On this occaſion, ſays the hiſtorian, we are told of a pleaſantry of one Rainsford, who ſaid to the queen, that he had a petition to preſent to her in behalf of other priſoners, Matthew, Mark, Luke, and John: ſhe readily replied, that it behoved her firſt to conſult the priſoners themſelves, and to learn of them whether they deſired that liberty, which he demanded for them.

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and took all occaſions to inſinuate herſelf into the affections of her ſubjects, by public marks of favour and condeſcenſion.

In her conduct with regard to foreign affairs, ſhe diſcovered equal addreſs. She concluded a peace with France; and ſecured herſelf againſt any apprehenſions from Scotland, by ſecretly fomenting civil diſcord and commotions in that kingdom. The religious diſſentions among the Scotch, occaſioned by the reformation which was then in its infancy there, afforded Elizabeth a favourable opportunity of dividing that nation, by giving private aid and encouragement to the reformers.

The hiſtorian's account of the Scotch civil wars is extremely animated. His reflections on the league and other tranſactions of the fanatics, are liberal and judicious. But we ſhall take leſs notice of what relates to the concerns of Scotland, ſince we preſume that thoſe circumſtances are ſtill freſh in the reader's mind, from what has been ſaid concerning the late hiſtory of that kingdom *. We ſhall therefore only mention ſuch memorable particulars as do not occur in that work.

Having taken a Review of the Scotch affairs, our hiſtorian turns his eye towards France, where Mary queen of Scots, upon the death of her huſband the French king, was preparing to return into England. Previous to her departure, ſhe applied to Elizabeth by D'Oiſel, for liberty to paſs through England. But ſhe received for anſwer, that till ſhe had given ſatisfaction, by ratifying the treaty of Edinburgh, ſhe could expect no favour from a perſon whom ſhe had ſo much injured. This denial excited her reſentment; and ſhe made no ſcruple of expreſſing her ſentiments to Throgmorton, when he reiterated his applications to gratify his miſtreſs in a demand, which he repreſented as ſo reaſonable. Having cleared the room of all her attendants, ſhe ſaid to him, "How weak I may prove, or how far a woman's frailty may tranſport me, I cannot tell: however, I have no mind to have ſo many witneſſes of my infirmity, as your miſtreſs had at her audience of my ambaſſador, D' Oiſel. There is nothing diſturbs me ſo much, as the having aſked, with ſo much importunity, a favour which it was of no conſequence for me to obtain. I can, with God's leave, return to my own country without her leave; as I came to France, in ſpite of all the oppoſition of her brother, king Edward: neither do I want friends, both able and willing to conduct me

* See Robertſon's Hiſtory of Scotland, Review for Feb. and March laſt. 'T is obſervable that Mr. Hume differs from Dr. Robertſon with regard to the infringement of the capitulation of Perth. For the former is of opinion, that the Queen Regent made no promiſe to the malecontents, that nothing ſhould be done to their prejudice.

home, as they have brought me hither; though I was deſirous rather to make an experiment of her friendſhip than of the aſſiſtance of any other perſon. I have often heard you ſay, that a good correſpondence between her and myſelf would conduce much to the ſecurity and happineſs of both our kingdoms: but were ſhe well convinced of this truth, ſhe had hardly denied me ſo ſmall a requeſt. But, perhaps, ſhe bears a better inclination to my rebellious ſubjects than to me, their ſovereign, her equal in royal dignity, her near relation, and the undoubted heir of her kingdoms. Beſides her friendſhip, I aſk nothing at her hands: I neither trouble her, nor concern myſelf in the affairs of her kingdom: not that I am ignorant, that there are now in England a great many malecontents, who are no friends to the preſent eſtabliſhment. She is pleaſed to upbraid me as a perſon little experienced in the world: I freely own it; but age will cure that defect. However, I am old enough to acquit myſelf honeſtly and courteouſly to my friends and relations, and to encourage no reports of her, which would miſbecome a queen and her kinſwoman. I would alſo ſay, by her leave, that I am a queen as well as ſhe, and not altogether friendleſs: and, perhaps, I have as great a ſoul too; ſo that methinks we ſhould be upon a level in our treatment of each other. As ſoon as I have conſulted the ſtates of my kingdom, I ſhall be ready to give a reaſonable anſwer; and I am the more intent on my journey, that I may be able to make the quicker diſpatch in this affair. But ſhe, it ſeems, intends to ſtop my journey; ſo that either ſhe will not let me give her ſatisfaction, or is reſolved not to be ſatisfied: perhaps, on purpoſe to keep up the diſagreement betwixt us. She has often reproached me with my being young; and I muſt be very young, indeed, and as ill adviſed, to treat of matters of ſuch great concern and importance, without the advice of my parliament. I have not been wanting in any friendly offices to her; but ſhe diſbelieves or overlooks them. I could heartily wiſh, that I was as near allied to her in affection as in blood: for that, indeed, would be a moſt valuable alliance."

Making allowance for the elegant dreſs in which theſe ſentiments appear, it muſt be confeſſed, that nothing can be readily conceived more noble, ſpirited, and majeſtic than theſe remonſtrances of Mary. It muſt be acknowledged, however, that her reſentment does not appear to be altogether juſtly grounded. Conſidering her refuſal to ratify the treaty of Edinburgh, and her public aſſumption of the arms and title of queen of England, ſhe had little reaſon to expect a friendly paſſage through a kingdom, where ſhe had claimed the crown—Leſs ſtill, to hope that the queen, whoſe title ſhe impeached, would pay her ſuch a compliment.

On Mary's arrival in Scotland, though ſhe placed her confidence in the leaders of the reformed party, yet her being a papiſt ſoon expoſed her to the inſults of theſe men; who, as our hiſtorian obſerves, filled her whole life with bitterneſs and ſorrow. The ruſtic apoſtle Knox, ſays he, ſcruples not, in his hiſtory, to inform us, that he once treated her with ſuch ſeverity, that ſhe loſt all command of her temper, and diſſolved into tears before him: yet ſo far from being moved with youth and beauty, and royal dignity reduced to that condition, he perſevered in his inſolent reproofs; and when he relates this incident, he even diſcovers a viſible pride and ſatisfaction in his own conduct. The pulpits, adds our author, had become nothing but ſcenes of railing againſt the vices of the court; among which was always noted as the principal, feaſting, finery, dancing, balls, and whoredom their neceſſary attendant. Some ornaments, which the ladies at that time wore upon their petticoats, excited mightily the indignation of the preachers, and they affirmed, that ſuch vanity would provoke God's vengeance, not only againſt theſe fooliſh women, but againſt the whole realm. To the harſh and prepoſterous uſage which this princeſs met with, may, in part, ſays our hiſtorian, be aſcribed thoſe errors of her ſubſequent conduct, which ſeemed to be ſo little of a piece with the general tenor of her actions. He ſhrewdly adds, that the reformed clergy in Scotland had, at that time, a very natural reaſon for their ill humour; viz. the poverty, or rather beggary, to which they were reduced. Nothing, we will add, is more common than for men to declaim againſt thoſe things which they are not in a capacity to enjoy. Perhaps, the circumſtances of age, health, and fortune, vary the taſte and regulate the appetites of mankind, more than reaſon and reflection. Had theſe fanatical cenſors, who were provoked at the ornaments of the ladies petticoats, beheld our modern belles, who ſcarce wear any petticoats at all, how would their indignation have riſen! How would they have exclaimed againſt our lovely virgins, who lay traps for the glances of concupiſcence, by ſhading their ſnowy beauties with tranſparent gauzes, which are but apologies for nakedneſs! How would they have railed againſt the *Coas Veſtes* of our liberal *Iphigenias!* But to what a pitch of chaſte zeal would they have been tranſported, had they ſeen the Britiſh fair ones in full dreſs, who exhibit their perſons, like the empreſs in Juvenal, *nudis papillis!*

If female vanity, however, was conſpicuous in the queen of Scots, we may learn from our hiſtorian, that it was not leſs predominant in the Britiſh queen. A difference having ariſen between them, on account of the artifices which Elizabeth practiſed to prevent Mary from marrying, the latter diſpatched

Sir James Melvil to London to make up the breach. The ſubject of the conferences between Elizabeth and that embaſſador is highly curious and entertaining; and places this queen's vanity in the moſt glaring and ridiculous light.

'Melvil was an agreeable courtier, a man of addreſs and converſation; and it was recommended to him by his miſtreſs, that, beſides grave reaſonings concerning politics and ſtate-affairs, he ſhould introduce more entertaining topics of converſation, ſuitable to the ſprightly character of Elizabeth; and ſhould endeavour by that means to inſinuate himſelf into her confidence. He ſucceeded ſo well, that he threw that artful princeſs entirely off her guard, and brought her to diſcover the bottom of her heart, full of all thoſe levities and follies and ideas of rivalſhip, which poſſeſs the youngeſt and moſt frivolous of her ſex. He talked to her of his travels, and forgot not to mention the different dreſſes of the ladies in different countries, and the particular advantages of each, in ſetting off the beauties of the ſhape and perſon. The queen ſaid that ſhe had dreſſes of all countries, and ſhe took care thenceforth to meet the ambaſſador every day apparelled in a different habit: ſometimes ſhe was dreſſed in the Engliſh garb, ſometimes in the French, ſometimes in the Italian; and ſhe aſked him, which of them became her moſt. He anſwered, the Italian; a reply, that he knew would be agreeable to her, becauſe that mode ſhowed her flowing locks, which, he remarked, though they were more red than yellow, ſhe fancied to be the fineſt in the world. She deſired to know of him what was reputed to be the beſt colour of hair: ſhe aſked whether his queen's hair or hers was the beſt: ſhe even enquired which of them he eſteemed the faireſt perſon: a very delicate queſtion, and which he prudently eluded, by ſaying that her majeſty was the faireſt perſon in England, and his miſtreſs in Scotland. She next demanded which of them was talleſt: he replied, his queen: then, ſaid Elizabeth, ſhe is too tall: for I myſelf am of a juſt ſtature. Having learned from him, that his miſtreſs ſometimes recreated herſelf by playing on the harpſicord, an inſtrument at which ſhe herſelf excelled, ſhe gave orders to lord Hunſdon, that he ſhould lead him, as it were caſually, into an apartment, where he might hear her performance; and when Melvil, as if raviſhed with the harmony, broke into the queen's apartment, ſhe pretended to be diſpleaſed at his intruſion; but ſtill took care to aſk whether he thought Mary or her the beſt performer on that inſtrument. From the whole of her behaviour, Melvil thought he might, on his return, aſſure his miſtreſs that ſhe had no reaſon ever to expect any cordial friendſhip from Elizabeth, and that all her profeſſions of amity were full of falſhood and diſſimulation.'

But

But whatever jealouſy Elizabeth entertained towards Mary, yet when the latter was made captive, and ſeverely treated by her rebellious ſubjects, the Britiſh queen interpoſed earneſtly in her behalf. She empowered her ambaſſador to tell the lords aſſociated againſt Mary, that whatever blame ſhe might throw on Mary's conduct, any oppoſition to their ſovereign was totally unjuſtifiable, and incompatible with all good order and good government: that it belonged not to them to reform, much leſs to puniſh, the mal-adminiſtration of their prince; and that the only arms which ſubjects could, in any caſe, lawfully employ againſt the ſupreme authority, were entreaties, councils, and repreſentations; that if theſe expedients failed, they were next to appeal by their prayers to heaven; and to wait with patience till the Almighty, in whoſe hands are the hearts of princes, ſhould be pleaſed to turn them to juſtice and to mercy.

This ſlaviſh doctrine is only worthy of an arbitrary prince, who finds an intereſt in its obſervance. When princes, who are entruſted with government for the good of the community, violate the rights of their ſubjects, they may lawfully be reſiſted. Obedience can only be demanded in conſequence of protection: much leſs can it be exacted in return for uſurpation. Neither reaſon or religion enjoin us to be paſſive under the hands of rapine and oppreſſion. The law of nature, which dictates ſelf-preſervation, directs us to repel the invaders; and though we ought to prefer our prayers to the Almighty, that he would be pleaſed to incline them to juſtice, yet we ought at the ſame time to exert all temporal means of compelling them to be juſt.

But Elizabeth was upon all occaſions extremely jealous of that arbitrary and boundleſs authority which ſhe exerciſed, under the notion of *prerogative*. Of which there cannot be a ſtronger inſtance, than the lawleſs ſeverity with which ſhe ſuppreſſed the freedom of parliamentary debate. Our hiſtorian has related a memorable event which happened in a ſeſſion of parliament ſummoned in the year 1576, where debates were ſtarted which may appear ſomewhat curious and ſingular: and from whence we may perceive how the ſpirit of liberty dawned during that period, and how it was ſuddenly eclipſed by the interpoſition of the rude hand of tyranny.

'Peter Wentworth, ſays he, a puritan, who had ſignalized himſelf in former parliaments, by his free and undaunted ſpirit, opened this ſeſſion with a premeditated harangue, which drew on him the indignation of the houſe, and gave great offence to the queen and the courtiers. As it ſeems to contain the firſt

rude ſketch of thoſe principles of liberty which happily gained afterwards the aſcendant in England, it may not be improper to give, in a few words, the ſubſtance of it. He premiſed, that the very name of liberty is ſweet; but the thing itſelf is preci·us beyond the moſt ineſtimable treaſure: and that it behoved them to be careful, leſt, contenting themſelves with the ſweetneſs of the name, they forego the ſubſtance, and abandon what of all earthly poſſeſſions was of the higheſt value to the kingdom. He then proceeded to obſerve, "that freedom of ſpeech in that houſe, a privilege ſo uſeful both to ſovereign and ſubject, had been formerly infringed in many eſſential articles, and was, at preſent, expoſed to the moſt imminent danger: that it was uſual, when any ſubject of importance was handled, eſpecially if it regarded religion, to ſurmiſe, that theſe topics were diſagreeable to the queen, and that the farther proceeding in them would draw down her indignation upon their temerity: that Solomon had juſtly affirmed, the king's diſpleaſure to be a meſſenger of death; and it was no wonder that men, even though urged by motives of conſcience and duty, ſhould be inclined to ſtop ſhort, when they found themſelves expoſed to ſo ſevere a penalty: that by employing this argument, the houſe was incapacitated from ſerving their country, or even from ſerving the queen herſelf; whoſe ears, beſieged by pernicious flatterers, were thereby rendered inacceſſible to the moſt ſalutary truths: that it was a mockery to call an aſſembly a parliament, and yet deny them that privilege, which was ſo eſſential to their being, and without which they muſt degenerate into an abject ſchool of ſervitude and diſſimulation: that as the parliament was the great guardian of the laws, they ought to have liberty to diſcharge their truſt, and to maintain that authority whence even kings themſelves derive their being: that a king was conſtituted ſuch by law, and though he was not dependant on man, yet was he ſubordinate to God and the law, and was obliged to make their preſcriptions, not his own will, the rule of his conduct: that even his commiſſion, as God's vicegerent, enforced, inſtead of looſening, this obligation; ſince he was thereby inveſted with authority to execute on earth the will of God, which is nothing but law and juſtice; that though theſe ſurmiſes of diſpleaſing the queen by their proceedings, had impeached, in a very eſſential point, all freedom of ſpeech, a privilege granted them by a ſpecial law; yet was there a more expreſs and more dangerous invaſion made on their liberties, by frequent meſſages from the throne: that it had become a practice, when the houſe were entering on any queſtion, either eccleſiaſtical or civil, to bring an order from the queen, prohibiting them abſolutely to treat of ſuch matters, and barring them all farther diſcuſſion of theſe momentous articles: that the prelates,

relates, emboldened by her royal protection, had aſſumed a deciſive power in all queſtions of religion, and required that every one ſhould implicitly ſubmit his faith to their arbitrary determinations: that the love which he bore his ſovereign, forbad him to be ſilent under ſuch abuſes, or to ſacrifice, on this important occaſion, his duty to ſervile flattery and complaiſance: and that, as no earthly creature was exempt from fault, ſo neither was the Queen herſelf; but in impoſing this ſervitude on her faithful Commons, had committed a great, and even dangerous, fault, againſt herſelf and the whole realm."

From this ſpeech, as our Hiſtorian juſtly remarks, it is eaſy to obſerve, that the parliamentary ſtile was then crude and unformed; and that the proper decorum of attacking miniſters and counſellors, without intereſting the honour of the crown, or mentioning the perſon of the Sovereign, was not yet entirely eſtabliſhed. Mr. Wentworth, at the iſſue of this affair, underwent a month's confinement for the liberty he had taken in his debate.

Nevertheleſs, the ſevere treatment he met with, did not abate the zeal of that bold patriot; for, ſome years after, as appears from our Hiſtorian, 'he delivered to Mr. Speaker certain articles, which contained queſtions concerning the liberties of the houſe, and to ſome of which he was to anſwer, and deſired they might be read. Mr. Speaker deſired him to ſpare his motion, but Mr. Wentworth would not be ſatisfied, but required that his articles might be read. Mr. Wentworth introduced his queries by lamenting, that he, as well as many others, were deterred from ſpeaking by their want of knowlege and experience in the liberties of the houſe; and the queries were as follows—Whether this council were not a place for any member of the ſame, here aſſembled, freely, and without controul of any perſon, or danger of laws, by bill or ſpeech, to utter any of the griefs of this commonwealth whatſoever, touching the ſervice of God, the ſafety of the Prince and this noble realm? Whether that great honour may be done unto God, and benefit and ſervice unto the Prince and ſtate, without free ſpeech in this council that may be done with it? Whether there be any council which can make, add, or diminiſh from the laws of the realm, but only this council of Parliament? Whether it be not againſt the orders of this council, to make any ſecret or matter of weight, which is here in hand, known to the Prince, or any other, concerning the high ſervice of God, Prince, or ſtate, without the conſent of this houſe? Whether the Speaker, or any other, may interrupt any member of this council in his ſpeech uſed in this houſe, tending to any of the forenamed ſervices? Whether the Speaker may riſe when he will, any mat-

ter being propounded, without the conſent of the Houſe, or not? Whether the Speaker may over rule the Houſe in any matter or cauſe there in queſtion, or whether he is to be ruled or over-ruled in any matter or not? Whether the Prince and State can continue and ſtand, and be maintained, without this council of Parliament, not altering the government of the State?

In conſequence of theſe queries, Mr. Wentworth, with others who were thought to have ſpoken too freely, was ſent to the Tower, and detained in cuſtody, till the Queen thought fit to releaſe them. Upon this paſſage, our Hiſtorian makes the following query—'I ſhall only aſk,' ſays he, 'Whether it be not ſufficiently clear, from all theſe tranſactions, that in the two ſucceeding reigns, it was the people who encroached upon the ſovereign; *not the ſovereign who attempted, as is pretended, to uſurp upon the people?*'

This query comes with an ill grace, from a Writer of our Author's liberal caſt of mind. Theſe tranſactions do by no means make it evident, that, in the two ſucceeding reigns, the ſovereign did *not uſurp* upon the people. If precedents, abſtractedly conſidered, are admitted as pleas in juſtification of regal mal-adminiſtration, there is ſcarce an inſtance of oppreſſion and tyranny, which may not be vindicated on that footing. But when we conſider whether acts of government are founded on *right*, or exerciſed by way of *uſurpation*, we muſt examine them on the grounds of *general* uſage, ſupported by fundamental principles, and conſtitutional maxims. From this mode of examination it will appear, that theſe tranſactions of Elizabeth were clearly uſurpations in *her*, and her *immediate* predeceſſors, and conſequently could not change their nature in her ſucceſſors. The liberty ſhe took of ſilencing members in the courſe of their debates on religious and civil matters, was manifeſtly *uſurped*: becauſe whether we conſider the antient practice in ſuch caſes, or the nature of Parliaments, or laſtly, the form of the old writ of election; it will appear that the Parliament had not only a right of diſcuſſing ſuch points, but that it was their duty, and the chief end of their meeting.

With regard to antient practice, it is paſt all doubt that the Kings of England uſed to aſk, and graciouſly receive, the advice of their Parliaments, on important occaſions. Evidences of this ſort may be copiouſly collected from Sir Robert Cotton, who has produced many inſtances for this purpoſe from the time of King John, to the reign of the Queen of whom we are now ſpeaking. Even that inconſiſtent tyrant Henry the Eighth, courted and received council from his Parliament, both in religious and civil affairs. We find them not only giving, but

but often obtruding their advice, nay, interpoſing their authority; and this, too, even in the King's domeſtic concerns. Thus in the time of Edward the Second, and Third, Richard the Second, Henry the Fourth and Sixth, and others, the King's houſhold was regulated by parliament. In Richard the Second's time, a commiſſion was granted, at the petition of the Commons, to ſurvey and abate the houſhold.

With reſpect to the nature of Parliaments, not to enter into the old diſpute at what time the Commons became a part of that aſſembly, it is manifeſt that they were from the beginning ſummoned to debate of the public affairs of the kingdom: and their juriſdiction antiently was extremely extenſive, they having an original judicial authority in many caſes which they have ſince loſt.

With relation to the old writ of election, the words of it are an inconteſtible proof of the Parliament's right of free debate: for it antiently recited, "That whereas the king was deſirous to have a conference and treaty with the Barons, and other great men of the kingdom, to provide remedies againſt the dangers of the kingdom; that therefore the Sheriff command the Knights, Citizens, &c. to be at Weſtminſter, to *treat*, *ordain*, and *do*, ſo as theſe dangers may be prevented." But, indeed, the very derivation of the word *Parliament*, in itſelf implies an uninterrupted freedom of debate. Therefore, from all theſe circumſtances, it appears, that theſe tranſactions of the Queen, reſpecting the liberty of debate, were uſurpations; and conſequently were ſuch in her ſucceſſors, though they were not original ones in them, or perhaps in her. But admitting that their uſurpations may in theſe particulars be palliated by theſe bad precedents, yet they were guilty of other *original* acts of arbitrary power: and the unhappy Charles, after he had ſolemnly acknowleged particular rights of his people, by which acknowlegement he reſigned all plea of prerogative, and all advantage from precedents; yet, nevertheleſs, did not ſcruple to renew his violation of thoſe rights: which violation, by means of the new contract he had ſigned with his people, became an original uſurpation in him. Upon the whole, the conduct of theſe two monarchs, eſpecially of the latter, admits of no vindication. But it is time to return to our Hiſtorian, who relates a curious incident, which ſets Mary's extreme animoſity againſt Elizabeth, on account of the rigorous treatment ſhe met with from the latter, in a very ſtrong light.

While the former Queen was kept in cuſtody by the Earl of Shrewſbury, ſhe lived during a long time in great intimacy with the Counteſs; but that lady entertaining a jealouſy of an

amour

amour between her and the Earl, their friendſhip was converted into enmity, and Mary took a method of revenge, which at once gratified her reſentment againſt the Counteſs and Elizabeth. She wrote to the Queen, informing her of all the ſcandalous ſtories, which, ſhe ſaid, the Counteſs of Shrewſbury had reported of her.—That Elizabeth had given a promiſe of marriage to a certain perſon whom ſhe afterwards often admitted to her bed; that ſhe had been equally indulgent to Simier, the French agent, and the Duke of Anjou.—That Hatton was one of her paramours, who was even diſguſted with her exceſſive love and fondneſs: that ſhe ſpared no expence in gratifying her amorous paſſions: that notwithſtanding her licentious amours, ſhe was not made like other women; and that all thoſe who courted her, would in the end be diſappointed: that ſhe was ſo conceited of her beauty, as to ſwallow the moſt extravagant flattery from her courtiers. She pretended, that the Counteſs had repreſented her as no leſs odious in her temper, than profligate in her manners, and abſurd in her vanity: that ſhe had ſo beaten a young woman of the name of Scudamore, as to break that lady's finger: and that ſhe had cut another acroſs the hand with a knife. How far, ſays our Hiſtorian, all theſe imputations againſt Elizabeth can be credited, may, perhaps, appear doubtful. But he obſerves that her extreme fondneſs for Leiceſter, Hatton, and Eſſex, not to mention Mountjoy, and others, with the curious paſſages between her and Admiral Seymour, contained in Haynes, render her chaſtity very ſuſpicious. Her ſelf-conceit, ſays he, with regard to beauty, we know, from other undoubted authority, to have been extravagant. Her paſſionate temper, he adds, may alſo be proved from many lively inſtances. It was not unuſual with her to beat her maids of honour: and the blow ſhe gave to Eſſex, before the privy council, is another remarkable inſtance.

Our Hiſtorian takes notice, that this imprudent and malicious letter was wrote a very little before the detection of Queen Mary's conſpiracy; and contributed, as he obſerves, no doubt, to render the proceedings againſt her more rigorous. The event of thoſe proceedings, is well known. The unfortunate Queen of Scots loſt her life by the hands of the executioner. Her character, as drawn by our Hiſtorian, muſt not be omitted. It is ſhort, juſt, and ſpirited.

'Thus died, in the forty-ſixth year of her age, and the nineteenth of her captivity in England, Mary Queen of Scots; a princeſs of great accompliſhments, both of body and mind, natural as well as acquired; but unhappy in her life, and during one period, very unfortunate in her conduct. The beauties of her perſon, and of her air, combined to make her the moſt amiable

miable of women; and the charms of her addreſs and converſation, aided the impreſſion which her lovely figure made on the hearts of all beholders. Ambitious and active in her temper, yet inclined to chearfulneſs and ſociety; of a lofty ſpirit, conſtant, and even vehement in her purpoſe; yet polite and gentle, and affable in her demeanor, ſhe ſeemed to partake only ſo much of the male virtues as to render her eſtimable, without relinquiſhing thoſe ſoft graces which compoſe the proper ornaments of her ſex. In order to form a juſt idea of her character, we muſt ſet aſide one part of her conduct, while ſhe abandoned herſelf to the guidance of a profligate man; and muſt conſider theſe faults, whether we admit them to be imprudences or crimes, as the reſult of an inexplicable, though not uncommon, inconſtancy in the human mind, of the frailty of our nature, of the violence of paſſion, and of the influence which ſituations, and ſometimes momentary incidents, have on perſons whoſe principles are not thoroughly confirmed by experience and reflection. Enraged by the ungrateful conduct of her huſband, ſeduced by the treacherous counſels of one in whom ſhe repoſed confidence, tranſported by the violence of her own temper, which never lay ſufficiently under the guidance of diſcretion, ſhe was betrayed into actions, which may, with ſome difficulty, be accounted for, but which admit of no apology, nor even of alleviation. An enumeration of her qualities might carry the appearance of a panegyric; an account of her conduct muſt, in ſome parts, wear the aſpect of a ſevere ſatire and invective.'—

We ſhall cloſe our extracts with the Hiſtorian's character of Elizabeth, and his reflections on her government.

'There are few great perſonages in hiſtory, who have been more expoſed to the calumny of enemies, and the adulation of friends, than Queen Elizabeth; and yet there ſcarce is any, whoſe reputation has been more certainly determined, by the unanimous conſent of poſterity. The unuſual length of her adminiſtration, and the ſtrong features of her character, were able to overcome all prejudices; and obliging her detractors to abate much of their invectives, and her admirers ſomewhat of their panegyrics, have at laſt, in ſpite of political factions, and what is more, of religious animoſities, produced an uniform judgment with regard to her conduct. Her vigour, her conſtancy, her magnanimity, her penetration, vigilance, addreſs, are allowed to merit the higheſt praiſes, and appear not to have been ſurpaſſed by any perſon who ever filled a throne: A conduct leſs rigorous, leſs imperious, more ſincere, more indulgent to her people, would have been requiſite to form a perfect character. By the force of her mind, ſhe controuled all her more active and ſtronger qualities, and prevented them from running into excels:

exceſs: her heroiſm was exempt from all temerity, her frugality from avarice, her friendſhip from partiality *, her enterprize from turbulency and a vain ambition: ſhe guarded not herſelf with equal care, or equal ſucceſs, from leſſer infirmities; the rivalſhip of beauty, the deſire of admiration, the jealouſy of love, and the ſallies of anger.

'Her ſingular talents for government were founded equally on her temper, and on her capacity. Endowed with a great command over herſelf, ſhe ſoon obtained an uncontrouled aſcendant over her people; and while ſhe merited all their eſteem by her real virtues, ſhe alſo engaged their affection by her pretended ones. Few ſovereigns of England ſucceeded to the throne in more difficult circumſtances; and none ever conducted the government with ſuch uniform ſucceſs and felicity. Though unacquainted with the practice of toleration, the true ſecret for managing religious factions, ſhe preſerved her people, by her ſuperior prudence, from thoſe confuſions in which theological controverſy had involved all the neighbouring nations: and though her enemies were the moſt powerful princes of Europe, the moſt active, the moſt enterprizing, the leaſt ſcrupulous, ſhe was able by her vigour to make deep impreſſions on their ſtate: her own greatneſs mean while remained untouched, and unimpaired.

'The wiſe miniſters, and brave warriors, who flouriſhed during her reign, ſhare the praiſe of her ſucceſs; but inſtead of leſſening the applauſe due to her, they make great addition to it. They owed, all of them, their advancement to her choice; they were ſupported by her conſtancy; and with all their ability they were never able to acquire any undue aſcendant over her. In her family, in her court, in her kingdom, ſhe remained equally miſtreſs: the force of the tender paſſions was great over her, but the force of her mind was ſtill ſuperior; and the combat which her victory viſibly coſt her, ſerves only to diſplay the firmneſs of her reſolution, and the loftineſs of her ambitious ſentiments.

'The fame of this princeſs, though it has ſurmounted the prejudices both of faction and of bigotry, yet lies ſtill expoſed

* Perhaps, however, the Hiſtorian pays her too great a compliment when he ſays, 'her friendſhip was exempt from partiality.' Her truſting Leiceſter with ſuch an important command, at the time of the Spaniſh Invaſion, when the nation was in ſuch imminent danger, is a proof to the contrary. He had given ſo many frequent and flagrant inſtances of his incapacity, that nothing but her extreme fondneſs for him, could determine her to place ſuch a confidence in a man who ſo little deſerved it.

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to another prejudice, which is more durable becauſe more natural, and which, according to the different views in which we ſurvey her, is capable either of exalting beyond meaſure, or diminiſhing the luſtre of her character. This prejudice is founded on the conſideration of her ſex. When we contemplate her as a woman, we are apt to be ſtruck with the higheſt admiration of her great qualities and extenſive capacity; but we are alſo apt to require ſome more ſoftneſs of diſpoſition, ſome greater lenity of temper, ſome of thoſe amiable weakneſſes by which her ſex is diſtinguiſhed. But the true method of eſtimating her merit, is to lay aſide all theſe conſiderations, and to conſider her merely as a rational being, placed in authority, and entruſted with the government of mankind. We may find it difficult to reconcile our fancy to her as a wife or a miſtreſs; but her qualities as a ſovereign, though with ſome conſiderable exceptions, are the object of undiſputed applauſe and approbation.'

It muſt be allowed, that this portraiture is drawn with a maſterly hand. It is, indeed, *pictura loquens*. The whole caſt of the features is juſt, animated, and expreſſive. But in his reflections on her government, the Hiſtorian has advanced ſentiments which are extremely ſingular and exceptionable.

'The party amongſt us,' ſays he, 'who have diſtinguiſhed themſelves by their adherence to liberty, and a popular government, have long indulged their prejudices againſt the ſucceeding race of princes, by beſtowing unbounded panegyrics on the virtue and wiſdom of Elizabeth. They have even been ſo extremely ignorant of the tranſactions of this reign, as to extol her for a quality which, of all others, ſhe was the leaſt poſſeſſed of; a tender regard for the conſtitution, and a concern for the liberties and privileges of her people. But as it is ſcarce poſſible for the prepoſſeſſions of party to throw a veil much longer over facts ſo palpable and undeniable, there is danger leſt the public ſhould run into the oppoſite extreme, and ſhould entertain an averſion to the memory of a princeſs, who exerciſed the royal authority in a manner ſo much contrary to all the ideas which we at preſent entertain of a legal conſtitution. But Elizabeth only ſupported the prerogatives which were tranſmitted to her by her immediate predeceſſors: ſhe believed that her ſubjects were entitled to no more liberty than their anceſtors enjoyed: ſhe found that they entirely acquieſced in her arbitrary adminiſtration: and it was not natural for her to find fault with a form of government, by which ſhe herſelf was inveſted with ſuch unlimited authority. In the particular exertions of power, the queſtion ought never to be forgot, *What is beſt?* But in the general diſtribution of power among the ſeveral members of a conſtitution, there can ſeldom be admitted any other queſtion, than *What*

What is uſual? Few examples occur of Princes, who have willingly reſigned their power: none of thoſe who have, without ſtruggle, allowed it to be extorted from them. If any other rule than antient practice be followed, factions and diſſentions muſt multiply without end: and though many conſtitutions, and none more than the Britiſh, have been improved even by violent innovations, the praiſe which we beſtow on thoſe patriots, to whom we are indebted for our privileges, ought to be given with ſome reſerve, and ſurely without the leaſt rancour againſt thoſe who adhered to the antient conſtitution.'

That Elizabeth only ſupported the prerogatives which were tranſmitted to her by her *immediate* predeceſſors, we will not diſpute; but we deny, that in the general diſtribution of power, no other queſtion can be admitted than *what is uſual?* From our Hiſtorian's reaſoning on the ſubject of prerogative, one might be apt to conclude, that he conſidered it as an inherent and independent privilege annexed to royalty; and as ſomething intended to gratify the perſonal pride, pleaſure, or intereſt of Kings. Whereas, in fact, the prerogative of Princes are not rights abſolutely and irrevocably veſted in them, but only entruſted with them during ſuch time as they ſhall be judged neceſſary to ſupport their adminiſtration for the good of the people. The ſame power which conferred thoſe privileges on them, may undoubtedly modify or revoke them, whenever the changes of time or accident ſhall make new regulations neceſſary in the ſtate, for the benefit of the community. The rights of princes are but the rights of the people reflected, and the former cannot in reaſon be entitled to any other prerogatives, than ſuch as are neceſſary to maintain their dignity and authority for the common intereſt.

Our Hiſtorian obſerves, that 'if any other rule than *antient practice* be followed, factions and diſſentions muſt multiply without end.' To which we anſwer, that Princes who govern with prudence, juſtice, and lenity, will not be guided by bad precedents, but good principles. We may add, that whatever practices ſovereigns purſue, be they conſtitutional or arbitrary, yet the people will never be factious, while they perceive the general tenor of the Prince's adminiſtration to be juſt, prudent, and profitable for the whole. But when they find the government throughout to be oppreſſive and injurious, it is natural and reaſonable to oppoſe practices, which tend to their general prejudice. It is obſervable, that in this ſentence our Hiſtorian ſpeaks of *antient* practice, whereas he had before acknowleged, that 'Elizabeth only ſupported the prerogatives which were tranſmitted to her by her *immediate* predeceſſors.' With regard to thoſe

thoſe recent precedents tranſmitted by her *immediate* predeceſſors, they may, as appears from what we have ſaid before, more properly be called *innovations:* and even as to *antient* practice, though it may ſerve as an apology for the tyrant, it lays no obligation on his oppreſſed ſubjects to ſubmit to tyranny, be it ever ſo *antient*, when they are in a capacity to reſiſt. We agree with the Hiſtorian, however, that the praiſe we beſtow on thoſe patriots to whom we are indebted for our privileges, ought to be given with reſerve. They who temper zeal with diſcretion, rather commend actions than applaud men. It is not within human penetration to pry into the heart, and diſcover the ſecret ſprings and motives which actuate individuals. But on what ever principles theſe patriots founded their oppoſition, the oppoſition itſelf, though in many reſpects wrong conducted, cannot be too highly extolled.

After all, as to Elizabeth, it muſt be confeſſed, that her uſurpation was the more tolerable, ſince, though the mode of her government was tyrannical, yet the end was truly patriotic. The tyranny of her reign, and thoſe immediately preceding, was the reſult, as we hinted in the introduction to our review of the firſt volume, of the inſtitutions framed by Henry VII. He depreſſed the nobility by his policy, awed them by his wiſdom and vigour, ſo that they were not in a capacity to reſiſt his encroaching power: and the Commons, in his and the reigns immediately ſubſequent, had not acquired ſtrength ſufficient for oppoſition. In this Queen's reign, by the aſſiſtance of commerce and arts *, which neceſſarily enlarged their property, and conſequently their power, they ſeem to have had ability for reſiſtance, but, generally ſpeaking, they had no inclination. Though ſhe was frequently imperious, yet ſhe knew how to practice affability, and flatter the people by profeſſions of love and confidence. If ſhe infringed the conſtitution, by raiſing money in an illegal manner, with other acts of arbitrary power; on the other hand, ſhe repaired thoſe breaches, by refuſing money when it was offered her, and *by diſcharging her predeceſſors debts*, to the amount of *four millions*, an incredible ſum for that age †. By theſe acts of public juſtice, and by many obliging points of condeſcenſion, ſhe ſoftened the rigour of her abſolute ſway. In ſhort, ſhe uſed all methods to aſſure and convince the people, that whatever ſhe did, was for the general good.

* This increaſe, as we ſuggeſted in our laſt, was owing to the inſtitutions of Henry VII. who diſengaged a number of idle hands from military dependance, and threw them into commerce, &c.

† The Hiſtorian doubts of this, and thinks 300,000 the moſt likely ſum. But the act, not the ſum, is matter of illuſtration.

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We may add to this, that her ſex, perhaps, inclined them to bear her imperious and arbitrary conduct, with more patience than they would have endured it under a King. The troubleſome ſtate of the nation likewiſe, which, during a long time, was in imminent danger from Spain and other parts, was a further circumſtance which favoured her oppreſſion: the people's apprehenſions from foreign invaſions, rendered them leſs attentive to the evil of domeſtic encroachments. But under her ſucceſſors, theſe incidents did not concur. James and Charles were not content to *be* abſolute, but would *ſeem* ſo. They behaved with the imperious carriage of Elizabeth, and purſued her abſolute meaſures; but did not practiſe her occaſional affability and condeſcenſion; or imitate her examples of generoſity and juſtice: by which means the latter of thoſe Kings provoked the people, ſecure in peace, and wanton with proſperity, to exert their power of oppoſition.

In the concluſion of this hiſtory, the Writer takes a review of the manners, commerce, arts, and learning, during the period he treats of. In diſcuſſing theſe heads, he diſplays, upon the whole, great penetration, and political knowlege. Nevertheleſs, his ſentiments, in ſome reſpects, are controvertible; but we ſhall confine our animadverſions to the following paſſage, where he tells us, as he had intimated before, that 'the laws of Henry the Seventh contributed very little towards the great revolution which happened about this period in the Engliſh conſtitution. The practice of breaking entails by a fine and recovery, he ſays, had been introduced in the preceding reigns; and this Prince only gave indirectly a legal ſanction to the practice, by reforming ſome abuſes which attended it. But,' he ſubjoins, 'the change of manners was the chief cauſe of the ſecret revolution of the government, and ſubverted the power of the Barons.'

Here, as we have remarked in our review of the firſt volume, the Hiſtorian ſeems to miſtake an effect for a cauſe. The inſtitutions of Henry certainly contributed to the increaſe of commerce and arts, by providing hands to cultivate them, which before reſted in indolent dependence. Beſides the retrenchment of the antient country hoſpitality, by the diminution of retainers, drew the noblemen to town, where they deviſed new modes of luxury: and all together contributed to operate a change in the manners of the people.

With reſpect to what our Hiſtorian ſays, concerning the practice of breaking entails, he is clearly miſtaken. Henry did more than he is willing to allow: for though the practice of barring entails, as to perſons in remainder, was in uſe before his time,

time*, yet the practice of cutting off the iſſue, was firſt introduced in his reign.

This article having already drawn us to the full extent of our bounds, we ſhall conclude with obſerving, that notwithſtanding ſome peculiarities in ſentiment, and a few ſlight inaccuracies, this hiſtory may reaſonably hope for a favourable reception from all parties. The ſtile is copious and manly; the reflections are pertinent and poignant: and the concluſions, in general, are judicious.

* It was in uſe in the Time of Edward IV. R—d

Sophron; or, Nature's Characteriſtics of the Truth, in a Courſe of Meditations on the Scenes of Nature. By Henry Lee, *LL.B.* 12mo. 3 vols. 12s. bound. Withers, &c.

FEW words will be ſufficient for an idea of this performance. The Author, no doubt, has been ſincere in his endeavours to promote the intereſt of religion; though ſome may apprehend he has rather diſcredited the cauſe he intended to ſerve.—The great points he endeavours to eſtabliſh are, that a *revelation* cannot be made to man, but under *natural ideas*, or *images*, and that *Chriſtianity* is actually revealed under theſe ideas. He treats *nature* as a *ſtandard-picture*, (we uſe his own words) and *ſcripture* as an application of the ſeveral parts of this picture, to draw out unto us the *great things* of God, and to reform our mental conceptions by. In a word, the knowlege of *divine* things, we are told, is from *without us*, and can only be had by an application of ideas, taken from ſimilar things in nature, to deſcribe unſeen things to our ſenſes; and Chriſtianity, as revealed in the original ſcriptures of both Teſtaments, is alone this revelation of divine things, in natural ideas or repreſentations of them.

This imitator of Hervey meditates on the following ſubjects—On awaking from ſleep; on darkneſs; the ſtarry firmament; the moon; the morning and the ſun-riſe, &c. Take a ſhort ſpecimen, Reader, from his meditation on darkneſs, and judge for thyſelf.

'What a change do the weſtern clouds introduce upon the face of things! earth was lately crowned with all the beauteous variety of day. But now wheeling from the ſun, it deſcends into the bordering gloom, and gathers blackneſs on its dun countenance. The inflected rays ſtruggle a while to give us a purpled ſtream; but the languid gleams grow faint; the air thickens on the eye; the duſky ſhadows lengthen over the

flock: till at length the ſnow-white fleece contracts the *ſtain* of nature, and is *involved* in the deepening night. Here nature has *no reſpect of perſons*, and comments on the *divine* directory, whilſt ſhe wraps the monarch and the ſhepherd in one undiſtinguiſhing ſable. This, my ſoul, is the neceſſary conſequence of the earth's courſing *from* the ſun; all ſit *in darkneſs*, *and in the gloomy ſhades*. Surely, in this colourleſs ſuit the creature *mourns its falling ſhort* of the *glory* it was lately encircled with. But ſits this incumbent gloom on the ſubject world *without inſtructing*? Is this idea of night involving the *tranſgreſſing* earth, and enſuing its *deflection* from the ſun, impreſſed *without its leſſon* upon the ſenſe? No, this is one of thoſe natural *ideas* or *repreſentations*, by which *celeſtial* ſcience *deſcends* to the underſtanding. God makes this *darkneſs his ſecret place*, his *pavilion* around him, whence he would teach mankind. Thus would he, by *nature*'s ſcenes, inform the unlettered mind, in *melancholy ſtile*, of the *fall of man* from God's tranſcendent *glory*, when he was *diverted* from the heavenly light. For nature *engraves* this divine, though diſputed truth, *the fall*, upon the humble ſenſe, whilſt it ſhews, by man's previous ſtate in the ſun's beams, that God *formed him for his glory*. This makes a part of this viſible ſyſtem: the earth daily *falls* from meridian glory, by *tranſgreſſion*, and courſing from the ſun. And it aſſumes this character to pour conviction upon men of *all* denominations, that if they will adopt a *natural* ſyſtem of religion, a *fall from glory*, a *coming ſhort of the glory of the Lord* muſt have a place in it. O enquiring man! art thou *curious* after truth? receive the ſilent lecture from this *fabled profeſſor* of divinity; welcome the *idea* it preſents; nor deny a truth ſo experienced as this is, that there is, and muſt be, in nature, a *fall* of man from *glory*. For all objections againſt admitting a *fall* into our notions of the *ſpiritual ſcheme* of providence, equally lay againſt its having a part in the *œconomy of nature*. And will any one preſume to queſtion its *uſefulneſs*, or the wiſe reaſons of its being permitted *in this ſyſtem*: no, a man of ſenſe will perceive the great ends of this ordinance in the heavens, and this, among the reſt, to be one, namely, that he may ſee diſplayed the *grandeſt* ſcene in nature, the *riſing of the ſun*: and from hence he will collect the *infinitely wiſe* ends of God's permitting the *fall* in the *ſpiritual* ſyſtem. Apart then all objections, the queſtion to an unbeliever upon his *own* principles is this, doth *nature* ſupply us with an *idea* of a *fall from glory*, or has it a place in *nature*? The anſwer muſt be that *nature* does afford us *this idea*; in the *falling* of the earth from the ſun's *light*, by *tranſgreſſion* of its ſtraying from its beams: and this ſhe does, not only to the *ſchools*, but to the *ſhepherds*, who ſtand and contemplate this amazing change. Then methinks the concluſion is eaſy, and

this, that ſince nature preſents this *idea*, amongſt others, if we would have *natural* notions of things, we muſt conceive of the *creature* man, as of one who has, like his *mother* earth, fallen from, and *come ſhort of, the glory of God:* we muſt ſay, with *atteſting nature*, groſs *darkneſs has covered the people.*'

It is certainly unneceſſary to point out the abſurdity of this method of defending Chriſtianity, which may, with equal force and propriety, be applied to the defence of the moſt ridiculous ſyſtem of ſuperſtition that was ever eſtabliſhed on earth. Every generous and conſiderate mind muſt be filled with concern, to ſee ſuch fancyful and incoherent arguments urged in ſupport of the plaineſt and moſt rational ſyſtem of religion that ever appeared in the world. It is, indeed, difficult to determine, which are of greateſt diſſervice to Chriſtianity, ſuch irrational performances as theſe of our Author, or the open attacks of ſcepticiſm and infidelity.

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Reflections on the Riſe and Fall of the antient Republics. Adapted to the preſent State of Great Britain. By E. W. Montagu, *jun. Eſq;* 8vo. 5s. Millar.

THE ingenious Author of theſe Reflections ſets out with obſerving, in his preface, that party attachments were conſidered by Solon, as eſſential to the character of a lover of his country; and neceſſary to be entered into by every friend to its political conſtitution. As this obſervation may appear ſomewhat ſingular, we ſhall quote the paſſage, for the Reader's more particular ſatisfaction.

'Plutarch takes notice of a very remarkable law of Solon's, "which declared every man infamous, who, in any ſedition or civil diſſention in the ſtate, ſhould continue neuter, and refuſe to ſide with either party." Aulus Gellius, who gives a more circumſtantial detail of this uncommon law, affirms the penalty to be, "no leſs than confiſcation of all the effects, and baniſhment of the delinquent." Cicero mentions the ſame law to his friend Atticus, and even makes the puniſhment capital, tho' he reſolves at the ſame time not to conform to it under his preſent circumſtances, unleſs his friend ſhould adviſe him to the contrary.

'Which of theſe relators has given us the real penalty annexed to this law by Solon, is ſcarce worth our enquiry. But I cannot help obſerving, that ſtrange as this law may appear at firſt ſight, yet if we reflect upon the reaſons of it, as they are aſſigned by Plutarch and A. Gellius, it will not appear unworthy of that great legiſlator.

'The opinion of Plutarch is, "that Solon intended no citizen, as ſoon as ever he had provided for the ſecurity of his own private affairs, ſhould be ſo unfeeling with reſpect to the public welfare, as to affect a brutal inſenſibility, and not ſympathize with the diſtreſs and calamities of his country. But that he ſhould immediately join the honeſter and juſter party, and rather riſque his all in defence of the ſide he had eſpouſed, than keep aloof from danger, till he ſaw which party proved the ſtronger."

'The reaſon given by A. Gellius is more ſtriking, and leſs liable to objections than that of Plutarch. "If," ſays that Writer, "all the good men in any ſtate, when they find themſelves too weak to ſtem the torrent of a furious divided populace, and unable to ſuppreſs a ſedition at its firſt breaking out, ſhould immediately divide, and throw themſelves into the oppoſite ſides, the event in ſuch a caſe would be, that each party which they had differently eſpouſed, would naturally begin to cool, and put themſelves under their direction, as perſons of the greateſt weight and authority; thus it would be greatly in the power of ſuch men ſo circumſtanced, to reconcile all differences, and reſtore peace and union, while they mutually reſtrain and moderate the fury of their own party, and convince the oppoſite ſide, that they ſincerely wiſh and labour for their ſafety, not for their deſtruction."

'What effect this law had in the Athenian ſtate is no where mentioned. However, as it is plainly founded upon that relation, which every member bears to the body politic, and that intereſt which every individual is ſuppoſed to have in the good of the whole community, it is ſtill, though not in expreſs terms, yet virtually, received in every free country. For thoſe who continue neuter in any civil diſſention, under the denomination of moderate men, who keep aloof and wait quietly, in order to follow the fortune of the prevailing ſide, are generally ſtigmatized with the opprobrious name of Time-ſervers, and conſequently neither eſteemed nor truſted by either party.'

From the above quotation, the Reader might reaſonably enough be led to conclude, that our Author is an advocate for parties; he ſeems, however, to have mentioned this extraordinary law of Solon's, and the comments thereon, as an apology only for his taking up the pen, after ſo much has already been ſaid and written in favour of a national militia.

There is a wide difference, nevertheleſs, between that ſpirit which a good man would exert in the circumſtances deſcribed by Aulus Gellius, and that which is generally underſtood and exerted as the ſpirit of party; even as much as there is between a pru-

a prudent man's being neceſſarily borne along by the unruly paſſions of others, and his being, in like manner, hurried away by his own. The circumſtances under which (according to Solon's law, explain'd by Gellius) a man would be deemed infamous for ſtanding neuter, amidſt the colliſion of parties, are ſuch as would very juſtly ſtigmatize him for ſo doing; as a man might with reaſon be accuſed of inhumanity, who ſhould ſtand unconcerned, and ſee two of his neighbours attempting the deſtruction of each other, without offering to part them, or taking the ſide of the moſt reaſonable, to reduce the other to reaſon.

It may, however, be ſhrewdly aſked, whether thoſe circumſtances actually concur ſo often as the moſt prudent Briton thinks himſelf under a neceſſity to eſpouſe ſome particular party or faction: for, as our author obſerves, 'As our own country is bleſſed with the greateſt ſhare of liberty, ſo it is more ſubject to civil diſſentions than any other nation in Europe; every man being a politician, and warmly attached to his reſpective party: ſo that the above law of Solon's ſeems to take place as ſtrongly in Britain as ever it did, in their moſt factious times, at Athens.'

But may it not alſo be very reaſonably queſtioned, whether theſe civil diſſentions are not more often the effects of party prejudices, than a ſufficient cauſe for reaſonable men to enter into parties? and ſhould not moſt of them be rather diſcountenanced by men of ſenſe and probity, as the effects of intemperance and folly, than be ſeriouſly temporized with, as dangerous and fatal in their firſt principles? There is many a cauſe of complaint which, by the latter means, is become actually formidable in its conſequences; and which, by the former, might, in all probability, have ſunk with its abettors into oblivion and contempt. Of this nature we take many of thoſe topics to be, on which our political writers of all parties are conſtantly declaiming: and it is not a little diverting to remark, of what vaſt importance all thoſe men and meaſures are made to appear, which theſe gentlemen undertake to recommend to the adminiſtration, or the public. In like manner, how terrible and flagitious a crime the moſt venial error is repreſented, and how deplorable the conſequences of the moſt petty grievance, when exaggerated by the diſtorting outlines, and rhetorical colourings of thoſe party-writers! That which every individual would have before eſteemed a mighty innocent and frivolous matter, is no ſooner become the object of diſpute, and has gotten a number of voices in its favour, but it is oppoſed with all the violence and virulence of faction; and is eſteemed, for a time, a ſubject of all others the moſt important and intereſting. Thus, hardly a bill is brought into the houſe of commons, though of little more conſequence than cutting a

road, or erecting a turnpike, that is not diſcovered, in the courſe of the debates, to affect our liberties, properties, religion, and every thing that ought to be held valuable: nay, ten to one, but ſome eagle-eyed patriot takes on him to demonſtrate, that our very being, as a nation, depends on the paſſing it into a law; though, if it happen to be thrown out, it is the ſame chance, whether even thoſe who have moſt ſtrenuouſly ſupported, or oppoſed it, find it ever afterwards of any conſequence. How often alſo, from the ſame principles, have we ſeen the nation going together by the ears, about matters of equal conſequence with that * debated among the great and little End-ians of Lilliput!

With reſpect, therefore, to the uſe to which our author puts his peculiar obſervation, on the expediency of ſiding with parties, we do not think it anſwers his end: although, as ſome of the greateſt and wiſeſt men in the kingdom have intereſted themſelves in behalf of a national militia, we ſhall not take upon us to give our opinion here of its real importance. Time may, poſſibly, diſcover it: and when our militia are called out to action, (which we hope, however, they will never be) their ſervices will beſt determine the utility of their eſtabliſhment. In the mean time, we are content to admit the propriety of our author's application of this law of Solon's to his own particular caſe. If he meant, however, to recommend the ſame expedient to political writers in general, we cannot, for the above reaſons, agree with him; unleſs, at the ſame time, we lay them under particular reſtrictions.

A political writer, who really means to ſerve his country, ſhould be well adviſed of the merit and importance of men and meaſures, before he gives a looſe to the rhetorical flouriſhes of his pen, and engages on one ſide or the other, by making them the ſubjects of his declamation. Otherwiſe, he may ſerve only to ſpread the contagion of party, and act the part of an incendiary, who ſets the paſſions of the people in a flame, and diſturbs the public peace without cauſe.

Need we wonder, alſo, when this deception is ſo often practiſed, that men, who know the world, and have no private intereſt to ſerve in ſetting themſelves at the head of a party, ſhould begin to hold the cry of faction cheap, and grow ſcrupulous how they place their confidence on ſpecious pretences to patriotiſm and public ſpirit. Indeed, ſo far are we from joining iſſue with our author in this particular, that we think nothing

* *Viz.* whether they ſhould break their eggs at the great or little end?

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tends more to deſtroy the influence of public ſpirit amongſt us, than to ſee it thus proſtituted on every trivial occaſion.

Inſtead, therefore, of encouraging the ſpirit of party, and increaſing the number of political writers, we think it better their pens ſhould lie ſtill, till the public ſervice required them. The groundleſs alarms and terrible prognoſtics of national ruin, which are continually thrown out by the common diſturbers of our quiet, ſerve only to deafen the ear, and render us unmindful of events, which may one day actually overtake us, while we deſpiſe the information and advice of thoſe who have ſo often deceived us with idle pretences.

Indeed, 'would our political writers, ſays Mr. Montagu, purſue the ſalutary intention of Solon, as delivered to us by A. Gellius in his explication of that extraordinary law, they might contribute greatly to the eſtabliſhment of that harmony and union, which can alone preſerve and perpetuate the duration of our conſtitution. But the oppoſite views and intereſts of parties make the altercation endleſs, and the victory over an antagoniſt is generally the aim, whilſt the inveſtigation of truth only, ought ever to be the real end propoſed in all controverſial inquiries.'

We cannot, however, conſent to ſtigmatize ſuch as make truth the only object of their inquiry, by the name of party-writers; nor do we conceive they will ever become ſuch, unleſs in circumſtances which will excuſe them for ſo doing: but that, on the contrary, in the mean time, they will exert their abilities rather to counteract thoſe motives from which parties are formed, than ſide with any.

But to come to the buſineſs of the work. It contains a conciſe and elegant relation of the Grecian, Roman, and Carthaginian ſtories; interſperſed with occaſional alluſions to the preſent ſtate of our own country: and here it muſt be confeſſed, our author hath given us many proofs of his attention, in reading the hiſtory, and ſtudying the conſtitution of thoſe ſtates, as well as that of his own country. We cannot help remarking, nevertheleſs, that the moſt ſtriking parallels of this kind are, in general, partial and fallacious; ſerving more to exhibit a ſpecimen of the writer's reading and ingenuity, than to convey any conviction to the reader.

Let us ſuppoſe hiſtorians as worthy of credit, in matters of fact, as we pleaſe, there are a thouſand circumſtances which eſcape both their notice and knowledge, and which neceſſarily concur in producing remarkable actions, and in forming the characters and modelling the manners of men. The philoſophical politician, indeed, may form general ſyſtems on a number

of particular caſes; but to pronounce, from an apparent reſemblance of a few circumſtances in a few inſtances, that the ſame appearance will ever be attended with like conſequences, is going farther than our knowledge in politics, as a ſcience, will warrant.

'As the Britiſh ſtate, and the ancient free republicks were founded upon the ſame principles, and their policy and conſtitution nearly ſimilar, ſo, as like cauſes will ever produce like effects, it is impoſſible not to perceive an equal reſemblance between their and our manners, in proportion as they and we alike deviated from thoſe firſt principles. Unhappily, the reſemblance between the manners of our own times, and the manners of thoſe republicks in their moſt degenerate periods, is, in many reſpects, ſo ſtriking, that unleſs the words in the original were produced as vouchers, any well meaning reader, unacquainted with thoſe hiſtorians, would be apt to treat the deſcriptions of thoſe periods, which he may frequently meet with, as licentious, undiſtinguiſhing ſatyr upon the preſent age.'

So long as human nature remains the ſame, there will undoubtedly, in many ages and countries, be found ſome ſtriking ſimilitudes in the cuſtoms and manners of different and very diſtant nations; as well as in their riſe and fall, as political communities. That their proſperity depends alſo, in an eminent degree, on the manners and private conduct of individuals, cannot be denied. Thus we may very ſafely aver, that luxury, effeminacy, and corruption are, in general, the bane of public ſpirit; tending to the diſſolution of the bonds of public and private compacts, to weaken the hands of government, and to the downfal of the ſtate. This ever was, and ever will be true: but whether the ſymptoms that indicate the ſame prevalence of thoſe vices, which brought ſpeedy ruin on Rome or Athens, indicate alſo an equal degree of danger to every modern government, wherein they may be obſerved, may well be queſtioned.

The different circumſtances of different ſtates ſhould be very minutely conſidered, before we draw peremptory concluſions from the ſuppoſed parallel. There might be given various inſtances of public virtue, admired among the ancients, that would be juſtly deemed, at this time of day, the effects of raſhneſs or folly; nor is it unreaſonable to think that public vices have undergone a change of the like nature. Thoſe very appearances which would now entitle a man, of a certain ſtation, to the character of frugal and parſimonious, in London, might have ſtigmatized him formerly, at Sparta, as luxurious and effeminate: and though we ſhould grant that at certain periods, preceding the diſſolution of ſome of the antient republicks, the

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means of luxury might equal, or exceed, thoſe of our own nation; it will not follow, that the Britiſh conſtitution is in the ſame degree of danger, to be ſubverted by thoſe means.

Luxury is, undoubtedly, in a great degree, eſſentially neceſſary to the ſupport of moſt modern governments; whoſe ſecurity, wealth, and ſtrength depend much on their commerce. It is therefore juſtly obſerved by a very judicious political writer, that any degree of it may be innocent or blameable, according to the age, country, and condition of the luxurious. It is therefore no fair argument to draw concluſions, regarding our own times, from what an ancient legiſlator might ſay, could we raiſe one of 'thoſe venerable philoſophers from the grave, to take a ſhort ſurvey of the preſent manners of our own countrymen.' The Spartan lawgiver might, at firſt ſight, very probably, pronounce us all 'mad, paſt the cure of Hellebore, and ſelf-devoted to deſtruction;' but the query would be, whether he would think us quite ſo bad, when he ſhould be better informed of the nature of our conſtitution at home, and our ſituation with reſpect to other nations abroad.

We do not ſee, therefore, the deſign of our author in many of thoſe particular examples of public ſpirit, and the fatal conſequences of luxury, which he has ſo rhetorically diſplayed, in his account of theſe ancient republics. 'I have enter'd, ſays he, into a more minute detail of the Spartan conſtitution, as ſettled by Lycurgus, than I at firſt propoſed; becauſe the maxims of that celebrated lawgiver are ſo diametrically oppoſite to thoſe which our modern politicians lay down as the baſis of the ſtrength and power of a nation.

'Lycurgus found his country in the moſt terrible of all ſituations, a ſtate of anarchy and confuſion. The rich, inſolent and oppreſſive; the poor groaning under a load of debt, mutinous from deſpair, and ready to cut the throats of their furious oppreſſors. To remedy theſe evils, did this wiſe politician encourage navigation, ſtrike out new branches of commerce, and make the moſt of thoſe excellent harbours and other natural advantages which the maritime ſituation of his country afforded? Did he introduce and promote arts and ſciences, that by acquiring and diffuſing new wealth amongſt his countrymen, he might make his nation, in the language of our political writers, ſecure, powerful and happy? Juſt the reverſe. After he had new modelled the conſtitution, and ſettled the juſt balance between the powers of government, he aboliſhed all debts, divided the whole land amongſt his countrymen by equal lots, and put an end to all diſſentions about property by introducing a perfect equality. He extirpated luxury and a luſt of wealth, which he looked upon as the peſts of every free country, by prohibiting

prohibiting the uſe of gold and ſilver; and barred up the entrance againſt their return by interdicting navigation and commerce, and expelling all arts, but what were immediately neceſſary to their ſubſiſtance.'

Well! and what then? would our author recommend the ſame meaſures to modern patriots? Would they be either adviſeable or practicable, in our preſent circumſtances, or indeed, in any other under which this nation is likely to fall? Particular examples can be only properly applied to particular caſes, when both are exactly ſimilar in every eſſential circumſtance; but politicians ſhould be very careful not to recommend particular meaſures, merely becauſe thoſe meaſures have been, at other times, and in other caſes, ſucceſsful. The late lord Bolingbroke, in his letters on the ſtudy of hiſtory, quotes a ſenſible paſſage from the celebrated Guicciardini, to this very purpoſe; which we ſhall give in his lordſhip's words. 'It is dangerous to govern ourſelves by particular examples; ſince, to have the ſame ſucceſs, we muſt have the ſame prudence, and the ſame fortune; and ſince the example muſt not only anſwer the caſe before us in general, but in every minute circumſtance *.'

The outcry of luxury, and want of public ſpirit, ſerves many political writers, as that of ſcepticiſm and infidelity doth our modern divines: but no reaſonable man, we preſume, let his faith or public ſpirit be what they may, will think it expedient either to believe every thing that is told him, or to dine, like an ancient philoſopher, on ſpring water and onions.

The queſtion, however, among politicians at leaſt, ought not to be whether public luxury be a vice, and national œconomy a virtue; but in what circumſtances the vice of luxury takes place, and the virtue of œconomy differs from the ſordid vice of avarice.

In fact, writers on theſe topics do not ſeem to agree in what conſiſts the happineſs of a nation; and till they do, it is certainly to very little purpoſe to diſpute about the means of promoting it. Some have thought, with Lycurgus, that ſimplicity of manners, ignorance of the world, and a ſecure poſſeſſion of a certain ſpot of ground, ſufficient to produce the bare neceſſaries of life, were the only objects required. Others again have thought, that the morally innocent gratification of our paſſions, the knowledge of arts and ſciences, and a reciprocal exchange of

* The words of Guicciardini are theſe. E molto pericoloſo il governarſi con gl'eſempi, ſe non concorrono, non ſolo in generale, ma in tutti i particulari, le medeſime ragioni; ſe le coſe non ſono regolate con la medeſima prudenza, & ſe oltre a tutti li altri fondamenti, non v'ha la parte ſua là medeſima fortuna.

good

good offices with all mankind, conſiſtent with the perſonal ſecurity of individuals and the rights of communities, were included in this happineſs. Which opinion is right? or may they not have been both right, at different times and places? The political happineſs of nations is a relative object; nor need it therefore be wondered at, that men, equally good and wiſe, have taken very different meaſures, in different times and places, to effect it. The preſent age, corrupt as it is in the manners of the ignorant, the idle and the vain, is, perhaps, equally diſtinguiſhable for the virtuous conduct of the men of knowledge, induſtry, and modeſty. If the number and influence of the former be really greater than the latter, it is the buſineſs of government, and the duty of thoſe patriots who wiſh well to the conſtitution, to do their utmoſt to diſcourage the one and protect the other: it may, however, be juſtly queſtioned if this be really the caſe, notwithſtanding appearances. The extravagances of idleneſs and folly, buoy'd up as the lighteſt, appear ever uppermoſt in the world, while real virtue and merit, of greater weight and conſequence, act unperceived, though more powerfully, below.

As to the martial virtue, ſo much inſiſted on by our author, it is equally relative with other political virtues and vices; and the neceſſity of exciting it, to the prejudice of induſtry and ingenuity, in the minds of a whole people, a people ſuch as the Engliſh at preſent are, is, perhaps, not ſo clear a point, as the advocates for a general militia ſuppoſe.

That a certain portion of it is neceſſary to be kept alive in every ſtate, ſubject to the inſults and depredations of its neighbours, is moſt certain; but then it ſhould be ſo kept up, as to co-operate with every other principle, equally eſſential to the ſupport of the conſtitution. That too much attention has been, of late years, given in England to our commercial advantages, and too little to that ſpirit, and thoſe means, which can only ſecure to us thoſe advantages, may be too evident; and if valid reaſons can be given againſt our maintaining a regular military force by land or ſea, ſufficient for our protection, it may not be wrong to excite a martial ſpirit in the people. The only doubt remaining is, whether, in the preſent circumſtances, it be practicable to raiſe it to ſuch a degree only as may be requiſite and uſeful: and though we agree with our author, that 'we had even better once more become a nation of ſoldiers, like our renowned anceſtors, than a nation of abject, crouching ſlaves to the moſt rapacious and moſt inſolent people in the univerſe;' yet we ſay, God forbid the former ſhould ever be the caſe, and we truſt in providence, that at preſent we are in no great danger of the latter.

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The Prince of Abiſſinia *. *A Tale.* 12mo. 2 Vols. 5 s. Dodſley.

THE method of conveying inſtruction under the maſk of fiction or romance, has been juſtly conſidered as the moſt effectual way of rendering the grave dictates of morality agreeable to mankind in general. The diverſity of characters, and variety of incidents, in a romance, keeps attention alive; and moral ſentiments find acceſs to the mind imperceptibly, when led by amuſement: whereas dry, didactic precepts, delivered under a ſameneſs of character, ſoon grow tireſome to the generality of readers.

But to ſucceed in the romantic way of writing, requires a ſprightlineſs of imagination, with a natural eaſe and variety of expreſſion, which, perhaps, oftener falls to the lot of middling writers, than to thoſe of more exalted genius: and therefore, we obſerve, with leſs regret, of the learned writer of theſe volumes, that *tale-telling* evidently is not his talent. He wants that graceful eaſe, which is the ornament of romance; and he ſtalks in the ſolemn buſkin, when he ought to tread in the light ſock. His ſtile is ſo tumid and pompous, that he ſometimes deals in *ſeſquipedalia*, ſuch as *excogitation*, *exaggeratory*, &c. with other hard compounds, which it is difficult to pronounce with compoſed features—as *multifarious*, *tranſcendental*, *indiſcerpible*, *&c.* When we meet with inſtances of this inflated ſtile, we can ſcarce forbear calling upon the writer, in the words of Martial———

Grande cothurnati pone Maronis opus.

This ſwelling language may ſhew the writer's learning, but it is certainly no proof of his elegance. If indeed he had put it into the mouth of a pedant only, nothing could be more apt: but unhappily he has ſo little conception of the propriety of character, that he makes the princeſs ſpeak in the ſame lofty ſtrain with the philoſopher; and the waiting woman harangue with as much ſublimity as her royal miſtreſs.

With regard to the matter of theſe little volumes, we are concerned to ſay, that we cannot diſcover much invention in the plan, or utility in the deſign. The topics which the writer has choſen have been ſo often handled, they are grown threadbare: and with all his efforts to be original, his ſentiments are moſt of them to be found in the Perſian and Turkiſh tales, and other books of the like ſort; wherein they are delivered to better purpoſe, and cloathed in a more agreeable garb. Neither has the

* Advertiſed under the Title of RASSELAS.

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end of this work any great tendency to the good of ſociety. It is calculated to prove that diſcontent prevails among men of all ranks and conditions—the knowledge of which, we may acquire without going to Ethiopia to learn it.

But the inferences which the writer draws from this general diſcontent, are by no means juſt. He ſeems to conclude from thence, that felicity is a thing ever in proſpect, but never attainable. This concluſion, inſtead of exciting men to laudable purſuits, which ſhould be the aim of every moral publication, tends to diſcourage them from all purſuits whatever; and to confirm them in that ſupine indolence, which is the parent of vice and folly: and which, we dare ſay, it is not the worthy author's deſign to encourage.

It does not follow, that becauſe there are diſcontented mortals in every ſtation of life, that therefore every individual, in thoſe ſeveral ſtations, is diſcontented. Whatever men may conclude in the gloom of a cloſet, yet if we look abroad, we ſhall find Beings who, upon the whole, afford us a moral certainty of their enjoying happineſs. A *continued* or conſtant ſeries of felicity is not the lot of human nature: but there are many who experience frequent returns of pleaſure and content, which more than counterbalance the occaſional interruptions of pain and inquietude. Such may be deemed really happy, who, in general, feel themſelves ſo; and that there are many ſuch, we ſee no reaſonable cauſe to doubt.

We are apt to conclude too much from the reſtleſs diſpoſition of mankind, and to conſider the deſire which men expreſs of changing their condition, as a conſtant mark of diſcontent and infelicity. But though this is often the caſe, it is not always ſo. On the contrary, our eagerneſs to ſhift the ſcene frequently makes a part of preſent enjoyment. The earneſtneſs with which we purſue ſome probable, though diſtant, attainment, keeps the mind in a ſtate of agreeable agitation, which improves its vigour. Be our condition what it will, the mind will ſoon grow torpid, and a *tedium* will enſue, unleſs we ſubſtitute ſome purſuit ſeemingly unconnected with our preſent ſtate. Our fondneſs for change, however, does not *always* proceed from diſcontent merely on account of our preſent ſtation, or from an expectation of greater and more permanent happineſs in proſpect. A wiſe man follows ſome diſtant purſuit, not as an *ultimate*, which is to enſure him felicity; but as a *medium* to keep the mind in action, and counterwork the inconveniencies with which every ſtate is attended. He is ſenſible that, when he attains his wiſhes, he ſhall ſtill want ſomething to diverſify attention, and that further purſuits will be neceſſary to favour the active

active progreſs of the mind: ſuch diſtant purſuits therefore, as they often engage the mind agreeably, are ſo far preſent enjoyments. But it is time to introduce our Author to the reader's acquaintance.

This little work is divided into chapters; in the firſt of which we are preſented with a romantic, but high wrought, deſcription of a palace, or rather priſon, in a receſs called the Happy Valley. In this place, provided with every thing which art and nature could ſupply, to render it agreeable, the Prince, who had been immured here from his infancy, grows diſcontented; and his diſcontent inclines him to meditate his eſcape. In this diſpoſition of mind, he becomes intimate with Imlac, a man of learning, with a taſte for poetry; and who had travelled over a great part of the globe. He entertains the Prince with the relation of his travels, and in the courſe of his narrative, he gives a deſcription of the advantages enjoyed by the European nations.

"They are ſurely happy," ſaid the Prince, "who have all theſe conveniences, of which I envy none ſo much as the facility with which ſeparated friends interchange their thoughts."

"The Europeans," anſwered Imlac, "are leſs unhappy than we, but they are not happy. Human life is every where a ſtate, in which much is to be endured, and little to be enjoyed."

The Prince's anſwer diſplays a ſimplicity of nature and goodneſs of heart, which is perfectly amiable and engaging.

"I am not yet willing," ſaid the Prince, "to ſuppoſe, that happineſs is ſo parſimoniouſly diſtributed to mortals; nor can believe but that, if I had the choice of life, I ſhould be able to fill every day with pleaſure. I would injure no man, and ſhould provoke no reſentment: I would relieve every diſtreſs, and ſhould enjoy the benedictions of gratitude. I would chooſe my friends among the wiſe, and my wife among the virtuous; and therefore ſhould be in no danger from treachery or unkindneſs. My children ſhould, by my care, be learned and pious, and would repay to my age what their childhood had received. What would dare to moleſt him who might call on every ſide to thouſands enriched by his bounty, or aſſiſted by his power? And why ſhould not life glide quietly away in the ſoft reciprocation of protection and reverence! All this may be done without the help of European refinements, which appear by their effects to be rather ſpecious than uſeful."

Here many ſtriking and pertinent obſervations might have been made by Imlac, by way of reply. He might have proved the impoſſibility of 'filling every day with pleaſure.' He might have ſhewn, that even wiſdom and virtue, the parents of felicity, were

were ſometimes nevertheleſs the ſources of uneaſineſs and inquietude: that the perfection of our intellectual faculties, often leads to diſcover defects, which pain us in the obſervation: that the delicacy of our moral principles often ſubjects us to inconveniences, to which leſs ſuſceptible diſpoſitions are ſtrangers. He might have obſerved to the Prince, that let his conduct in the choice of wife and friends be ever ſo wiſe, yet nevertheleſs his ſcheme of pleaſure might be liable to interruption, from the loſs or diſtreſs of thoſe friends; and ſtill much more ſubject to be diſturbed by any diſaſter affecting thoſe more intimate and dear connexions of wife and children: that theſe accidents, not to mention the ſhock of ſeparation, might imbitter many days with ſorrow. But Imlac, however, is ſuffered to purſue his narration, without any comment on the Prince's viſionary ſcheme of bliſs.

At length the Prince, with the aſſiſtance of Imlac, makes his eſcape with him from the Happy Valley, together likewiſe with his ſiſter, and her favourite maid. Having paſſed through a diverſity of ſcenes, and obſerved a variety of characters, the Prince at laſt meets with a wiſe and happy man.

'As he was one day walking in the ſtreet, he ſaw a ſpacious building, which all were, by the open doors, invited to enter: he followed the ſtream of people, and found it a hall or ſchool of declamation, in which profeſſors read lectures to their auditory. He fixed his eye upon a ſage raiſed above the reſt, who diſcourſed with great energy on the government of the paſſions. His look was venerable, his action graceful, his pronunciation clear, and his diction elegant. He ſhewed, with great ſtrength of ſentiment, and variety of illuſtration, that human nature is degraded and debaſed, when the lower faculties predominate over the higher; that when fancy, the parent of paſſion, uſurps the dominion of the mind, nothing enſues but the natural effect of unlawful government, perturbation, and confuſion; that ſhe betrays the fortreſſes of the intellect to rebels, and excites her children to ſedition againſt reaſon, their lawful ſovereign. He compared reaſon to the ſun, of which the light is conſtant, uniform, and laſting; and fancy to a meteor, of bright but tranſitory luſtre, irregular in its motion, and deluſive in its direction.

'He then communicated the various precepts given from time to time, for the conqueſt of paſſion, and diſplayed the happineſs of thoſe who had obtained the important victory, after which man is no longer the ſlave of fear, nor the fool of hope; is no more emaciated by envy, inflamed by anger, emaſculated by tenderneſs, or depreſſed by grief; but walks on calmly through the tumults, or the privacies of life, as the ſun purſues alike his courſe through the calm or the ſtormy ſky.

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'He enumerated many examples of heroes immoveable by pain or pleaſure, who looked with indifference on thoſe modes or accidents to which the vulgar give the names of good and evil. He exhorted his hearers to lay aſide their prejudices, and arm themſelves againſt the ſhafts of malice or misfortune, by invulnerable patience; concluding, that this ſtate only was happineſs, and that this happineſs was in every one's power.'

Here the Writer preſents us with an abſtract of the Stoical tenets; which, in the event, he turns to ridicule. The Prince, who had obtained leave to viſit his moral lecturer, found him one day inconſolable for the loſs of an only daughter. Raſſelas urged to him the precepts which he himſelf had ſo powerfully enforced. "Has Wiſdom," ſaid the Prince, "no ſtrength to arm the heart againſt calamity? Conſider that external things are naturally variable, but truth and reaſon are always the ſame." "What Comfort," ſaid the mourner, "can truth and reaſon afford me? Of what effect are they now, but to tell me that my daughter will not be reſtored?"

Raſſelas, however, was not diſguſted with philoſophy. 'He went often to an aſſembly of learned men, who met at ſtated times to unbend their minds, and compare their opinions. Their manners were ſomewhat coarſe, but their converſation was inſtructive, and their diſputations acute, though ſometimes too violent, and often continued till neither controvertiſt remembered upon what queſtion they began. Some faults were almoſt general among them: every one was deſirous to dictate to the reſt, and every one was pleaſed to hear the genius or knowlege of another depreciated.

'In this aſſembly Raſſelas was relating his interview with the hermit *, and the wonder with which he heard him cenſure a courſe of life he had ſo deliberately choſen, and ſo laudably followed. The ſentiments of the hearers were various. Some were of opinion, that the folly of his choice had been juſtly puniſhed by condemnation to perpetual perſeverance. One of the youngeſt among them, with great vehemence, pronounced him an hypocrite. Some talked of the right of ſociety to the labour of individuals, and conſidered retirement as a deſertion of duty. Others readily allowed, that there was a time when the claims of the public were ſatisfied, and when a man might properly ſequeſter himſelf, to review his life, and purify his heart.

* The fame of a hermit had drawn Raſſelas to viſit his cave; where he found the ſage inhabitant ſo weary of retirement, that he forſook it the next day, and returned with the prince, in order to reunite himſelf to ſociety.

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The learned reader will perceive that, in this extract, the writer has availed himſelf of the arguments of Tully. But let us attend to the continuation of the debate.

'One who appeared more affected with the narrative than the reſt, thought it likely, that the hermit would, in a few years, go back to his retreat, and, perhaps, if ſhame did not reſtrain, or death intercept him, return once more from his retreat into the world: "For the hope of happineſs," ſays he, "is ſo ſtrongly impreſſed, that the longeſt experience is not able to efface it. Of the preſent ſtate, whatever it be, we feel, and are forced to confeſs, the miſery, yet, when the ſame ſtate is again at a diſtance, imagination paints it as deſirable. But the time will ſurely come, when deſire will be no longer our torment, and no man ſhall be wretched but by his own fault."

"This, ſaid a philoſoper, who had heard him with tokens of great impatience, is the preſent condition of a wiſe man. The time is already come, when none are wretched but by their own fault. Nothing is more idle, than to enquire after happineſs, which nature has kindly placed within our reach. The way to be happy is to live according to nature, in obedience to that univerſal and unalterable law with which every heart is originally impreſſed; which *is not written on it by precept, but engraven by deſtiny; not inſtilled by education, but infuſed at our nativity**. He that lives according to nature will ſuffer nothing from the deluſions of hope, or importunities of deſire: he will receive and reject with equability of temper; and act or ſuffer as the reaſon of things ſhall alternately preſcribe. Other men may amuſe themſelves with ſubtle definitions, or intricate *ratiocination*. Let them learn to be wiſe by eaſier means: let them obſerve the hind of the foreſt, and the linnet of the grove: let them conſider the life of animals, whoſe motions are regulated by inſtinct; they obey their guide and are happy. Let us therefore, at length, ceaſe to diſpute, and learn to live; throw away the incumbrance of precepts, which they who utter them with ſo much pride and pomp do not underſtand, and carry with us this ſimple and intelligible maxim, That deviation from nature is deviation from happineſs."

'When he had ſpoken, he looked round him with a placid air, and enjoyed the conſciouſneſs of his own beneficence. "Sir, ſaid the prince, with great modeſty, as I, like all the reſt of mankind, am deſirous of felicity, my cloſeſt attention has been fixed upon your diſcourſe: I doubt not the truth of a

* The lines in Italics are literally tranſlated from Tully's Definition of the Law of Nature. *Ad quam*, ſays the Roman, *non docti ſed nati, non inſtituti ſed imbuti ſumus.*

poſition which a man ſo learned has ſo confidently advanced. Let me only know what it is to live according to nature."

"When I find young men ſo humble and ſo docile, ſaid the philoſopher, I can deny them no information which my ſtudies have enabled me to afford. To live according to nature, is to act always with due regard to the fitneſs ariſing from the relations and qualities of cauſes and effects; to concur with the great and unchangeable ſcheme of univerſal felicity; to co-operate with the general diſpoſition and tendency of the preſent ſyſtem of things."

'The prince ſoon found that this was one of the ſages whom he ſhould underſtand leſs as he heard him longer. He therefore bowed and was ſilent, and the philoſopher, ſuppoſing him ſatisfied, and the reſt vanquiſhed, roſe up and departed with the air of a man that had co-operated with the preſent ſyſtem.'

In the character of this ſage, the writer intends to expoſe the abſurdity of the Epicurean doctrine: and it muſt be confeſſed, that he has taken an ingenious way of ſhewing its futility, by making the philoſopher found a ſyſtem of happineſs upon a maxim which he is incapable of explaining intelligibly.

Raſſelas was full of perplexities, and ſtill continued doubtful concerning the way to happineſs. At length, his ſiſter and he agreed to divide between them the work of obſervation. The prince was to purſue his ſearch in the ſplendour of courts, while ſhe ranged through the ſcenes of humbler life.

When they met, they compared their remarks, and each found the other unſucceſsful in the purſuit. Among other evils which infeſt private life, the princeſs Nekayah inſtances marriage. 'Some huſbands, ſays ſhe, are imperious, and ſome wives perverſe: and, as it is always more eaſy to do evil than good, though the wiſdom or virtue of one can very rarely make many happy, the folly or vice of one may often make many miſerable.'

'If ſuch be the general effect of marriage, ſaid the prince, I ſhall, for the future, think it dangerous to connect my intereſt with that of another, leſt I ſhould be unhappy by my partner's fault.'

'I have met, ſaid the princeſs, with many who live ſingle for that reaſon; but I never found that their prudence ought to raiſe envy. They dream away their time without friendſhip, without fondneſs, and are driven to rid themſelves of the day, for which they have no uſe, by childiſh amuſements, or vicious delights. They act as beings under the conſtant ſenſe of ſome known inferiority, that fills their minds with rancour, and their tongues with cenſure. They are peeviſh at home, and malevolent abroad; and, as the out-laws of human nature, make it their

their buſineſs and their pleaſure to diſturb that ſociety which debars them from its privileges. To live without feeling or exciting ſympathy, to be fortunate without adding to the felicity of others, or afflicted without taſting the balm of pity, is a ſtate more gloomy than ſolitude: it is not retreat but excluſion from mankind. Marriage has many pains, but celibacy has no pleaſures.'

This extravagant declamation may entertain thoſe who have read little and thought leſs, but to others it will probably appear trite, inconcluſive, and fallacious. When the writer tells us, that 'marriage has many pains, but celibacy has no pleaſures,' we muſt confeſs, that the antitheſis is ſtriking; but is the oppoſition juſt? If the author is a married man, we ſmile at his miſtake; if he is ſingle, and writes from his own feelings, we commiſerate his condition.

After a pauſe in the converſation, Raſſelas, whoſe remarks on the condition of high life are but ſlender and imperfect, obſerves, that quiet is not the daughter of grandeur. 'The higheſt ſtations, ſays he, cannot hope to be the abodes of happineſs, which I would willingly believe to have fled from thrones and palaces to ſeats of humble privacy and placid obſcurity. For what can hinder the ſatisfaction, or intercept the expectations, of him whoſe abilities are adequate to his employments, who ſees with his own eyes the whole circuit of his influence, who chooſes by his own knowledge all whom he truſts, and whom none are tempted to deceive by hope or fear? Surely he has nothing to do but to love and to be loved, to be virtuous and to be happy.'

'Whether perfect happineſs would be procured by perfect goodneſs, ſaid Nekayah, this world will never afford an opportunity of deciding. But this, at leaſt, may be maintained, that we do not always find viſible happineſs in proportion to viſible virtue. All natural and almoſt all political evils, are incident alike to the bad and good: they are confounded in the miſery of a famine, and not much diſtinguiſhed in the fury of a faction; they ſink together in a tempeſt, and are driven together from their country by invaders. All that virtue can afford is quietneſs of conſcience, a ſteady proſpect of a happier ſtate; this may enable us to endure calamity with patience; but remember that patience muſt ſuppoſe pain.'

How unnaturally is this debate ſupported? The prince, with all the ſimplicity of a credulous virgin, fondly imagines that people in humble ſtation 'have nothing to do but to love and to be loved, to be virtuous and to be happy;' while the princeſs oppoſes his deluſion with bold, manly, and maſterly ſentiments,

enforced with all the energy of declamation. Raſſelas, like an innocent and tender pupil, is documented by his philoſophic ſiſter, who ſhews him the folly of his viſionary expectations. One would imagine that they had changed ſexes: for ſurely that fond hope and pleaſing deluſion had been more natural on her ſide: and thoſe deep ſentiments and ſpirited remonſtrances had been more becoming in the prince. Nekayah might have related her obſervations; but the reflections reſulting from them ſhould have been reſerved for Raſſelas.

In a ſhort time, they renew the converſation concerning marriage. 'I know not, ſaid the princeſs, whether marriage be more than one of the innumerable modes of human miſery, when I ſee and reckon the various forms of connubial infelicity, the unexpected cauſes of laſting diſcord, the diverſities of temper, the oppoſitions of opinion, the rude colliſions of contrary deſire, where both are urged by violent impulſes, the obſtinate conteſts of diſagreeing virtues, where both are ſupported by conſciouſneſs of good intention, I am ſometimes diſpoſed to think with the ſeverer caſuiſts of moſt nations, that marriage is rather permitted than approved, and that none, but by the inſtigation of a paſſion too much indulged, entangle themſelves with indiſſoluble compacts.'

By this argument, to ſay nothing of the ſtrange language in which the lady is made to expreſs herſelf, marriage is not placed in a more favourable light than celibacy was juſt before. In ſhort, all that we can conclude from this converſation is, that a married life is very wretched, and a ſingle one very miſerable. For our parts, we are of opinion, that each ſtate has its advantages and its inconveniencies. But to make a juſt compariſon between both, we muſt admit all collateral circumſtances to be equal. Thus for inſtance, if we ſuppoſe two men and two women, in whom the circumſtances of intellect, morals, and diſpoſition are equal, and that one couple is married while the other remains ſingle, certainly we ſhould not heſitate to conclude, that the married pair have the beſt proſpect of enjoying the moſt perfect felicity human nature is capable of poſſeſſing.

After further reſearches, the prince and princeſs meet with an aſtronomer, who imagined that for five years he had poſſeſſed the regulation of the weather, and the diſtribution of the ſeaſons. This ſpecies of frenzy gives room for a very ſenſible chapter on the dangerous prevalence of imagination.

The aſtronomer, however, is cured of his frenzy by intercourſe with the world; and the tale draws to a concluſion, in which, as the writer frankly acknowleges, nothing is concluded.

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They find that happineſs is unattainable, and remain undetermined in their choice of life. As nothing is concluded, it would have been prudent in the author to have ſaid nothing. Whoever he is, he is a man of genius and great abilities; but he has evidently miſapplied his talents. We ſhall only add, that his title-page will impoſe upon many of Mr. Noble's fair cuſtomers, who, while they expect to frolic along the flowery paths of romance, will find themſelves hoiſted on metaphyſical ſtilts, and born aloft into the regions of ſyllogiſtical ſubtlety, and philoſophical refinement.

R—d

Obſervations in Huſbandry. *By* Edward Liſle, *Eſq; late of Crux-Eaſton, in Hampſhire. The ſecond edition. In two volumes.* 8vo. 10s. Hitch, &c.

THE firſt edition of this work (which was in a *quarto* volume) having been ſo well received by the public, that a *ſecond* was called for, before we had an opportunity of mentioning its character to our readers; we ſhould now hope to be excuſed from entering deep into the merits of a performance, that ſeems, nevertheleſs, to deſerve the attention of all friends to agriculture. However, as it is a poſthumous work, we need not wonder much at its wanting ſuch a degree of preciſion, as well as connection, throughout the whole, as might have been hoped for, and expected, if the author had lived to reviſe and digeſt his ſcattered papers himſelf. At preſent, it has more the appearance of a *common-place-book*, than a regular ſyſtem. For this defect, however, the *Editor* (who, it ſeems, was ſon to the *Author*) makes an apology, in an *advertiſement* prefixed to the work.

The author, we are told, about the year 1693, and in the 27th year of his age, ſettled at Crux-Eaſton where he determined to make the ſtudy of agriculture one of his chief amuſements. In purſuance of this reſolution, not only at the place, and in the neighbourhood where he lived, but in his journies into various parts of the kingdom, he made it his buſineſs to ſearch out the moſt reputable farmers, and get the beſt informations he could, in all branches of huſbandry. His method was to note down the opinions and advices he thought uſeful, and afterwards to add remarks on them from his own experience. For many years he had no other drift, in employing himſelf after this manner, than merely his own information and improvement; but about the year 1713, he ſeems to have entered into a deſign of

making his obſervations public; for he had begun an index, and thrown together ſome thoughts, as an eſſay towards an introduction, dated at that period. Though his other ſtudies, his attendance on buſineſs in the capacity of juſtice of the peace, and the care of a numerous family, hindered him from purſuing this his intention, yet they did not interrupt his firſt deſign, but he continued writing down his inquiries and experiments to the time of his death, which happened in 1722.

As theſe obſervations therefore, were left in ſuch diſorder, as to require no ſmall pains and application to regulate and digeſt them, they would, in all probability, ſays the editor, have been entirely ſuppreſſed, had they not been accidentally communicated to ſome farmers, as well as ſome gentlemen, who amuſe themſelves in huſbandry, who were of opinion they might be of uſe to the profeſſion, and encouraged the editor to collect them under their ſeveral heads, and put them into the order in which they are publiſhed. He ſeems to apprehend ſome readers will ſmile, to ſee the names of many Engliſh farmers mingled together with thoſe of the ancient Romans, who had wrote upon agriculture. But as this circumſtance gives the work an agreeable ſimplicity, and makes it appear more genuine; he ſoon determined not to throw it into a new form, but to print it as he found it.

As for the ſtile, it is not indeed the moſt correct; for, as the editor ſhrewdly aſks, what correctneſs can be expected in obſervations haſtily penned down, and thoſe oftentimes from the mouths of common farmers? In a book intended for the inſtruction of huſbandmen, ornaments would be miſplaced, it being thought ſufficient if the language is intelligible. But here we think ourſelves obliged to remark, that though the language may be ſufficiently intelligible to the *inhabitants of Hampſhire*, yet there are ſo many *provincial* expreſſions made uſe of, as muſt, of courſe, render it ſomewhat difficult to *others*. As to the *technical terms* uſed in huſbandry, ſome of which are abſtruſe enough, there is, happily, an *explanation* of *moſt* of them added at the end of the ſecond volume.

The reader is not to expect a *compleat body of huſbandry* in theſe papers; ſome things being but ſlightly touched on, as *Hops and Rye*, and ſome others not mentioned at all, as *Hemp* and *Flax*; and many uſeful obſervations might perhaps be added, even in thoſe matters that are treated on at large; for ſuch, indeed, is the extent and variety of the ſubject, that, according to the author's remark in the introduction, it is never to be exhauſted.

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The Author obſerves, in his introduction, that it may be looked upon as one of the chief misfortunes of this age, that we have not ſuch honourable conceptions of a country life, as might engage gentlemen of the greateſt abilities, in parts and learning, to live upon and direct the management of their eſtates. This he had often lamented, not only as a conſiderable diſadvantage to themſelves, but a great loſs to the public.—He declares himſelf ſatisfied, however, that if gentlemen would uſe ſuch proper methods to attain a ſkill in agriculture, as they muſt do to be maſters of any other art or ſcience, they would ſoon find an entertainment in it not unworthy the moſt exalted genius. To induce them to make ſo prudent a choice, he employs the remainder of the introduction in ſumming up a variety of arguments in behalf of his ſubject; to which we refer the reader for farther ſatisfaction.

The work itſelf opens with obſervations on *arable land*, which he diſtinguiſhes into loam, clay, white land, black ſpungy land, and ſands of various kinds; with a word of advice under each.

In his account of *manure* and *manuring*, Mr. Liſle ſeems to have conſulted both ancient and modern writers, of whoſe obſervations he has greatly availed himſelf, as well as of the remarks of ſuch intelligent farmers as he happened to meet with occaſionally. This being one of the moſt material points in huſbandry, we ſhall ſelect a few of Mr. Liſle's obſervations thereupon, by which method his manner of writing, which is ſomewhat unconnected, will beſt appear to the reader. We ſhall obſerve his cuſtom of numbering the ſeveral paragraphs, which have ſeldom much dependence one upon another; and are ſometimes exceſſively long, and ill-pointed.

'MANURE *and* MANURING.'

After having given us a catalogue of different manures from *Evelyn*, he alſo takes notice of the opinions of ſome of the ancient writers upon agriculture, as *Pliny*, *Columella*, *Varro*, and *Pamphilus*; and then proceeds as follows.

'§ 19. The maintenance corn muſt depend on, is the innate digeſted ſalts of the earth, and well concocted juices, which are not to be obtained by the *præcocious* * way, the ſame year the land is dunged; dunging is but a weak ſupport for very poor land to depend on; 'tis a good ſauce to the noble juices, which

* In our author's *explanation of terms in huſbandry*, at the end of the ſecond volume, *præcocious* is ſaid to mean *early ripe*, or *forward*; but in the paſſage before us, the word ſeems to be uſed in a ſomewhat different ſenſe.

are before in the land, to heighten them: but if you think dung alone a ſufficient nouriſhment, where the land is before poor, you will find, that in ſuch caſe the corn will run out to a ſtraw, and the grain to a thin body with little flour; and that very poor land ſhall be as little able to bear good dunging, as a poor man, whoſe blood is poor, much ſtrong drink: the very quinteſſence in earth, which improves grain, ſeems to depend very much on the air, ſun, and rains, incorporated with the earth, which ſeem principally to give birth and life to vegetables; for the receiving of which principles the dung has not had time, which is newly depoſited on the earth: how much is to be attributed to theſe principles is eaſy to be ſeen, if Mr. Ray, Grew, and Malpigius be conſulted.

'§ 20. In diſcourſe with farmer Sartain of Broughton in Wilts, and other farmers, I was ſaying, that the tails and the improvement of the dung of cattle was anſwerable to the food they feed on, and gave ſeveral inſtances of it; to which farmer Sartain replied, they were ſenſible alſo, that when they foddered with the beſt meadow-hay, it made their grounds quite another thing in goodneſs, than when they foddered with a coarſer hay. —Farmer Stephens of Pomeroy aſſented to this, and added, that the ſheep-ſlate * in the common of Pomeroy was of ſo rowety or roweny, wet, and poor a graſs, that the tails of the ſheep that feed on it would do land no good: to confirm his report, he led me to a good healthy ground, which he had ſowed *to wheat*, and which he had folded with theſe ſheep, ſo rich in appearance, that no ground could be ſeen for the trundles, and yet by the corn there was no ſign of the good effects it had on the land; and the trundles, if you broke them, were as coarſe as rabbet-dung. This makes therefore for the improvements by graſs-ſeeds in poor lands, foraſmuch as the ſheep gain not thereby a good belly-full only, but alſo their dung has greater virtue.

'§ 21. If you divide the poorer part of a ground from the better, leave two or three lugg † in depth of the poorer ground within the hedge of the better ground; becauſe the cattle love to creep to the hedge-ſide, and will improve that poorer part by their dunging on it.

'§ 22. That part of my barley, which had been dunged with horſe-dung the year before for wheat, was twice as good as that part, which the ſame year was dunged with cow-dung, though that part dunged with cow-dung was rather the better land.

* Sheep-walk. † A pole, in meaſure 16½ feet.

'§ 23.

'§ 23. Horſe-dung being laid on wheat-land juſt before it is ſowed, and then ploughed in, and ſowed on one earth *, (which is often done in the hill-country, where the land is light) is apt, through the fire of the dung, to run out the corn faſter than the digeſtion of the ſtalk can be made; and ſo the parts being looſe and hollow in the texture, when the winter comes, the cold pierces it ſo, that it withers and dies; whereas dung ſhould either, on ſuch land, be laid and ſpread a month before the ground is ploughed and ſowed, or elſe ſhould be ploughed in a fortnight before the ground is ſowed.

'§ 24. Lord Shaftſbury complained to me, that he did not find feeding his grounds with cows improved them. I told his Lordſhip the reaſon I believed was, becauſe his cows were milch-cows, not fatting beaſts; for the dung of milch-cattle cannot improve lands like the dung of fatting-beaſts, the milking them ſolliciting the fat and nouriſhment of the creature to follow the current of the milk, whereby the dung is much the poorer; and why weather-fold is worſe than ewe-fold, I conceive to be, becauſe the nouriſhment of the weather goes into his growth.'

In this unconnected and deſultory manner he goes on to the end of the chapter; wherein are many uſeful obſervations, but ſuch as it is ſcarce conſiſtent with our deſign to copy.—We ſhall therefore paſs on to the chapter on

'MALT *and* MALTING;'

From which we ſhall extract his *rules for managing malt in order for brewing*; as it may be preſumed that ſuch of our readers, as are drinkers of malt-liquor, will not be diſpleaſed with any thing that promiſes an improvement of what is frequently ſpoil'd for want of proper management.

'§ 11. If you are deſirous, ſays he, of having your drink in the greateſt perfection, I would recommend it to you to have regard to the following obſervations;—Firſt, to take great care that your malt be well ſcreened, that being never thoroughly done by the maltſter, and therefore ought to be done over again by you; for if you keep it, not being exceeding clean from duſt, and all manner of foulneſs, it will in a little time decay and corrupt, and will give an ill taſte to your drink, nor will that fine well, but be muddy.—Secondly, to let your malt ſettle five or ſix days in the ſack after you have ground it †; for it will then much better fall to flour, and grow dry, whereas

* *i. e.* One ploughing.

† This, we ſuppoſe, relates only to high-dried malt; for at § 18, the oppoſite practice is recommended.

otherwiſe

otherwiſe it will be clammy, and the water will not dilute it. —Thirdly, the *older your malt (but exceeding twelve months at leaſt) the better* *; the time therefore for buying of malt is before any new barley can be threſhed out; for after new barley comes to market, the maltſter will be *mixing the new malt with the old* †, *but old malt will go much farther than new.*—Fourthly, let your malt be well dried; for ſlack-dried malt will not keep; for keeping it ought to be well dried.

'*To know when barley is fully malted.*

'§ 13. An old and an experienced honeſt maltſter did aſſure me,—that if the germen, or the ſpire-end of the barley, which runs between the flour and the rind, was not as high aſcended between the rind as the root-end was put forth, ſuch barley-corn was not fully malted, and that no more of the grain would be converted to flour than as far upwards as the point of the germen ran, and that by biting the grain one might find the difference; for that part of the grain not malted would be hard and tough; and being ground, would be fat, dauby, and clammy in the liquor, and would not drink it up.

'My maltſter ſent me malt, which my butler was not pleaſed with; he ſaid, there were many grains in every handful of it, which were not malted at all, and many grains that were but half malted, of which I might be ſatisfied, if I made trial in water; for the corn which was not malted at all, would ſink to the bottom, and the half-malted grains would ſwim an end, like a fiſhing-quill.—I called for a baſon of water to make the experiment, and found it to be true.

'*Of pale-dried malt.*

'§ 15. I find they agree, that pale-dried malt, if care be taken to give it its gentle heat with a *ſoft* fire, may be dried as hard as the higheſt-dried malt, though, generally ſpeaking, the pale-dried malt is ſlacker dried; but in caſe time be taken in drying it well, they know not why it ſhould not make as ſtrong drink as the higheſt-dried malt, and both the malt and the drink keep as long.

* This rule is contradicted, § 19.—at leaſt in pale-dried malt.—And as our author ſeems to have put down every remark, as he happened to hear it made, 'tis no wonder if contradictions ſometimes occur in other places; eſpecially as they were not all confirmed by his own experience.

† But at § 19, it is ſaid to be *more profitable for the maltſter to ſell old malt than new.*—What ſelf-denying creatures then muſt theſe ſame maltſters be!

'*Of*

'*Of wheat and oat-malt.*

'§ 16. Mr. Edwards ſays, that he has uſed, and brewed with a buſhel of wheat-malt, and twelve buſhels of barley-malt to the hogſhead, *to his very good ſatisfaction* *.—He alſo ſays, that Sir Robert Sawyer uſed always to put wheat, beans, and oats to his malt.—He likewiſe ſays, that a buſhel or two of oat-malt to twelve buſhels of barley-malt will ripen the drink much ſooner;—and further, that oat-malt and barley-malt equally mixed, as many of the country people here uſe it, makes very pretty, pert, ſmooth drink, and many in this country (in Hants) ſow half barley, half oats, for that purpoſe, and call it Dredge.

'§ 18. Pale malt is beſt to be brewed as ſoon as it is ground, but the high-coloured malt is better for being kept a while after it is ground before it be brewed, becauſe it is too hard to break to pieces, and molder in its flour, till the air being imbibed has looſened its parts.

'*Of new and old malt.*

'§ 19. I find, ſays our author, by my own, and the experience of other obſerving malſters, that, for brewing drink, malt is in perfection about *three weeks or a month after it is made* †; for by that time the fire will be out of it, and it will then be fulleſt of ſpirit; whereas, the more it ſlackens afterwards, the more the ſpirits go off, and with them the ſtrength of the ſmell abates, as may eaſily be perceived.—Therefore, though malt takes leaſt damage kept in a great heap, yet I find they all agree, that one had better make October drink with *new* malt than with *old*, becauſe, if both years barley be equally good, the *new* malt will brew ſtronger drink than the *old* ‡; but this more eſpecially holds in pale-dried malt, becauſe it may ſo happen, that high-dried malt may be ſo ſcorched as not to be mollified, or have the fire enough out of it for brewing till many months after its being made, and by long keeping that ſuffers leaſt.—They hold that it is *more profitable for the malſter to ſell old malt than new*, becauſe, before it is ſlacked, and while but newly

* We ſuppoſe *his greateſt ſatisfaction* conſiſted in a tankard of ſtrong humming ale: for ſuch it muſt ſurely be, with *thirteen* buſhels of malt to the hogſhead; whereas *ten* will make, as we are informed, as ſtout liquor as any *moderate* man would wiſh to drink.

† We are heartily glad that it does not lie upon us to reconcile this aſſertion with what is ſaid before, § 11.

‡ But at § 11. it is expreſsly affirmed, that *old malt will go much farther than new*.—As therefore both ſides of a contradiction cannot be true, the reader is entirely at liberty to adopt whichever he pleaſes.

come

come from the kiln, much more goes to the buſhel.'—[For a contrary aſſertion, turn back to ſect. II.]

As Turnips are now reckoned, and we believe juſtly, a great improvement in Huſbandry, we ſhall conclude with giving Mr. Liſle's account of the moſt probable methods of ſecuring them from their grand enemy, the fly.

TURNIPS.

'§. 4. Mr. Scamwell aſſures me,' ſays Mr. Liſle, 'if I ſtrew tobacco-duſt over the land where any greens, as lettice, &c. are ſet, (ſuppoſe a pound to an acre) the fly will not come to thoſe greens. Quære, if not a good way to ſow turnip ſeed with tobacco-duſt?—I am told if you mix powder-brimſtone with your turnip-ſeed, it will preſerve them from the fly.—The ſeeds being ſoaked in ſoot-water, and ſowed, the bitterneſs they have attracted from the ſoot is ſaid to be a ſecurity againſt birds, flies, and inſects.'

We muſt not forget to obſerve, that the Editor has greatly improved the Work, which the Author certainly left imperfect, by the addition of many uſeful notes, from Mr. Miller, Mr. Tull, Dr. Hales, and other Writers of good authority.—As the work before us ſeems chiefly compoſed of a bundle of unconnected obſervations, many of them, indeed, very juſt ones, we cannot help regretting the want of an Index, which would have ſaved the Reader an infinite deal of trouble, in ſearching (as he is now forced to do without that help) for what he wants to find.

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The Hiſtory of the Life of Guſtavus Adolphus, King of Sweden, ſirnamed the Great. By the Reverend Walter Harte, *M. A. Canon of Windſor.* 4to. 2 vols. 6*l.* Hawkins.

THE learned Writer of this Hiſtory appears to be maſter of every opportunity, and every *acquired* advantage neceſſary for compleating the Work he has undertaken with credit and reputation to himſelf, and with utility and entertainment to his Readers. He acknowleges in the Preface, that it has been his ſingular good fortune to provide and amaſs materials to ſuch an abundance, that he found himſelf plunged into an ocean of hiſtory, ſo full and redundant, that his principal difficulty lay in the grand ſecret of *ſelection* and *rejection*. What is equally extraordinary,

dinary, ſays he, I have, *from a ſtrange fatality in Mankind* *, but one competitor, properly ſpeaking, as a Biographer.

Our Hiſtorian ſeems conſcious, that he has engaged himſelf in an undertaking foreign to the ſtudies of an Eccleſiaſtic; but he tells us, he was ſolely induced to write the life of Guſtavus, on account of the character he bore as a man of honeſty, magnanimity, morality, and religion: as to merely belligerent heroes, he conſigns them to other hands: Notwithſtanding, however, our Author affects to ſpeak ſlightly of the belligerent part of heroiſm, yet it ſeems to have occupied his mind with uncommon attention; and we will venture to ſay, that there is not an hiſtory extant, in which the military department is treated with ſuch minuteneſs.

As to our Author's induſtry, we learn from his own words, that every Day of the King's life, after he entered Germany, coſt him more than a treble day in recording its performances: for Guſtavus, ſays he, conquered the empire in thrice leſs time than I compoſed the Hiſtory of his conqueſts. From whence we may conclude, upon the moſt moderate computation, that in compiling the work before us, he has employed upwards of ten years. Alas! we are afraid the learned Hiſtorian has taken *too much pains.*

There are requiſites which learning cannot give, or induſtry acquire. Labour and learning may enlarge our ideas, but a propriety and conſiſtence of ſentiment, with an elegance and perſpicuity of expreſſion, are, perhaps, in a great degree, natural endowments. In theſe particulars, our Hiſtorian appears to be deficient; he is often poſitive and dogmatical, ſometimes impetuous, and contradictory in his reflections. With regard to his ſtile, it is turgid, even to burleſque. His meaning is often embarraſſed and perplexed, by parentheſis within parentheſis; or rendered obſcure by a cloud of conflicting metaphors. But leſt we ſhould be thought to determine too arbitrarily, we ſhall occaſionally ſelect inſtances to juſtify a cenſure which we paſs with regret.

The ſubject of this work is, indeed, worthy the pen of an Hiſtorian: and it muſt be confeſſed, that the Writer has treated it in an extenſive manner. He has not only given a moſt copious detail of all the military tranſactions, but has likewiſe opened

* It ſeems ſomewhat extraordinary to us, that the Author ſhould impute his having but one competitor to a *ſtrange fatality in mankind.* However, as he does not ſcruple to place his competitor in *the loweſt predicament of excellence*, we congratulate him on his good fortune in having ſuch an excellent foil.

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the negotiations and intrigues of the ſeveral courts intereſted in the diſputes of thoſe times. His reflections, however, on the conduct of the Britiſh court, are too haſty and ſevere. He ridicules James the Firſt, for the advice which he gave to his ſon-in-law, *Abſtineto ab armis fatuis.* This, however, is in general wholeſome council. War is the nurſery of every ſpecies of vice and inhumanity: and neceſſity alone can juſtify an appeal to arms. It had been well for the unfortunate Frederick, if he had liſtened to his pacific father-in-law; and the young Prince, perhaps, was highly culpable for aſſuming the title of King of Bohemia, without the conſent of James, or ſome better aſſurance of effectual ſupport. With regard to Charles, when we conſider the critical ſituation of his affairs, we may rather wonder that he was able to make ſuch remittances of men and money as he did, than be ſurprized that he was not more liberal and active in the German cauſe.—Not to inſiſt on the worn-out argument, that, as circumſtances then ſtood, it was againſt the intereſt of this kingdom to intermeddle with continental quarrels. If we ſuppoſe ourſelves in honour bound to fight the battles of ſons and daughters, or brothers and ſiſters in law, intermarriages abroad would be more fatal than beneficial to this nation.

The character of Guſtavus, the Hero of the piece, ſeems to have been noble and magnanimous: and, as far as we can judge from external acts of devotion, truly pious. Nevertheleſs, the intemperate ſallies of ungoverned paſſion, to which he was ſubject, in ſome degree leſſen his merit. His raſhneſs likewiſe in expoſing his perſon, when no dangerous criſis demanded the riſque, may be conſidered as a bravado unbecoming a General and a King. With reſpect to that inordinate ambition which ſome have imputed to him, our Hiſtorian endeavours to obviate the imputation; he thinks it is unjuſt to reproach his memory on that ſcore, as he did not live to manifeſt his intentions. We are of opinion, however, that, without being uncharitable, we may ſuppoſe ambition to have been the ruling motive which engaged the Swediſh monarch to invade Germany. At the time when he firſt reſolved upon the invaſion, it appears to have been a reſolution dictated purely by vain glory. They who judge from conſequences, may be induced by the event to conclude, that the attempt was prudent and juſtifiable. But if we conſider, that when the King firſt formed the plan of invading the empire, he had no firm aſſurances whatever of any effective ſupport; that his deſign of ſuccouring the Proteſtants, admiting that as a real motive, was viſionary even in their own opinion, as appeared by their reluctance to join him; that the emperor was at that time uncommonly powerful and triumphant; and that the matter of provocation on which the Swediſh monarch ground-

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ed hoſtilities was ſlight, and of dubious nature.—Certainly, all theſe circumſtances conſidered, the invaſion carries the appearance of downright Quixotiſm; not warranted in point of prudence, or, in ſome reſpects, even of juſtice.

The hiſtory before us is preceded by a dedication, a preface, and an eſſay on the military ſtate of Europe in the former part of the ſeventeenth century. Of the dedication, we ſhall only ſay, that it is too much in the dedicatorial ſtrain, and that the firſt ſentence, upon critical examination, will appear to be inaccurate, if not bad Engliſh. The preface, among other things, contains an apology for the Writer's ſtile. 'If the ſtile,' ſays he, 'ſhould appear *leſs laboured* and ornamental than is uſually exhibited by the *fluent* Writers of the preſent age, that *deficiency* muſt be attributed to my friends, who without embarraſſing themſelves with fact and matter, had power to favour me with ſome enlivenings of the pen here and there.' This paſſage is not only ſomewhat obſcure, but is, in our judgment, contradictory in terms. For inſtance—with what propriety the authors of a *laboured* ſtile can be called *fluent* writers, we cannot conceive. But in fact the fault of our Hiſtorian's ſtile is, that it is *too much laboured.* There is no natural deficiency, but a ſtudied redundancy; therefore the beſt office his friends could have done him, would have been to have check'd his impetuoſity, and pruned his luxuriance.

Here, once for all, we ſhall produce ſome inſtances of our Hiſtorian's quaint expreſſions and peculiarities of ſtile. Page 15 (of the Preface) ſpeaking of Guſtavus's ſentiments concerning duelling, he ſays—'If the *rejection* of a *duel* had *predicated* cowardice *upon* any human Being, no worldly conſideration could ever have replaced that man in the royal favour.' Several inaccuracies ſtrike us in theſe two lines. Firſt, we conceive, that to *refuſe* a challenge is more proper than to *reject.* To *reject*, is *not* to *accept* of a thing preſented or offered: to *refuſe*, is *not* to *do* a thing requeſted or demanded. The word *predicated* is likewiſe liable to exception, as too pedantic and logical. As the Author, however, thought proper to uſe it, he ſhould rather have ſaid *predicated of*, for *predicated upon* is not very good Engliſh. P. 31 (of the hiſtory) admiring Guſtavus's eloquence, he ſays—'It muſt have ſuffered greatly by paſſing through a northern *alembic of coarſely filtrated Latinity.*' Did not the dignity of hiſtory forbid the ſuſpicion, we ſhould imagine that the Writer uſed this turgid metaphor by way of ridicule upon bombaſt. P. 85, deſcribing Guſtavus under difficulty, he ſays—'His mind on theſe occaſions, gave certain flaſhes of lightening, produced by the meer *colliſions* of neceſſities.' And in the next ſen-

ſentence he tells us, that 'in one of theſe *military irradiations*, the king determined abruptly,' &c.—This writing is ſo *irradiated*, that a man muſt have ſtrong eyes to read it without pain.

Our Hiſtorian has ſeveral words which ſeem to be favourites with him, for no other reaſon that we can diſcover, than becauſe they are uncommon, and foreign to the Engliſh language. Thus he uſes *acumen**, where *acuteneſs* might do full as well —*operoſe*, where *laborious* might ſupply its place—*eventualities*, where *contingencies*, or *contingent events*, would be as expreſſive —*faſtuoſity*, where *pride* would be equally ſignificant—*compellation*, where *title* would convey the ſame meaning—*jus publiciſti* where *civilians* might ſtand as well—*locomotions*, where *motions* would do without the compound—*interferences*, where *interpoſitions* would be more familiar—*rigidity*, where *rigour* would be as intelligible—and *individuating* principle, where *diſtinguiſhing* principle would be more natural, and quite as explicit. Our Author has many other peculiarities of expreſſion, too numerous for our animadverſion. In one place he tells us, that 'James governed the Engliſh and Scots by the *machinery of their* natural averſion for each other.' In another, that 'Arnheim was a creature ſubjected to the *ferula* of Walſtein." In a third, he talks of the 'jealouſies of religion *interſecting* each other.' But the above inſtances are, we apprehend, ſufficient to juſtify our cenſure; and as expoſing faults is the moſt diſagreeable part of our office, we are glad to decline ſuch comments as ſoon as poſſible.

In the eſſay on the military ſtate of Europe, the Writer anticipates a great part of the hiſtory, without any apparent reaſon whatever. In this eſſay he gives a moſt exact deſcription of military diſcipline, both in the field and in the camp. He is very particular in his obſervations on the manners of the generals and warriors of thoſe days. Among other remarks, he takes notice, that 'ſome of them, from the very condition and nature of

* The Writer in ſome parts ſeems to conſider *acumen* and Αγχίνοια as expreſſing the ſame thing, and in one place ſeems to confound both with the *Coup d'Oeil*, which he calls an intuitive glance of *judgment*; though he admits that the French idea falls ſhort of the Greek. A glance of the *judgment* is not, in our opinion, the moſt accurate expreſſion. But the *Coup d'Oeil* means no more than a quickneſs of perception: whereas Αγχίνοια ſignifies a readineſs of *recollection*, which we call preſence of mind. This Greek word is a compound from the adverb Αγχι, which ſignifies *near*, and νους, the *mind*. And many have a quickneſs of perception, who, upon any ſudden emergency, loſe their recollection, and have not their thoughts near, or ready to their minds. As to *acumen* it differs from both, and ſignifies that ſagacity, acuteneſs, and penetration, with which we examine men and things.

the ſervice, were found to be wholly illiterate.' Afterwards he obſerves, 'that Guſtavus had ſome Generals, who were no great maſters of writing or reading;' and as a pleaſant anecdote on this head, he tells us, that 'one evening, at a council of war, ſome intercepted letters were brought to the King, and that his Majeſty, whoſe eye-ſight was not the moſt perfect, applied to ſeveral of his Generals, ordering them to break them open, and read them aloud; but that they, conſcious of their incapacity, excuſed themſelves: one lamenting the loſs of his ſpectacles, and another complaining of an inflammation in his eyes.'

After all, theſe reflections ſeem to contradict the account which our Author gives of camp-education, in the beginning of this eſſay. He there ſays, 'one would think an army no very excellent ſchool, either for learning to read, or apprehending one's duty to God: yet Guſtavus, and the Swediſh Generals after his deceaſe, had a particular attention to theſe points: public ſchools were opened every day, with the ſame regularity and quiet as in a country town: and the moment the forces began to entrench themſelves, the children went to a ſafe and peaceable quarter, marked out for their place of application. One day, contrary to the expectations of the General, who allotted them their ground, a cannon-ball happened to pierce through the ſchool, and killed two or three young people at a ſingle ſtroke; but the reſt, far from quitting their places, neither changed colour, nor dropped a pen or a book from their hands. Thus,' ſays he, 'they became habitually intrepid from their cradle, and had an education far ſuperior to that of the Lacedemonian youth.'

It is difficult to reconcile this relation with what the Writer ſays of the Generals' ignorance. If ſo much care was taken in the camp with reſpect to learning, how came the Generals, who, he tells us, had moſt of them bore muſkets, to be ſo illiterate, that they could not even read? It muſt be confeſſed, however, that the Author's reflections on the military ſtate in this eſſay, are, in general, extremely judicious and pertinent: nevertheleſs, he ſeems to have been indebted for many of his remarks, to Machiavel's treatiſe on the art of war.

Upon the whole, notwithſtanding all its faults, this Hiſtory is by no means deſtitute of merit to recommend it. The Writer ſhews himſelf to be a man of letters and of knowlege. He is extremely copious in his matter, and, in general, accurate in his relations. The lovers of hiſtory, one of the moſt uſeful and agreeable of all ſtudies, will find many anecdotes entirely new, many facts explained and illuſtrated by judicious obſervations, and many errors and anachroniſms rectified. Our Hiſtorian ſometimes differs from former authorities, without expreſſing

his diſſent; he differs from Puffendorf in particular, with reſpect to marſhalling the army at Leipſic: and he has thought proper likewiſe to ſuppreſs ſome circumſtances which that Swediſh Writer has related. But from our Author's extreme minuteneſs in the military detail, we are inclined to give him credit for the authenticity of his account. We may add to theſe reflections, that where our Hiſtorian does not attempt the inflated ſtile, his language is manly, and ſuited to his ſubject. The following extracts are, in our judgment, ſpecimens in the Author's favour. In his account of the Coſſacks, thoſe Barbarians are thus deſcribed.

'The Coſſacks were not, properly ſpeaking, an original nation, but a ſet of irregular ſoldiers, formed upon their own principles into a community. His Poliſh Majeſty appointed them a General, as was the caſe with the Croatians in the Imperial ſervice, but the inferior officers were elected according to their own regulations. They derive their name from the word *Caza*, which in the language of Poland ſignifies a Goat, alluding to the celerity of their loco-motion, and the depredations they make in the countries round them. It was their cuſtom to winter in the iſlands of the Nieper, or Boryſthenes, called Saporoiæ, in order to be prepared againſt the irruptions of the Tartars and Turks. In ſummer they roamed from place to place, ſupporting themſelves partly by hunting, and partly by dried fiſh, with which the aforeſaid river abundantly ſupplied them; and towards the approach of the new year, except the roads had been rendered impaſſable, returned regularly to their cottages, and reviſited their wives and children: in all places of their peregrinations and wanderings, ever acknowleging themſelves ſubjects to the crown of Poland. In former times they carried a bow, a quiver, and a ſhort ſword; but in the wars we ſpeak of, they ſupplied themſelves with carabines, head-pieces, and breaſt-plates. Such were the Coſſacks properly ſo called: nevertheleſs it muſt be obſerved, in the courſe of this hiſtory, that the Poliſh light horſemen in general uſually paſs under that comprehenſive denomination.'

The behaviour of Guſtavus after raiſing the ſiege of Mew, with ſome anecdotes relating to the battle, are intereſting and entertaining.

'Guſtavus entered the town that evening, extolling the fidelity of the inhabitants, and bravery of the garriſon, to the higheſt degree, and allowing no man's good ſervices to paſs by unrewarded. At night, when all the officers aſſembled to prayers in his lodgings, (as was not unfrequent) with a view particularly to return thanks for their maſter's delivery that day, (for his

his great eſcapes were manifeſt. Botvid, his Majeſty's firſt chaplain, who had retired to his devotions apart from the army during the whole of the action, made him his congratulations after the ſervice was concluded: to whom Guſtavus gave this pious and elegant anſwer; "That he little doubted the proſperity of the battle, when Moſes aſſiſted him with his prayers on the mount *."

'In the hurry and confuſion of this conflict, Guſtavus fell twice into the enemy's hands. How he eſcaped the firſt time, cannot well be aſcertained; but be that as it will, he was extricated a ſecond time by the admirable preſence of mind of a Swediſh horſeman, who (to conceal his Majeſty's quality) cried aloud to the Polanders, "Have a care of yourſelves, for we will reſcue my brother;" ſince, by the way, it muſt be noted, that he had three or four companions at his elbow. This taſk he performed in an inſtant: when, not long afterwards, Guſtavus perceived his deliverer to be made a priſoner in his turn; and putting himſelf at the head of five or ſix cavaliers, brought him off triumphantly. "Now," ſays he, "brother ſoldier, we are upon equal terms, for the obligation is become reciprocal."

The method which Guſtavus took to prevent an intended duel, is memorable, and well related.

'It was in one of the Pruſſian campaigns that the irrational practice of duelling aroſe to a conſiderable height in the Swediſh army, not only amongſt perſons of rank and faſhion, but between common ſoldier and common ſoldier: upon which Guſtavus publiſhed a ſevere edict, and denounced death againſt every delinquent. Soon after, a quarrel aroſe between two officers of very high command, and as they knew the King's firmneſs in preſerving his word inviolable, they agreed to requeſt an audience, and beſought his permiſſion to decide the affair like men of honour. His Majeſty took fire in a moment, but repreſſed his paſſion with ſuch art, that they eaſily miſtook him: of courſe with ſome reluctance, but under the appearance of pitying brave men, who thought their reputation injured, he told them, that he blamed them much for their miſtaken notions concerning fame and glory; yet as this unreaſonable determination appeared to be the reſult of deliberate reflection, to the beſt of their deluded capacity, he would allow them to decide the affair at time and place ſpecified: "And Gentlemen," ſaid he, "I will be an eye-witneſs myſelf of your extraordinary valour and proweſs."

* We cannot diſcover any great piety in this anſwer: to us it ſeems rather light and ludicrous, in Guſtavus, to compare his chaplain with Moſes.

'At the hour appointed Guſtavus arrived, accompanied by a ſmall body of infantry, whom he formed into a circle round the combatants. "Now," ſays he, "fight till one man dies;" and calling the executioner of the army to him, (or the provoſt-marſhal, as the language then ran) "Friend," added he, "the inſtant one is killed, behead the other before my eyes."

'Aſtoniſhed with ſuch inflexible firmneſs, the two generals, after pauſing a moment, fell down on their knees, and aſked the King's forgiveneſs, who made them embrace each other, and give their promiſe to continue faithful friends to their laſt moments; as they both did with ſincerity and thankfulneſs.'

We ſhall conclude our extract with the Hiſtorian's account of the cruel maſſacre, after the taking of Magdeburgh, by the Imperialiſts.

'And now began a maſſacre not to be paralleled in modern ages. I know nothing approaches to it but the ſtorming of Drogheda by Cromwell, who ſeems to have copied Tilly in the very meaneſt part of his character. The ſoldiers fired promiſcuouſly in the ſtreets, churches, and ſquares, upon perſons of all ages, ſex, and conditions, with the ſame fury as in the day of battle. The very beſt troops, the old Walloons, behaved the leaſt like men; and as there may be a juſtice ſometimes in cruelty, ſpared not their own friends within the town, namely, the informers, in the general maſſacre. The Croatians exerciſed barbarities unknown to ſavages. The young men, and the new-raiſed ſoldiers, were the only people that ſhewed any viſible ſigns of compaſſion. When the ſtreets and public places were filled with dead bodies, (and this ſcene may be conſidered as the very mildeſt part of their cruelty) the troops diſbanded themſelves, and began to enter the houſes. Here began a more deliberate perpetration of murder: even the aged, the ſick, and the young, found no mercy. Two ſoldiers held an infant by the legs, with the head downwards, and chined it with their ſwords. Eight Croatians violated a poor girl, and then tranſfixed her to the ground with an halbert. A young lady of quality was ſeized by an officer, but as he dragged her over the Elbe-bridge, ſhe begged leave to have the uſe of her hand to take out her handkerchief and wipe her eyes, and that inſtant plunged herſelf into the river, and there expired. Another young woman of faſhion, remarkable for her beauty, knowing that in ſuch a caſe her charms were the leaſt part of her protection, deliberately plunged herſelf into a well: and twenty young girls, who were aſſembled together at a houſe near the banks of the Elbe, ruſhed out of the doors all at once, and embracing each other, threw themſelves into the river.

'By

'By this time the whole city was in flames. Moſt Hiſtorians attribute this to accident; but as the fire began in various places at once, many may be inclined to conſider it as a part of the beſieger's cruelty. Thus the few periſhed, who had concealed themſelves, and by the juſtice of Providence, the Imperialiſts loſt the greater part, not only of what they had plundered, but of what the inhabitants had hidden.

'Nothing remained of the town but the cathedral, the church and convent of Notre Dame, ſome few houſes that ſtood round it, and about eighty or an hundred fiſhermen's cottages on the banks of the Elbe. Out of 40,000 inhabitants it is thought hardly the number of 800 eſcaped. Some retired to the cathedral, ſome obtained quarter in hopes of ranſom, ſome eſcaped over the walls, ſome were dug out of the ruins, and ſome few were preſerved by the ſeeming interpoſition of Providence. An handful of the garriſon, which held out to the very laſt man, obtained conditions; but all the officers were put to the ſword, excepting Amſteroth, who was taken priſoner, and died the next day, and a lieutenant-colonel and major, whoſe lives were ſpared.

'When one conſiders Tilly's bigotry, and extreme averſion to the proteſtants, Pappenheim may be eaſily excuſed from being the author of this monſtrous ſcene of cruelty. Why elſe did Tilly make but momentary viſits to the town, which laboured then under ſo extraordinary misfortunes? Or why, when ſome of the officers made remonſtrances to him, did he reply coldly and unconcernedly, "The town muſt bleed; it hath not yet made ſufficient expiation. Let the ſoldiers perſiſt another hour, and then we will re-conſider the matter?"

'Some have ſaid, in behalf of the Imperial General, (and Cromwell is reported to have made the ſame excuſe) that ſeverities of this kind were exerciſed only *in terrorem*. But if that had been the caſe, the garriſon alone was the true object of reſentment; an act, even in that light, highly unjuſtifiable, being diſgraceful to common humanity, and irreconcileable with the prudence of a great commander, who knows the revolution of chances in war, and never deſires to make it more bloody than it is well known to be in its own nature.'

This relation is extremely affecting, and the animadverſions of our Hiſtorian on this horrid ſcene of cruelty, are appoſite and judicious. In our review of the ſecond volume, which affords leſs matter of reprehenſion, we ſhall have occaſion to take our Author's hiſtorical merit into further conſideration. R—d

Account of FOREIGN BOOKS.

Verſuch in Scherthaften Liedern, Fabeln, &c. That is, Humorous Songs and Fables. At Berlin. 8vo. 1758.

ERudition and ſolidity have been long characteriſtical of the German Writers, as wit and levity of the French; but whether the encouragement given of late years to ſeveral ingenious Frenchmen at Berlin, has contributed to change that taſte for pedantry and profundity, which diſtinguiſhed the writings of the natives; or whether the innumerable huge volumes in folio, already written by their learned countrymen, begin to deter them from writing what will ſtand ſo little chance to be read; certain it is, if we may judge from this and ſome other late publications, there are to be found volatile wits, and choice ſpirits, among the preſent literati of Germany.

Among the reſt, Mr. Gleym, Author of the miſcellany before us, is eſteemed by his countrymen as a firſt-rate genius; equally *naif* and *enjoué* with Benſerade and La Fontaine among the moderns, and ſcarcely inferior to Anacreon himſelf among the antients.

How far theſe high encomiums are juſtly due to the Poet, we do not take upon us to determine; having ſelected only two little pieces, in order to give the Engliſh Reader as good an idea of the Author's manner, as the different idiom and phraſeology of the two languages will admit.

A Dialogue between Doris and her Lover, on his reſolution of going to the Wars.

Doris. Why courts thy raſhneſs war's alarms?
Lover. To view heroic deeds of arms.
Dor. And prithee why? in future lays
Doſt mean to chaunt the hero's praiſe?
Lov. Perhaps I do: but ſuch I'll ſing,
As only act like Pruſſia's King;
That fight not mad ambition's cauſe,
Nor draw the ſword againſt the laws;
But right the juſt, and free the ſlave,
And are as merciful as brave.
Dor. But art thou not of rapier blade,
And cannon-bullet, ſore afraid?
Lov. O no—at ſharps a maſter I,
And if my way the bullets fly,
I'll ſlip aſide; for fancy not
I mean to ſtand ſtill to be ſhot.
Dor. But if by chance a pris'ner taken,
How then, my Friend, wilt ſave thy bacon?

Lov.

Lov. O, let them take me—never mind:
They can't be otherwiſe than kind.
For as their threat'ning looks grow big,
I'll wax as merry as a grig;
And laugh and ſing in humour free,
And tell them tales of love and thee.
Dor. And yet I fear, a barb'rous Ruſs,
Will not be tamely rallied thus;
But thou thy bones get fairly broke,
Becauſe the brute don't take the joke.
Therefore, my Darling, have a care,
When'er you meet a Ruſſian bear.

The following ode is much in the ſpirit of ſome of our old Engliſh drinking ſongs.

Let Euler go meaſure the ſun,
His knowlege muſt truckle to mine;
I meaſure the ſize of my ton,
And I know it in bottles of wine.

Let Meyer chop logic for nought;
A ſyllogiſt is but an aſs;
While I, without waſting a thought,
Can infer from the bottle the laſs.

Let Haller miſ-ſpend half his time,
O'er moſs, weeds, and rubbiſh to pore;
I only ſeek out for a rhime,
As himſelf, wiſer once, did before.

Let Bodmer his inference draw,
And ſtoutly with caſuiſts fight;
He might as well balance a ſtraw,
He will never put folly to flight.

And in ages to come, tho' they cry,
'Such men when again ſhall we ſee!'
While I am forgot—what care I—
What are ages to come, pray, to me?

Friderici Platneri Lanx Satura, &c. Or,

Miſcellanies, by Mr. Frederic Platner. 8vo. Altembourg, Richter. 1758.

This collection conſiſts chiefly of ſatirical pieces, levelled at the various abuſes which have crept into the ſciences, and the exerciſe of the learned profeſſions. They are, on the whole, very generally admired, for the many ingenious and lively ſtrokes of wit and irony, with which they abound. Thoſe Readers, however, who are very converſant with former Writers of the ſame caſt, will find little novelty to engage their attention: moſt of the topics on which Mr. Platner diſplays his ſeverity and hu-

mour, having been ſufficiently exhauſted, and many of his obſervations appearing trite and common. It will, indeed, always be the fate of writers, who ſet out late in their career, to find the moſt ſtriking occaſions for exerting themſelves already laid hold of by others. Thus even Rabener himſelf is almoſt totally eclipſed by ſucceeding a Swift, and it will always be remembered, to Mr. Platner's diſadvantage, that Eraſmus, Rigault, Lipſius, and others have written before him.

We ſhall tranſlate part of a dialogue between two phyſicians, *Father* and *Son*; by which the reader may form a notion of Mr. Platner's talents for raillery and ſatire.

'*F.* Well, Son, you have now taken your degree, and have no farther occaſion to ſtudy an art, which you are authoriz'd to practiſe.

'*S.* I am afraid, Sir, I ſhall find, nevertheleſs, ſome difficulty, at firſt ſetting out.

'*F.* Ay! how ſo?

'*S.* To ſay the truth, I am apprehenſive, the ſick who put themſelves under my care, at preſent, will be in no little danger, from my want of experience.

'*F.* Like enough—but how does that affect you?

'*S.* Is it not ſufficiently affecting, Sir, to think of ſacrificing to our ignorance the lives of thoſe who place their confidence in our ſkill?

'*F.* That's true; but there is no other way of arriving at the reputation of an eminent phyſician.

'*S.* Is it poſſible?

'*F.* Very poſſible, ſon; as one Phœnix riſes out of the aſhes of another, ſo muſt the loſs of half your patients be the means of procuring health to the reſt.

'*S.* At that rate, to call in a young phyſician, or to determine upon death, is the ſame thing.

'*F.* Much the ſame, ſon, much the ſame; and therefore young phyſicians would have nothing to do, did not people imagine they may have made new diſcoveries, and poſſeſs ſecrets altogether unknown to the old ones; who are recommendable only on account of the number of patients that have paſſed through their hands. A young phyſician has only to aſſume a magiſterial air, and a dictatorial method of preſcribing medicines out of the common way, and he is ſure of practice.'

Here follows a variety of precepts and cautions, reſpecting the young phyſician's behaviour to his brethren of the faculty, to nurſes, to the ſurviving friends of deceaſed patients, and laſtly, to the journaliſts and news-writers, whoſe buſineſs it is

to

to publiſh his reputation and ſucceſs. After which we come to the article of hazarding experiments.

'*S.* You tell me, Sir, a young phyſician ought to make new experiments: pray upon whom is he to make them?

'*F.* On the poor, and people whom nobody knows.

'*S.* Have we a greater right, then, to riſque the lives of the needy and the ſtranger, than of the rich and the celebrated?

'*F.* Doubtleſs, ſon, moſt aſſuredly.

'*S.* I thought all ranks of people were equally averſe to die.

'*F.* That may be: but you will do much better to try experiments on the poor than on the rich.

'*S.* Well, that I can't find out.

'*F.* No! I'll ſhew you preſently. Pray, ſon, to what end, do you think, conduces the exerciſe of our art?

'*S.* Certainly its end is to render health to the ſick.

'*F.* O Lord! O Lord! how ſtrangely you are out!

'*S.* Why, Sir, am I guilty of any abſurdity in that?

'*F.* Of all abſurdities the greateſt I ever heard in my life.

'*S.* Be ſo good then, Sir, as to inform me, without further circumlocution, of what I am wanting to know.

'*F.* Come here then, you novice, and mind what I ſay to you. The chief end of the art of phyſic is (d'ye ſee?) to line the phyſician's pocket; and whatever care we take, if it bring us no profit, it is all labour loſt.

'*S.* Then we ſhould never attend any but the wealthy.

'*F.* We ought, at leaſt, to have them always in view: and if now and then we are obliged to throw away our time and trouble on a moneyleſs patient, it ſhould be on the favourite ſervants, or poor relations, of ſubſtantial perſons, who will employ us themſelves or recommend us to others: though, indeed, we muſt ſometimes do it alſo, to avoid the reproach of inhumanity, which may hurt our reputation. But, except in ſuch caſes, it ſhould be a ſtanding rule, to proportion our viſits to our fees. Make thou therefore thy experiments on the poor; and of theſe only ſuch as have no connections with the rich: the friendleſs, the widow, and the fatherleſs, ſuch as no body cares for while living, nor will give themſelves any trouble about when dead. It were prudent alſo to prefer ſuch as, having been long ſubject to ling'ring diſeaſes, are become burthenſome to themſelves, and to ev'ry body about 'em.

'*S.* Why ſo?

'*F.* Becauſe, if theſe die, the ſpectators will look on with indifference, and give themſelves no trouble to enquire how you diſpatched them. Beſide all this, the pooreſt objects are much the beſt for this purpoſe, having themſelves no great attachments

ments to life; but on the contrary, methinks, they ſhould be charm'd with the proſpect of an end to their miſeries.

'*S.* I believe, Sir, I ſhall find few patients of that diſpoſition.

'*F.* Why not? Death is certainly as lucky an accident as can happen to ſome ſort of people.

'*S.* To whom pray, Sir?

'*F.* To thoſe who have not bread to keep them alive.

'*S.* But may they not as well be ſtarv'd, as die under the hands of a phyſician?

'*F.* No, ſurely; an able phyſician will diſpatch them eaſier and ſooner than hunger.

'*S.* But ſtill, Sir, what right have we to diſpoſe thus of the lives of any of our fellow creatures?

'*F.* A pretty queſtion, truly! Do you reckon nothing on the public good? In taking away the lives of a parcel of miſerable, uſeleſs wretches, do you not acquire experience to ſave thoſe of the rich and fortunate; men of power and wealth, the guardians of the public, and pillars of the ſtate? And have not, in this view, even the poor wretches in queſtion the ineſtimable privilege and honour of dying for the good of their country? What can be deſired more? What do not ſuch patients owe to the interpoſition of the phyſician, who ſelects them to be offered up ſo glorious a ſacrifice! *Quam dulce et decorum eſt pro patria mori!*—But I ſee a ſervant. I am ſent for to a patient. Another time we will reſume the ſubject.

Lettres ſur le deiſme. Par M. Salchli, fils, profeſſeur à Lauſanne. That is,

Letters on Deiſm. 8vo. At Paris, for Guillyn. 1759.

If Mr. Salchli is not the moſt ſubtle caſuiſt and diſpaſſionate reaſoner, he is as zealous a declaimer, and as florid a rhetorician, as we remember to have met with.

Under the denomination of deiſts, he comprehends all thoſe who, either directly or indirectly, diſpute the truth of revelation. In his firſt five letters, he gives us a hiſtory of deiſm; which, he ſays, took it riſes in England, and thence has extended itſelf over the reſt of Europe. He launches out, and very juſtly, into ſevere invectives againſt Collins, Tindal, and other Engliſh ſcepticks; attributing the grand cauſe of deiſm to ignorance, or the want of a perfect knowledge in the principles and deſign of religion. Nothing, ſays Mr. Salchli, can be conceived more ſhallow and ſuperficial than is the pretended learning of the deiſts. 'Un catéchiſme ſouvent auſſi mal expliqué que peu entendu, quelques mots de Latin, un cours de philoſophie aſſez ſuperficiel,

ſuperficiel. Voilà les études de la premiere jeuneſſe. Au ſortir des colleges, le jeune homme eſt envoyé dans une univerſité; il, feuillette quelquefois Thomaſius, Bartole ou Cujas; et ſi la beauté de ſon genie lui permet de vaquer à tant de ſciences, il s'occupe, dans ſes heures de loiſir, de quelques ouvrages libertins, de brochures ſur un point de religion, ou de quelque abrégé d'hiſtoire. Telles ſont les connoiſſances de la plupart de ces meſſieurs!' This may be, and, doubtleſs, is the caſe with many, we wiſh we could ſay all, avowed deiſts: but we, who live in the land of deiſm, have too much reaſon to know them better than Mr. Salchli; and we are ſorry to ſay there are too many, who have not the excuſe of ignorance to plead in their juſtification.

Our author takes a great deal of pains to diſprove the deiſtical tenets of the Marquis D'Argens; particularly thoſe to be met with in his *Philoſophie du bon-ſens*. He has advanced, however, little more than has been often repeated, and to as little purpoſe, before. On the whole, we do not think this work merits half the encomiums beſtowed on it by its admirers, nor can we rank our profeſſor, notwithſtanding his learning and good intentions, with a Sherlock or a Leland.

Moyens de conſerver la ſanté aux equipages des vaiſſeaux; avec la maniere de purifier l'air des ſalles des hôpitaux, &c. Par M. Duhamel du Monceau. That is,

An Enquiry into the means of preſerving the health of ſeamen, on ſhip-board; with the method of purifying the foul air of the wards in hoſpitals. 12mo. At Paris, for Guerin and De la Tour. 1759.

The many ingenious and uſeful pieces, with which Mr. Duhamel has already obliged the publick, have ſufficiently diſtinguiſhed him as a valuable member both of the literary and political community. The preſent work, which we learn was undertaken at the inſtance of the count de Maurepas, is a farther proof of his good ſenſe and unwearied attention to the ſervice of mankind. Our readers, however, will excuſe our entering into the particulars of this treatiſe, as the methods principally pointed out are ſuch as are generally known to our countrymen, and for which they are greatly indebted to that judicious philoſopher, and indefatigable patriot, Dr. Hales.

Nouvel

Nouvel Eſſai ſur les grands evenemens par les petites cauſes, tiré de l'hiſtoire. 12mo. A Geneve. 1759.

A new Eſſay, on the great events which have ariſen from trivial cauſes. Illuſtrated from hiſtory. By Mr. Richer.

Of Mr. Richer's former Eſſay we gave ſome account, in the 18th volume of our Review, *p.* 641. The preſent work appears intended as a ſequel to it, and will perhaps be more generally eſteemed, as the hiſtorical tracts it contains are leſs known than many of thoſe which compoſed his firſt volume.

As we have already mentioned the deſign of the author, we ſhall quote only the following inſtance of the fatal conſequences ſometimes attending the removal of the moſt inſignificant and innocent prejudices.

'A beard was eſteemed formerly in France as a badge of liberty, and the people were not a little proud of wearing it long, and of curling it to render it ornamental. The monks and friars, who affected to deſpiſe the little vanities of the world, took it in their heads to ſhave their beards; and the then biſhop of Roan, taking it extremely ill that the laity did not follow ſo pious an example, began to preach againſt beards in the pulpit; and by degrees work'd himſelf to ſo high a pitch of oppoſition, that he excommunicated all thoſe of his dioceſe who would not conſent to be ſhaved. Hereupon, the bigots, indeed, ſoon permitted themſelves to be trimm'd; but the more worldly-minded, accuſtomed to join the idea of privilege to that of their beards, conceived their liberties and properties at ſtake, and, like true patriots, went to loggerheads, and had their brains beat out in defence of the hairs on their chin. The commotion grew ſo general, and its conſequences ſo dangerous, that Lewis VII. found himſelf neceſſitated to take part with the clergy, and have his own beard taken off, to bring ſmooth chins into faſhion at court, and by that means to overcome the prejudices of the populace.'

Recueil important ſur la queſtion, de ſavoir ſi un juif, marié dans ſa religion, peut ſe remarier après ſon baptême, lorſque ſa femme juive refuſe de le ſuivre et d'habiter avec lui. That is,

Arguments concerning the diſpute, whether it be lawful for a Jew, married to a woman of his own religion, to marry again, on his embracing chriſtianity, on condition his wife refuſes to cohabit with him afterwards. 2 vols. 12mo. Paris. 1759.

We

e have here a collection of pleadings, by ſeveral eminent
ch lawyers, in the following remarkable cauſe. Joſeph,
cis, or otherwiſe Borach, Levi, a Jew, born at Hagenau
ermany, having been converted to chriſtianity in France,
: recantation of his errors, and was received into the boſom
e church, in the year 1752. At the time of his baptiſm,
ad his two children (their mother, a Jeweſs, ſtill living)
aptiſed with him. After this time his wife returned to her
ons, and renounced her huſband; who, thinking himſelf
time after at liberty to re-marry, applied for that purpoſe
e prieſt who had baptiſed him, to whom he imparted his
tion of taking to wife one Anne Thevard, of Villeneuve-
ellot. The prieſt, who knew his former wife, refuſed to
y him; on which Levi applied to the eccleſiaſtical court at
ons, but without obtaining his end. He was denied per-
on to marry; his former wife being living. This ſentence
confirmed on appeal, he moved his cauſe to Paris;
e it was pleaded before the parliament, by whom, after
: adjournments, the ſentence of the court at Soiſſons was
irmed.

his caſe of Levi has occaſioned much diſpute, and ſome of
pleadings in his favour are deemed maſterpieces in their

LITERARY NEWS.

WE hear from Berlin, that the 13th volume of the Memoirs of the Academy is in the preſs; and that, at the latter of it, will be printed all the letters of Leibnitz, that were d at Baſle, on occaſion of the ſearch made after them, to rmine the famous diſpute between the late Mr. Konig and Maupertuis.

t the Hague will ſhortly be publiſhed, in 2 vols. 4to. a tal work, entitled *Inſtitutions Politiques*. Written by the on de Bielfield, heretofore preceptor to the prince royal of ſſia.

The firſt volume of an humorous and ſatirical romance has eared at Madrid, entitled *Hiſtoria del famoſo Gerundio de pazas*. The hero is a begging friar, and the deſign of the e is to expoſe the knavery and ignorance of the order of men-nts. It is written by the celebrated jeſuit, J. Franciſco de , and is ſaid to be patronized by the Inquiſitor-general. e mendicants, however, have had intereſt enough to ſuppreſs ſecond volume, which is not yet come from the preſs.

K—n—'s MONTHLY

MONTHLY CATALOGUE,

For MAY, 1759.

MISCELLANEOUS.

Art. 1. *The Dutch Alliance, a Farce, in two Acts.* 8vo. 6d. Kinnerſley.

RELATES to the affair of the Dutch ſhips; and is very ſtupid.

Art. 2. *The Clouds: a Comedy. Written by Ariſtophanes, the wittieſt man of his age, againſt Socrates, who was the wiſeſt and beſt. Now firſt entirely tranſlated into Engliſh, with the principal Scholia, and notes critical and explanatory.* 12mo. 2s. 6d. Payne.

We are ſorry to ſee ſo much learning and labour employed to ſo uſeleſs a purpoſe, as the revival of this worthleſs comedy. A blind reverence for antiquity may induce ſome to put a high value upon the author of the Clouds; but for our parts, we ſcruple not to own, that we deem him no better than a ſcurrilous buffoon, whoſe name ought long ago to have been buried in oblivion; or if ſuffered to ſurvive, it ſhould be attended with the ſame infamy, which diſtinguiſhes the wretch who deſtroyed the temple of Diana, merely to tranſmit his name to poſterity. Ariſtophanes did worſe: he endeavoured to deſtroy one of the nobleſt temples that ever adorned the world; a temple erected by God himſelf, to the honour of human nature!—but he had his reward. The Athenians, the beſt judges of his demerits, damned his work on the firſt night of its exhibition: and indeed, abſtracted from its vile purpoſe of traducing the excellent Socrates, it is a wretched, low, indecent production, unworthy of any ſtage, or any audience, antient or modern. Many a piece, with fifty times its merit, has been hiſſed on the Engliſh Theatre, and perhaps, not altogether undeſervedly neither. We would therefore humbly recommend to Mr. White (the tranſlator) to employ his time and his talents on more worthy objects, for the future.

Art. 3. *Cymbeline. A Tragedy, altered from Shakeſpeare. As it is performed at the Theatre Royal in Covent Garden.* By William Hawkins, *M. A. late Fellow of Pembroke-College, and Profeſſor of Poetry in the Univerſity of Oxford.* 8vo. 1s. 6d. Rivington *and* Fletcher.

Among the many alterations of Shakeſpeare's plays that have been offered to the public, we do not know any one more deſerving encouragement than this of Cymbeline. As it was at firſt written, it is, doubtleſs,

doubtleſs, in the whole œconomy of it, one of the moſt irregular productions of that great, but excentrick, genius. In the preſent alteration its ſuperfluities are retrenched, its principal defects removed, and out of a parcel of looſe incoherent ſcenes, we have the pleaſure of ſeeing compoſed a beautiful and correct piece of dramatic poeſy. The language and images of Shakeſpeare are, throughout the whole, admirably preſerved, the connecting additions artfully interwoven, and the ſtile of the original ſucceſsfully imitated.

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Art. 4. *Cymbeline: King of Britain. A Tragedy, written by Shakeſpeare. With ſome alterations, by* Charles Marſh. *As it was agreed to be acted at the Theatre Royal in Covent-Garden.* 8vo. 1s. 6d. Marſh.

As Mr. Marſh has not taken equal pains with the author of the preceding alteration, ſo we think he has not equally ſucceeded, in reducing Cymbeline to the regular ſtandard of the drama. He makes the characters, as in the original, ſpeak indifferently either in proſe or verſe; and has retained the abandoned character of the queen, which Mr. Hawkins has judiciouſly left out. The latter has alſo omitted ſeveral ſcenes of low proſaic dialogue, which Mr. Marſh retains; and is more chaſte in his language throughout.

It is to be obſerved that both theſe gentlemen complain of the difficulty to which dramatic authors are ſubjected, in getting their works repreſented on the ſtage: a circumſtance, we preſume, that may be given as a reaſon, why ſo few men of genius and ſpirit condeſcend, at preſent, to write for the theatre.

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Art. 5. *The Lady's Choice, a petite piece, of two acts. As it is performed at the Theatre Royal in Covent-Garden. By* Paul Hiffernan. *M. D.* 8vo. 1s. Coote.

As it *is* performed! *lege*, *was* performed: for this *petite piece* only made its appearance for *one* night: and if it did not *act* much better, as the phraſe is, than it *reads*, the audience muſt have been endued with much good-nature, or a great deal of patience, who could ſit it out.

Art. 6. *The Rival Theatres: or, a playhouſe to be let. A Farce. To which is added, The Chocolate-makers: or, mimickry expoſed: an interlude. With a preface, and notes commentary and explanatory. By Mr.* George Stayley, *Comedian.* Dublin, printed. London, re-printed. 8vo. 1s. Reeve.

Relates to the conteſts between the rival-theatres in Dublin. The *interlude*, which follows the farce, contains a juſt ſatire on that ſpecies of mimickry, by which ſome of our players have, for ſeveral years paſt, ſo cruelly endeavoured to expoſe the defects of their brethren to the obſervation of the public; not but that this ſort of ridicule might have been rendered *innocent* at leaſt, if not uſeful, had thoſe, who undertook to adminiſter it, contented themſelves with an application to ſuch

faults

faults as were to be amended; but when theſe undiſtinguiſhing practitioners in buffoonry began to fall upon even the *natural* imperfections of their brethren, the public could not have been too early in ſhewing its reſentment of ſo vile an abuſe of the ſtage, and its contempt of thoſe who ſo extraordinarily exerted their talents, not to reform what they ſaw amiſs in others, but to gratify the meanneſs or the malignity of their own diſpoſitions.

Art. 7. *Court and Country: a paraphraſe upon Milton. By the Author of Hurlothrumbo.* 8vo. 6d. Rivington.

As ſublime and as wonderful as Hurlothrumbo itſelf.

Art. 8. *The Caſe of Mary Edmonſon. By a Gentleman of the Law.* 8vo. 6d. Touchit.

From the ſurpriſing manner in which the incoherent materials of this pamphlet are jumbled together, we are inclined to ſuſpect that Mr. Hurlothrumbo is the author of the preſent, as well as the foregoing article; and yet when we conſider the known integrity of the celebrated Lord Flame, we are inclined to acquit him of the charge: it being notorious that he is not a gentleman of the law, but a dancing-maſter.

Art. 9. *The Works of* David Mallet, *Eſq; In three volumes, a new edition, corrected.* 12mo. 9s. Millar *and* Vailliant.

Mr. Mallet's literary character ſets him above any encomium from the pen of a Journaliſt. It is ſufficient, therefore, that we inform our readers, they may now be accommodated with the writings of this ingenious poet and biographer, in an elegant Pocket-ſize; and that ſome ſmall pieces are comprehended in the preſent edition, which were never in print before.

Art. 10. *Remarks on Mr. Walpole's Catalogue of Royal and Noble Authors of England, &c.* Part I. 8vo. 1s. Gibſon *and* Ruſſel.

From theſe remarks we gather, that Mr. W——— is a moſt abominable whig; that he has impiouſly dared to attack the ſacred characters of the Stuarts; and that, conſequently, he has no regard for truth or decency:—a heavy charge! But of what wickedneſs are not theſe whigs capable? Every one who attentively reads this pamphlet, muſt be convinced, that there never exiſted one of them, (from Brutus and Cato, down to Sidney and Trenchard) who was not

——A horrible monſter!
Hated by Gods and men.

We Reviewers, however, whoſe chief connexions are with the *living world*, are little affected by theſe conteſts about the *virtues* of *dead* kings; which at preſent remind us of a late celebrated humouriſt, who

who being tired with hearing a tedious debate of this kind, interrupted the diſputants, with a 'plague confound you both, with your *James's* and your *Charles's*; you are eternally harping upon them, with a pox: but what have king LUD and king LEAR done, that you always leave THEM out of the queſtion?'

Art. 11. *Letters of Madame de Maintenon. Tranſlated from the French.* Vol. II. * 12mo. 3s. Davis *and* Reymers.

In our account of the firſt volume of Madam Maintenon's Letters, we viewed this celebrated Lady in the light of an agreeable companion, a tender wife, a ſenſible friend, a charitable and a candid chriſtian. Here we behold her in the leſs ſhining character of the prudent adviſer of an imprudent brother, (but at the ſame time the dupe of his extravagance) and in the leſs amiable one of a bigotted devotee, preaching fanaticiſm to the nuns of St. Cyr: herein, though undeſignedly, giving the proteſtant reader undeniable proofs of the deplorable errors and ſuperſtitions of popery. The miſtaken piety of this extraordinary woman, and the exceſs of her zeal for the antichriſtian tenets of the church of Rome, afford a ſtriking inſtance of the peculiar force with which enthuſiaſm acts upon female minds in general, and upon converts in particular. A remarkable ſpecimen of Madame de Maintenon's zeal, with a proof of the degree of knowlege it was tempered with, may be ſeen in her advice to the young ducheſs of Burgundy; of which here follows an extract.

'Follow the church's ſpirit in all her ſolemnities. Expect and ſigh for the coming of our Lord during *Advent*: receive him at *Chriſtmas*: adore him with the ſhepherds and with the kings: offer yourſelf up entirely to him. Purify yourſelf with the bleſſed Virgin: obſerve, as ſhe did, every religious practice. Mortify yourſelf in Lent by abſtinence and faſting, by longer prayers, by more ſolitude and retirement from the world. Die with your Redeemer on *Good Friday*. Riſe with him to a new life at *Eaſter*. Aſcend in ſpirit to heaven at the *Aſcenſion*, by looſening your affections from earthly concerns. Expect, ſigh for, and receive the Holy Ghoſt at *Whitſuntide*; and endeavour after the ſame diſpoſitions the apoſtles manifeſted for the glory of *their* maſter, who is alſo yours. Adore the Bleſſed Sacrament during the Octave, when the church expoſes it on her altars. In the courſe of the year ſolemnize the feſtivals of the ſaints; and be particularly devout to the bleſſed Virgin. Once more I beſeech you, love the Holy Scriptures; make a proper uſe of all you underſtand; with humility adoring even what you do not.'

* For the firſt volume, ſee Review, vol. VIII. p. 52, &c.

Art. 12. *Leiſure Hours employ'd for the benefit of thoſe, who would wiſh to begin the world as wiſe as others end it.* 12mo. 2s. *ſew'd.* Millar.

This work might, with propriety, have been called a collection of maxims, obſervations, and reflexions on philoſophical, œconomical, and moral ſubjects. We do not think our author, however, the moſt

properly qualified for the taſk he has undertaken. Of all the branches of the literary art, there is not perhaps any one more difficult, nor, at the ſame time, one that appears ſo eaſy, as that of penning aphoriſms and detach'd precepts, for the general conduct of life. It ſhould be conſidered, the writer takes upon him, in fact, the character of an oracle, who, without giving any formal reaſon for what he aſſerts, ought, nevertheleſs, ſo to expreſs himſelf, as to ſtrike the reader with immediate conviction of the truth of the maxims laid down. To be able to do this, an author ſhould take care to add to a natural fund of ſtrong ſenſe, a competent knowledge of mankind, and the ſeveral ſubjects treated of, as well as to acquire a nice diſcernment in the force of words, and a facility of expreſſion, equal to the moſt delicate and difficult occaſions.

In our opinion, the author of this work is frequently wanting, as well in his acquaintance with the ſubject, as in his manner of expreſſion; inſomuch that his maxims are ſometimes as repugnant to truth and common ſenſe, as they are, at others, equivocal, or unintelligible.

'Pleaſure, ſays our preceptor, will not counterbalance an equal quantity of pain, mankind being much more ſenſible of the laſt; therefore, where the chance is equal, both muſt be avoided.'

But how came this writer to know, that pleaſure will not counterbalance an *equal quantity* of pain? Are not pain and pleaſure, in the abſtract, terms whoſe meaning is diametrically oppoſite? and do not the degrees of both depend on the ſenſibility of mankind, and conſequently reciprocally counterbalance each other?

Again he ſays, 'God may have created man with an entire free-will, unlimited even by his preſcience: ſuch creation adds to his power, rather than diminiſhes it, by making his omnipotence greater than his preſcience.' But ſhould we not, in ſuppoſing God's omnipotence greater than his preſcience, ſuppoſe God capable of conſtituting cauſes of whoſe effects he muſt be ignorant? Or, in other words, ſhould we not ſuppoſe him capable of acting without knowing what he is about? At beſt, is it doing any honour to God, to ſuppoſe his knowledge leſs than his power?

'It is as ridiculous, ſays our author, a little equivocally, to marry a woman, becauſe ſhe pleaſes at firſt view, as it is to buy a houſe in the country merely for the fine proſpect: lie in the houſe three days firſt, and then ſee what effect the proſpect hath. Women may be gueſs'd at ſome ſuch way.' Quere, how? Doth our author mean, by lying with them three nights, or by looking at them three days, before marriage?

We do not mean, however, to condemn this work on the whole; as there may be found in it (and in a collection of this nature it would be ſtrange if there ſhould not) a number of very judicious, ſenſible, and pertinent reflections.

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Art. 13. *The polite Road to an Eſtate: or, fornication one great ſource of wealth and pleaſure.* 8vo. 1s. Coote.

A very dull, inſipid diſcourſe, compoſed of a parcel of common-place obſervations, put together without ſpirit, humour, or ingenuity. K-n-k

Art. 14. *Two Orations, in Praiſe of Athenians ſlain in Battle. From the Greek. With reflections.* 8vo. 1s. Dodſley.

The firſt of theſe Orations is that of Pericles, taken from the tranſlation of Thucydides, by Dr. Smith, Dean of Cheſter; the ſecond, that of Plato, tranſlated by the late Gilbert Weſt, LL. D. — Prefixed to them are ſome general reflections ſketched out, we are told, for the inſtruction and conſolation of a noble youth of great hopes, who, in the courſe of the laſt year, became nearly intereſted in the ſubject, by the united calls of dutiful and friendly affection. R-

Art. 15. *The genuine Hiſtory of Ambroſe Guys, and the remarkable trial carried on for a long ſeries of years, by his heirs againſt the Jeſuits, for his effects, amounting to eight millions of French livres: for the payment whereof, purſuant to a late ſentence, all the convents of that order in France are now ſequeſtered. Tranſlated from an authentick Copy, ſent from Paris to one of the foreign miniſters reſiding in London.* 8vo. 1s. 6d. Coote.

It had been ſtrange, if our pamphlet-manufacturers had not exerted themſelves on ſo ſingular an occaſion as this affair of Ambroſe Guys. The reader will find, however, very little farther information, in this hiſtory, than he may have lately met with in the public news-papers. With reſpect to the authenticity of the copy, it may, indeed, be greatly doubted, whether it was ever at Paris. At leaſt, the lateſt advices received from thence concerning this affair, aſſure us the ſentence of confiſcation, ſo much talk'd of, was fictitious; and that the Jeſuits are as yet entirely free from any ſequeſtration on this account.

By his vulgariſms, the hiſtorian himſelf appears to be a bungler: he tells us of the Jeſuits being *cock-a-hoop*, on obtaining an arret in their favour; and of their *ſinging ſmall*, ſince their late diſgrace at Liſbon. Need the reader any farther indication, in what claſs to rank ſuch a writer? K-n-k

Art. 16. *The Hiſtory of the Marquis of C-eſſy. Tranſlated from the French.* 12mo. 3s. Pottinger.

This little novel ends too tragically to pleaſe ſuch who read only for entertainment; and as for thoſe who peruſe books of this kind for the ſake of improvement only, if they ſhould happen to be diſappointed, it is no more than what they muſt often expect, who flatter themſelves with the hopes of reaping inſtruction in the barren fields of modern romance. K-n-k

Art. 17. *Venus unmaſk'd: or, an inquiry into the nature and origin of the paſſion of Love. Interſperſed with curious and entertaining accounts of ſeveral modern amours.* 12mo. 2 Vols. 3s. 6d. ſewed. Thruſh.

If Mr. Voltaire, who knows juſt ſo much of the ſciences as to be able to turn them into ridicule, having taken upon him to enliven his little romances, by laughing at the hypotheſes of philoſophers; it is no wonder inferior witlings ſhould attempt to follow ſuch an example: nor, indeed, is it more to be wondered at, that they ſhould fall into the contempt due to wretched imitators.

We have, with much patience, peruſed our author's ſyſtem of ſympathy, by which he ſays, 'Love, or that unſurmountable inclination the ſexes have for each other,' may be phyſically accounted for. All that ingenuity and ſpirit, however, is wanting, which ſhould recommend a *jeu d'eſprit* of this nature: and as to the modern amours, which we are told are ſo curious and entertaining; to ſay the truth, we found nothing entertaining or curious throughout the whole work. There are a few ſmutty tales, indeed, brought in, as inſtances of the force of our author's *ſympathetic matter*, a diſcovery for which he certainly deſerves to hold a very diſtinguiſhed rank among the many literary pimps of the preſent age. K—n—k

Art. 18. *The Facts and Accuſations ſet forth in a late pamphlet* *, *intitled, The Conduct and Treatment of John Crookſhanks, Eſq; proved to be falſe and groundleſs. By Captain* Robert Erſkine. 8vo. 6d. Bladon.

The propriety of adhering to the old maxim, *Audi alteram partem*, is here fully verified.—When Captain Crookſhanks told his ſtory, reaſon and truth ſeemed to ſupport the repreſentation: now his opponent replies, the vane of evidence has veer'd about; and both fact and juſtice ſeem to have declared for Captain Erſkine.—But we muſt wait for a rejoinder.

* See Review for January laſt, p. 87.

Art. 19. *An impartial Account of Lieut. Col. Bradſtreet's Expedition to Fort Frontenac. By a Volunteer on the Expedition.* 8vo. 1s. Wilcox.

A ſet of gentlemen, as the author expreſſes it, envious of the riſing fame of Col. Bradſtreet, having been at a great deal of pains to detract from the merits of Mr. Bradſtreet's conqueſt, our volunteer has been thence induced to ſet forth the preſent narrative; to which he has ſubjoined ſome reflexions on the prudent conduct of that enterprize, and a diſplay of the advantages reſulting from its ſucceſs. He is of opinion, that if the Colonel had been properly ſeconded, the taking of Fort Frontenac might have been attended with the moſt important conſequences; and that the reduction of Niagara would have naturally

naturally followed: but *ſomebody* *, it ſeems, was too inattentive to this great object; and ſo the opportunity was loſt.

* We ſuppoſe he means G——l A——e; who, according to our author, reluctantly aſſented to Colonel Bradſtreet's ſcheme.

Art. 20. *An Enquiry into the State of Operas in England.* 8vo. 6d. Cooper.

Briefly ſhews, that the preſent decline of the Opera, is owing to the miſmanagement of the houſe, and want of œconomy. The author thinks it might be reſtored, if again put under the direction of the nobility; and if ſome particular regulations, which he points out, were made, with regard to unneceſſary expences.

Art. 21. *Obſervations on the Importance and Uſe of the Theatres; their preſent regulation, and poſſible improvement.* 8vo. 1s. Cooper.

Though we cannot compliment the author on what appears to have been his principal motive for this publication, (it being evident, from ſeveral paſſages in his pamphlet, that he wrote it under the influence of ſome perſonal pique againſt one of the managers) yet impartiality will oblige us to obſerve, that he has made ſome juſt remarks on certain defects and indecorums in the preſent management of the Britiſh theatre; to remove which, he propoſes that the government ſhould take the management into its own hands: by this means too he thinks, that above 20,000 *l. per ann.* might be applied, out of the ſtage-profits, to ſerve the exigencies of the ſtate.

Art. 22. *An Abridgement of Ainſworth's Dictionary of the Latin Tongue.* [*From the Folio Edition.*] *In which certain articles, in the courſe of that excellent book, of leſs importance to youth, are retrenched, without injuring the body of the work, or omiting any thing contained in the larger editions material to thoſe, for whoſe ſervice this is principally intended. In this epitome, the various ſenſes, and idiomatical acceptations of each word, together with the antient and modern names of the ſeveral towns, rivers, &c. mentioned in the claſſical authours, are carefully preſerved, and the Latin authorities for each ſenſe of a word, diligently retained: and, in order to render it ſtill more uſeful, care has been taken to compare the Engliſh part with Mr. Johnſon's celebrated Dictionary of the Engliſh Language, and to make ſuch other amendments in it as ſeemed neceſſary. By Mr.* Thomas. *In two volumes.* 8vo. 15s. Hitch, *&c.*

Having, on occaſion of ſo general and neceſſary a work, given Mr. Thomas's eſtimate of his own abridgment, in the words of his title-page, [which, in other inſtances, we have taken the liberty of abridging, when too prolix] we find, on no very ſuperficial conſideration of the matter, that his allegations concerning it are generally true;

and that his abridgment is certainly much more compleat (as indeed it ought to be, both from its ſize and price) than a former abridgment under the name of the late Mr. William Yonge, which we have mentioned, Review, vol. XVI. p. 282.

One means, whence Mr. Thomas has, in ſome degree, effected this abridgment, is by omitting the references to the different books and pages of the authors, cited by him, after Mr. Ainſworth, in authority of the words, and of the different ſenſes in which many of them are uſed and accepted: and here and there, though rarely, the number of examples is leſſened. But the paſſages themſelves, or the moſt material part of them, together with the author's names, are retained pretty generally, though not without a few exceptions of leſs importance; one inſtance of which occurs under the participle *palulandus*, aſcribed to Columella, to whom Mr. Thomas indeed refers it, but omitting the little ſentence which Ainſworth gives of it—*ſimi palulandæ ſunt oleæ*—Both *palulandus* and *pabulans* are omitted in Yonge's, which ſeem left to be inferred from the verb: and indeed that editor had need of much more conſiderable omiſſions, to be able to contract Ainſworth's learned and excellent work into the ſmall compaſs he has, and within which it was impoſſible not to be often and materially defective, notwithſtanding the extreme ſmallneſs of the type from which it is printed, and which is fitted only to young and very good eyes.

The preſent work is printed from a larger and very fair type, and is certainly, upon the whole, well done, if it ſhall prove ſufficiently abridged, to come at the requiſite price of a dictionary for ſchool-boys; ſince we apprehend it cannot be ſold for twice the uſual purchaſe of Cole's dictionary. Neither can the price of it be leſſened, by the ſize of the page rendering it too uncouth to be bound in a ſingle volume.

As our preſent author ſolely profeſſes an abridgment of Ainſworth's Folio, we have no right to expect he ſhould add any word, or any acceptation, circumſtance, or accident of a word, which may have eſcaped that very learned and indefatigable lexicographer. But that there are a few ſuch eſcapes, which ſeems inevitable to the accuracy of any one man (and may be ſo to that of many) is certain; an odd inſtance of which is ſaid to have occurred in the dictionary publiſhed by the French academy, in which the very word *Academy* was omitted. In the preſent work, as in the folio of Ainſworth, *Angululus*, a diminutive of *Angulus*, formed very analogically, and uſed very properly by Lucretius, is wholly omitted. *Obſervatic* is alſo omitted in Ainſworth, through all his editions and abridgments, though the learned Dr. Littleton cites it at leaſt twice from Tully, beſides Pliny, Quintilian, and Valerius Maximus. *Bito*, a noun-ſubſtantive, uſed by Martial to ſignify a tipler, or Good fellow, is omitted by them all; but ſhould certainly have been inſerted, whatever mark a lexicographer might chuſe to ſet upon it. *Quinam*, omitted by all, occurs in no bad edition of Tully, *Tuſ. Diſ.* l. 1. § 47. * which we have ſeen: but per-

* Sed quinam eſt iſte epilogus?

haps

haps this may be thought a falſe reading or typographical *erratum* for *quiſnam*, though *quiſnam* ſhould rather ſeem to refer to a perſon than a thing.—Some equal and ſome inferior authorities may be cited for ſeveral other words, not to call them very many, which we have found in different Latin Authors, and which are omitted in all the Dictionaries we have at hand. But this is rather a digreſſion from Mr. Thomas's Abridgment, and mentioned only as a hint to the proprietors of Ainſworth, or of the preſent work, upon their next edition of either.

POLITICAL. K

Art. 23. *The Character and neceſſary Qualifications of a Britiſh Miniſter of State. In a Letter to a Member of Parliament*, 1759. *By a Lady.* 8vo. 1s. Cooper.

We read of Poets, Philoſophers, nay, of Rhetoricians, among the fair ſex. We know likewiſe, that many ladies have, and do, in fact, govern kingdoms. But perhaps this is the firſt theoretic Stateſwoman who ever appeared in print. The efforts of a female pen claim all the indulgence which candour can beſtow; and a work which owns a Lady for its author, will always eſcape the ſeverity of every poliſhed critick.

But as we ſhrewdly ſuſpect, that this Damſel in diſguiſe is, in truth, a Politician in breeches, we ſhall be free enough to obſerve, that the Writer, though no Lady, may, figuratively ſpeaking, be very properly called a peeviſh old woman.

This trifling pamphlet is an oblique caſt of malignance on the character of the preſent miniſter, who has hitherto done as much as, perhaps, ſtateſman could do, *under the like circumſtances:* and till we find his conduct reverſed, we are bound in charity to think that he will continue to exert his talents with the ſame prudence and integrity.

What we can chiefly collect from this malevolent ſketch is, that the direction of Government 'does not depend on an immenſe fund of ſcholaſtic literature, or the moſt eloquential flights of imagination, or the accompliſhments of the Belles Letters, or the *ordinary* knowlege of the hiſtorian.' No, 'it depends on the perfect poſſeſſion of the whole ſyſtem of figures.' That is, a miniſter ought to be a humdrum arithmetician. This, with ſome viſionary requiſites, according to our pamphleteer, makes up the ſum of a Stateſman's qualifications. This political ſmatterer, however, is to learn, that there is a material difference between the council-board, and the counting-houſe.

R--d

POETICAL.

Art. 24. *Frederick the Great. A Poem.* 4to. 6d. Pottinger.

With reſpect to this article, we are in the ſituation of the late Manager of one of our Theatres-royal, who after peruſing a manuſcript-play, very gravely aſked the Author, Pray, Sir, is this your Tragedy, or your Comedy? In like manner, we are equally at a loſs to pronounce whether the poem we have juſt been reading, is a panegyric

on the Pruſſian Hero, or a burleſque of his great actions. Poſſibly it is a mixture of both ſpecies of writing:—however, the ſubject deſerves no further enquiry.

Art. 25. *Tyburn to the Marine Society. A Poem.* 8vo. 1s. Cooper.

This Poem, written in not the moſt contemptible doggrel, contains the ſuppoſed remonſtrance of the Gallows at Tyburn, to the Marine Society, on account of the ſervice that truly patriot inſtitution has rendered the nation, ſince the commencement of the preſent war. It is thus this reverend Oak, as our Author calls it, begins its harangue:

" Each thing whatever, when aggriev'd,
Of right complains to be reliev'd.
When rogues ſo rais'd the price of wheat,
That few folks could afford to eat,
(Juſt as, when Doctors' fees run high,
Few patients can afford to die)
The poor durſt into murmurs break;
For loſers muſt have leave to ſpeak:
Then, from reproaching, fell to mawling
Each neighbour-*rogue* they found foreſtalling.
As *theſe* again, their knaves and ſetters,
Durſt vent complaints againſt their betters;
Whoſe only crime was in defeating
Their ſchemes of growing rich by cheating:
So, ſhall not I my wrongs relate,
An injur'd *Miniſter* of ſtate?
The *Finiſher* of care and pain
May, ſure, with better grace complain,
For reaſons no leſs ſtrong and true,
MARINE SOCIETY, of you!
Of you, as every carman knows,
My lateſt and moſt fatal foes.

Your rules and ſtatutes have undone me;
My ſureſt cards begin to ſhun me.
And but for you the ſcoundrel line
Had, ev'ry mother's ſon, died mine:
That num'rous, naſty generation,
Who ſwarm like vermin o'er the nation.

Theſe, ſire and ſon, by right divine,
Hereditary rogues, were mine.
And each, by diſcipline ſevere,
Improv'd beyond all ſhame and fear,
From guilt to guilt advancing daily,
My conſtant friend, the good Old Baily,
To me made over, late or ſoon,
I think, at lateſt, once a moon;
But, by your interloping care,
Not one in ten will be my ſhare.

Our

Our wooden Remonſtrant next goes on to prove, that not only himſelf, but the nation in general is injured, by the meaſures taken by the Society.

Firſt, that there is much good in ill,
My great apoſtle Mandeville
Has made moſt clear. Read, if you pleaſe,
His moral Fable of the Bees.
Our reverend clergy next will own,
Were all men good, their trade were gone;
That were it not for uſeful vice,
Their learned pains would bear no price:
Nay, we ſhould quickly bid defiance
To their demonſtrated alliance.

Among other ironical pleas, we find the following.

Yet, one more mournful caſe to put:
A hundred mouths at once you ſhut!
Half Grub-ſtreet, ſilenc'd in an hour,
Muſt curſe your interpoſing power!
If my loſt ſons no longer ſteal,
What ſon of hers can earn a meal?
You ruin many a gentle bard,
Who liv'd by heroes that die hard!
Their brother-hawkers too! that ſung
How great from world to world they ſwung;
And by ſad ſonnets, quaver'd loud,
Drew tears and half-pence from the croud!

There is ſomething arch alſo in the following repreſentation of the highwaymen and pick-pockets being reduced to the neceſſity of turning Authors.

Blind Fielding too—a miſchief on him!
I wiſh my ſons would meet and ſtone him!
Sends his black ſquadrons up and down,
Who drive my *beſt boys* back to town.
They find that travelling now abroad,
To eaſe rich raſcals on the road,
Is grown a calling much unſafe;
That there are ſurer ways by half,
To which they have their equal claim,
Of earning daily food and fame:
So down, at home, they ſit and think
How beſt to rob with pen and ink.

Hence red-hot letters and eſſays,
By the John Lilburn of theſe days:
Hence cards on Pelham, cards on Pit,
With much abuſe, and little wit.
Hence ſatires againſt Hardwicke penn'd,
That only hurt when they commend.

Theſe, ſingly, contributions raiſe,
Of caſual pudding and of praiſe.

Others

Others again, who form a gang,
Yet take due meaſures not to hang,
In magazines their forces join,
By legal methods to purloin;
Whoſe weekly, or whoſe monthly, feat is
Firſt to decry, then ſteal your treatiſe.

There may be, and we have occaſionally expoſed ſome, Authors by profeſſion, who are little better than pick-pockets in practice; but pick-pockets and highwaymen by profeſſion, ſeldom think themſelves neceſſitated to turn Authors, till they have proceeded ſo far in their career, that Tyburn has no reaſon to complain. But as our Author, Mr. Butler Swift, (to which name we may certainly clap an *alias*, after the Old Baily faſhion) may poſſibly write from experience, we would not be thought to queſtion his veracity. We do not think he acts up to the ſpirit of the profeſſion, however, by thus impeaching his brethren of the quill. He pretends, indeed, to be in fear for his credit, and property; but this, we know, is all a mere pretence: Writers of his ſhare of merit, inſtead of being really offended at the notice taken of their productions in the periodical works of the times, know very well there are no better means of recommending them to be read, and preſerving the very name and titles of them from oblivion.

K-n-k

Art. 26. *Verſes written in London on the Approach of Spring.* 4to. 1s. Dodſley.

SPECIMEN.

Early the Sun his radiant axle guides
Sloping his ſteep courſe with the Pleiades;
On ev'ry fragrant briar the flowret blooms,
And the wild woodlark chaunts his early ſong
In heedleſs carol, to the ſmiling hours.

———————Far more raptur'd greets
Fancy's fond ear, where'er ſhe muſing roves
Thy minſtrelſy untutor'd, than the trill
And languid deſcant of Italian art.
Yet ſings the woodlark, and the hawthorn blooms,
Unheard the ſong, the fragrance unperceiv'd
By me; though not among the ſons of men
There lives, who liſtens with more raptur'd ear,
Or feels more lively, nature's varied boon.
For tho' confined in the city walls
To dwell with buſy Care, and with him watch
The call of intereſt, is my lot affix'd,
Far happier ſeems to me the peaſant's life,
Who treads the furrow lab'ring, yet his mind
Vacant of thought can muſe of what around
Strikes his rapt eye with beauty, or his ear
With pleaſing ſong.

We ſhall decline animadverting on a piece which is not contemptible enough to be paſſed over in ſilence, though it is not good enough

to

to merit a criticiſm.—This, however, we may obſerve, in general, that the Author's purpoſe is truly moral, and that he has a real taſte for his ſubject; though his muſe has not done entire juſtice to his ſentiments.

Art. 27. *A Father's Advice to his Son: an Elegy.* 4to. 6d. Dodſley.

The Editor pretends that this Poem was written 150 years ago. Poſſibly it may be of more modern date, and poſſibly too, comes from the ſame hand to which the Public was obliged for a very pretty ſong, inſerted in Mr. Cooper's Letters on Taſte, and from thence tranſcribed into the eleventh volume of our Review, p. 456, each piece bearing a near reſemblance to the other, in regard to ſtile, beſide the ſameneſs of the ſtanza.

The preſent production is, however, inferior to the ſong; for tho' the ſentiments are good, and the poetry in general pleaſing, yet the former are miſapplied, and the verſification is in ſome places very diſagreeable. To inſtance, in the firſt reſpect, a Father addreſſes his little boy, in a moralizing and philoſophical ſtrain, which ſuch a 'prattling innocent' could not be ſuppoſed to comprehend, or even attend to. Among other things he adviſes the child to avoid WIT!

Nor let vain Wit's deceitful glory,
Lead you from wiſdom's path aſtray;
What genius lives renown'd in ſtory,
To happineſs who found the way?

As to the defects of the verſification, the following lines are left to the cenſure of our Readers:

An heav'nlier pow'r good-nature bearing, p. 3.

Again,

Looks had means only of expreſſing
Thoughts language never could impart. p. 6.

In ſhort, the whole, though well-meant, is a ſolemn trifle; unworthy any further animadverſion.

Art. 28. *A Hymn after Sore Eyes. Compoſed on Eaſter-Day.* Folio, 6d. Owen.

The unfortunate Author of theſe unhappy Verſes, ſeems to labour under a worſe diſorder than that of ſore eyes. His friends, we hope, will take care of him, and ſee that he does no greater miſchief than ſpoiling a little paper.

Art. 29. *Gaſconado the Great: a tragi-comi, political, whimſical Opera, as it was intended for the entertainment of the Public, but rejected by the managers of both Theatres.* 4to. 1s. Reeves.

However the French, the Auſtrians, and other *obdurate enemies of our ſacred religion and country* *, may figure it in Germany, this Wri-

* Pref. to Gaſconado, p. 1.

ter

ter works them in Grub-ſtreet to *ſome tune*. Gaſconado is the King of France; and two of the furies ſtand for the Empreſs-Queens of Hungary and Ruſſia: all ſad devils, indeed, and ſuch as an honeſt Britiſh painter ought, doubtleſs, to draw them — for the *honour of Old England!*

Art. 30. *A Poetical Deſcription of Mr. Hogarth's Election-Prints. In four Cantos. Written under Mr. Hogarth's ſanction and inſpection.* 4to. 1s. Caſlon.

If this deſcription, as the advertiſement prefixed to it ſets forth, really hath received Mr. Hogarth's approbation, we have only to expreſs our concern for happening to differ from ſo ingenious an artiſt, in any point of taſte: either *his* judgment in poetry is much inferior to his ſkill in painting, or *we* are equally incompetent judges of both.

Art. 31. *A Poem on the Winter Seaſon: or, Mr. Hervey's Winter-Piece paraphraſed. By* Thomas Baker, *Thatcher, in Wickham-market, Suffolk.* Ipſwich printed, by William Creighton. 4to. 6d.

A Thatcher! likely enough! for any thatcher, or threſher, or ditcher, who can write at all, may make ſuch verſes as Thomas Baker's. The favourable notice taken of the late Stephen Duck, has, we fear, ſet many a poor miſtaken clown to rhyming, inſtead of endeavouring to excel in more uſeful employments.

Art. 32. *Kitty's Stream; a comic Satire. By* Rigdum Funnidos. 4to. 6d. Moore.

Any ſubject better than none, when a poor Poet wants to eat. Thus in a dearth of news or politics, a common ſtrumpet may ſerve to furniſh a dinner to a common ſcribbler. Kitty Fiſher, however, will not, we apprehend, be vain of theſe verſes, unleſs her taſte in poetry be as wretched as her poet's abilities.

MEDICAL.

Art. 33. *Obſervations on Bathing, warm and cold: and the diſeaſes it will cure without a Doctor.* 8vo. 1s. 6d. Cooper.

A new link of that curious chain of pamphlets, mentioned in our Review for February laſt, p. 192, article 15. Can the intelligent Reader deſire a plainer hint?

Art. 34. *The diſtinct Symptoms of the Gravel and Stone explained to the Patient, &c.* 8vo. 1s. 6d. Cooper.

Another link of the ſame chain, vid. the preceding article.

Art. 35.

Art. 35. *The Parent's Guide in the Management of Children in the Meaſles, &c. By a Phyſician.* 8vo. 1 s. 6 d. Cooper.

Another link ſtill! the chain extends prodigiouſly: where, or when, will it end?

Art. 36. *A Short Anſwer to a Set of Queries, annexed to a Pamphlet lately publiſhed, pretending to be,* ' *An hiſtorical Account of the Riſe, Progreſs, and Management of the General Hoſpital or Infirmary in the city of Bath* *. *By a Governor of the ſaid Charity.* 8vo. 6 d. Cooper.

The bare mention of the titles of pamphlets, in ſuch controverſies as this, about the Bath Hoſpital, is ſufficient in a Review of Literature.

* See Review for January laſt, p. 85.

Art. 37. *A Treatiſe on the Gout.* *By* Charles Martin, *M. D.* 8vo. 1 s. Caſlon.

Quackery.

RELIGIOUS *and* CONTROVERSIAL.

Art. 38. *A Letter to the Rev. Mr. Elliot, A. B. Chaplain of St. George's Hoſpital, Hyde-Park Corner, London; relating to his ſermon preached at Chriſt-Church, Spital-fields, Jan.* 21, 1759. *and ſince publiſhed, entitled,* ' *Encouragement for Sinners, or Righteouſneſs attainable without Works,*' *&c.* 8vo. 6 d. Baldwin.

The Letter-writer's deſign is to ſhew, that ' by miſapplication of texts of Scripture, and by miſconſtruction of the eleventh article of the church, and by falſe argumentations,' Mr. Elliot has laid down ' aſſertions by way of concluſions, contrary to the true meaning of both, and productive of the moſt pernicious conſequences, in the miſchievous cauſe of Enthuſiaſm.'—Laudable, however, as our Author's intention may have been, we apprehend he had better let theſe enthuſiaſtic preachers alone; for there is ſomething abſurd in reaſoning with thoſe who diſclaim the power and uſe of reaſon.

Art. 39. *Sermons on practical Chriſtianity.* *By* Henry Stebbing, *D. D. Archdeacon of Wilts, Chancellor of the Dioceſe of Sarum, and late Preacher to the Honourable Society of Grey's-Inn.* 8vo. 5 s. Davis and Reymers.

A vein of good ſenſe runs through all theſe diſcourſes, and they contain many juſt and uſeful reflections on the conduct of human life. —The ſubjects, which are treated in a clear, eaſy, and ſenſible manner, (though with little regard to order or method) are chiefly theſe following: The neceſſity of urging the conſideration of a future judgment upon the minds of youth; the comforts of a religious life; ſobriety

ſobriety and vigilance; doing unto others as we would be done unto; covetouſneſs; the difference between the rich and the poor, in regard to the happineſs of the preſent life; the parable of the Rich Man and Lazarus; the obligation of fulfilling the duties of our reſpective ſtations, which are all aſſigned us by Providence; alms-giving; the duty of forgiveneſs; the devotional part of religion; truſt in God; the duty of taking up the croſs, and bearing the reproach of Chriſt; keeping conſciences void of offence toward God and toward man; the parable of the prodigal ſon illuſtrated; care and diligence in our heavenly calling, in view of the great account we are to render at the day of judgment; the parable of the King ſending forth his ſervants to invite gueſts to the marriage of his ſon, explained and improved, &c.

R

Art. 40. *Demonſtrations of Religion and Virtue. In two diſcourſes.* 8vo. 1 s. Dodſley.

The Author's deſign in theſe very ſhort diſcourſes, we are told in the preface to them, is to obviate the growing evils of ſuperſtition and enthuſiaſm; to point out the true rules, and true end of human life; and to promote the practice of religion and virtue, as the only means of attaining happineſs, both in the preſent and in a future ſtate. Diſſatisfied with thoſe Writers, who treat of virtue in abſtracted and obſcure terms; and with thoſe who make religion dependent on church-tradition and church-authority, the Author, it is ſaid, has endeavoured to expreſs his thoughts in a more inſtructive manner, and to render ſubjects of the utmoſt concern to all men, intelligible to all.

The words from which he diſcourſes are theſe: *All my delight is upon the ſaints that are in the earth, and ſuch as excell in virtue.* Pſ. xvi. 3. In the firſt diſcourſe he endeavours to explain what is meant by virtue, and what thoſe eſſential properties are which diſtinguiſh it from every oppoſite quality, from all affinity with vice. Virtue, he ſays, conſiſts in a conformity of action to the true rules of action, or in the exerciſe of a power imparted to all moral agents, a power to do ſuch actions as promote the common happineſs of all.

In the ſecond diſcourſe he endeavours to ſhew, that univerſal good is the end of all the works, of all the actions, and all the laws of God; that the good of mankind is the end of religion, or the end for which the divine will is manifeſted to human underſtandings, and for which God has inſcribed laws on the minds of men, directing every human action to its proper end; that the practice of religion is the practice of virtue, ſtrengthened by divine authority, and by motives ſuggeſted by God, the motives of reverence and honour, of gratitude and eſteem, which oblige all inferior agents, and inferior minds, to yield obedience to the ſupreme agent, and the ſupreme mind.—Theſe are the ſubjects of which he treats, but he treats them in too general and ſuperficial a manner; ſo that what he advances, will not, we doubt, yield the higheſt ſatisfaction to a diſcerning Reader.

R

Art. 41. *An Eſſay on preaching Chriſt and him crucified. By* Joſeph Stokes, *A. M. Curate of Allhallows Steyning.* 8vo. 1 s. Piers, Coopers, &c.

This is a plain, ſenſible diſcourſe from 1 Cor. i. 23. *But we preach Chriſt crucified*—Mr. Stokes ſhews, in a very clear and judicious manner, that it is the duty of every Chriſtian teacher to explain and enforce Chriſtian morality; morality as it ſignifies obedience to the laws of Chriſt; and frequently to make the duties, as well as the bleſſings, of our religion, the ſubjects of his diſcourſes —Strange, that any miniſter of the Goſpel ſhould ever have thought otherwiſe!

R

Art. 42. *A Letter to the Rev. Mr. Jones, Chaplain of St. Saviour's, Southwark. By* Joſeph Stokes, *A. M. Curate of Allhallows, Steyning.* 8vo. 6d. Piers, Cooper, &c.

The occaſion of this letter, we are told, was as follows—Mr. Stokes going on Sunday evening, Nov. 5, 1758, to St. Swithin's church, at London Stone, after prayers were over, found that Mr. Jones was to preach; who introduced his ſermon with theſe, or ſuch like, words—'That it was certainly the duty of a miniſter to conſider his text, and what he was to ſay upon it, before that time; but that for his part, he did not know his text till that moment, and that he *had it immediately from God.*'—Mr. Stokes, as well he might, was greatly ſurprized, when he heard him ſay, that he *had his text immediately from God*; and accordingly, when he returned home, and reflected upon the ſermon, he reſolved to write privately to Mr. Jones, begging to know upon what warrant, either of ſcripture or reaſon, we might expect ſuch *immediate* aſſiſtances from God. Mr. Jones, in his anſwer, which anſwer the Reader is here preſented with, defends his uſe of the expreſſion, diſclaiming all *extraordinary aſſiſtances* of the Holy Spirit, and pleading for nothing more than the *common influences* of grace. Mr. Stokes's reply, in the letter now before us, is rational and judicious, and written with candour and moderation. In a word, Mr. Stokes appears to be a rational Chriſtian; Mr. Jones, a preſumptuous Enthuſiaſt.

R

Art. 43. *Three occaſional Diſcourſes delivered in the Royal Navy. By the Rev. Mr.* Philipps, *Chaplain of his Majeſty's Ship Terrible.* 8vo. 6d. Townſhend.

The firſt of theſe diſcourſes was delivered on board his Majeſty's ſhip Princeſs Royal, on the Sunday after the declaration of war againſt France, in May 1756; the ſecond on board his Majeſty's Ship Terrible, on the coaſt of Cape Breton, on the expectation of an engagement with the French fleet, in September 1757; and the third on board his Majeſty's ſhip Terrible, going into Hallifax Harbour, in Nova Scotia, on the Sunday after the violent ſtorm, that diſabled a great part of his Majeſty's fleet cruiſing off Louiſbourgh, on the 25th of September, 1757.

The

The diſcourſes are ſhort and ſenſible, and the ſentiments contained in them very ſuitable to the occaſions on which they were delivered.

R

Art. 44. *A Charge delivered to the Clergy, at a Viſitation held for the Dioceſe of London, in the year* 1759. *By the Right Reverend Thomas, Lord Biſhop of London.* 4to. 1 s. Whiſton.

In this Charge his Lordſhip confines himſelf to the conſideration and enforcement of one point only, but a very important one, viz. the obligation Clergymen are under to a conſtant attendance upon their ſeveral cures. This duty, he obſerves, ariſes by neceſſary conſequence from the nature of the office which they have undertaken, and and the eſſential part is a perſonal attendance upon the diſcharge of it.

The provincial conſtitutions of the church, we are told, and the laws of the realm, conſider reſidence as a *perpetual* duty; and every non-reſident Rector, or Vicar of a Pariſh, is, *prima facie*, criminal in the eye of both laws, till he ſhews a legal diſpenſation to juſtify or excuſe himſelf. Now as theſe diſpenſations create the whole difficulty of this caſe, his Lordſhip conſiders them particularly, and enquires, Firſt, In what caſes diſpenſations are grantable, and by whom; Secondly, Upon what conditions they are grantable.

He treats his ſubject with great clearneſs and accuracy, and what he has advanced upon it, deſerves the ſerious conſideration and attentive peruſal of every Clergyman.

R

SERMONS *ſince* April.

1. AT St. Laurence's church, near Guild-hall, London, April 26, 1759, before the Governors of the Magdalen-houſe. By the Rev. William Dodd. 4to. 1 s. Davis and Reymers.

2. *Chriſtian Stedfaſtneſs; or St. Paul's affectionate Pleas with his Converts at Philippi, to ſtand faſt in the Lord*—On the death of the Rev. Mr. Riſdon Darracott, at Wellington, Somerſetſhire, April 15, 1759. By Benjamin Faucett. 8vo. 6d. Buckland.

3. *Self diſclaimed, and Chriſt exalted.*—Preached at Philadelphia before the Synod of New-York, May 25, 1758. By David Boſtwick, A. M. Miniſter of the Preſbyterian church in New-York. To which is added, *Peace and Unity recommended*;—Preached before the Synods of New-York and Pennſylvania, May 24, 1758. By Francis Alliſon, A. M. Vice-Provoſt of the College, and Rector of the Academy, at Philadelphia. 12mo. 1 s. Field. Either ſermon to be had ſeparate.

4. Before the Sons of the Clergy, at St. Paul's, May 10, 1759. By Rotherd Abdy, M. A. Rector of Theydon Garnon, Eſſex. 4to. 6d. Bathurſt.

THE MONTHLY REVIEW,

For JUNE, 1759.

A Syſtem of Oratory, delivered in a courſe of lectures. Publicly read at Greſham-College, London: to which is prefixed, an Inaugural Oration, ſpoken in Latin, before the commencement of the lectures, according to the uſual cuſtom. By John Ward *, *D. LL. &c.* 8vo. 2 Vols. 10s. Ward.

IN an advertiſement prefixed to theſe lectures of the late learned and worthy Profeſſor of Rhetoric in Greſham-College, we are told, that it was the author's intention they ſhould be publiſhed, that he ſignified this his intention to ſeveral of his friends, and cauſed a fair copy of them to be tranſcribed for this purpoſe, after having reviſed them, from time to time, with his uſual accuracy, during the ſpace of thirty-eight years.

The work is, indeed, worthy of the learned and judicious author; who appears, through the whole of it, to have been well acquainted with his ſubject, and to have ſtudied, with great care and attention, the beſt writers upon it, both antient and modern. He has, in a very clear, diſtinct, and accurate manner, given us the moſt important and uſeful obſervations that are to be met with in treatiſes upon oratory, and illuſtrated theſe obſervations by examples from ſome of the beſt writers of antiquity.

We ſhall not attempt to give an abſtract of a work of this kind; but, in order to gratify the curioſity of thoſe who may

* This much eſteemed perſon died in October, 1758.

be deſirous of ſeeing a ſpecimen of the doctor's ſtile and manner, ſhall inſert what he ſays on the *ſubject* and *manner* of *imitation.*

In treating upon this ſubject, he ſhews the nature of *imitation*, and endeavours to vindicate the practice of it from ſuch objections as have been raiſed againſt it: and in order to ſet the ſubject in the fuller light, conſiders theſe three things, *viz.* Who are to be imitated; what we are to imitate; and in what manner. After conſidering the firſt of theſe at large, he proceeds to the other two.

'And with regard to the former, ſays he, it will be requiſite, to conſider both the things themſelves, which are to be imitated, and the conduct neceſſary for doing it with ſucceſs.

'Now, as the things to be imitated are the perfections of the beſt maſters in their ſeveral kinds; ſo theſe are different, according to the various ſubjects, in which they excel. And therefore the things more eſpecially to be obſerved in an orator, as proper for imitation, are thoſe, which conſtitute his art; and they are *invention*, *diſpoſition*, *elocution*, and *pronunciation*; in each of which the imitator ought carefully to attend to the following particulars.

'As to invention, it is fit he obſerve in his pattern the juſtneſs of his ſcheme, the force of his arguments, and the topics, from whence they are fetched; his caution in guarding againſt objections, and ſkill in removing them; his ſmooth and becoming addreſs; and his artful manner of applying to the paſſions.

'In the diſpoſition, he ought to conſider the order and arrangement of the ſeveral parts of his diſcourſe, and his conduct through each of them. In the exordium, his manner of engaging his hearers, and how naturally he leads them into his ſubject. In the narration, how clear his account is, how conſiſtent with itſelf in all its parts, and how every circumſtance is ſo placed as to give weight to, and heighten the credit of the whole. In laying down the propoſition, how clearly and fully he ſtates his ſubject. And if he afterwards divides it, how adequate the partition is to the whole, and how juſt the dependence of each part upon one another. In the confirmation, his ſkill in ſo ranging his arguments, as they may throw the cleareſt light upon each other; how he varies their form, and ſets them in different views, both for greater variety and ſtrength. In the concluſion, with what brevity, and order he compriſes the ſubſtance of his preceding diſcourſe, and particularly, with what art he addreſſes to the paſſions. Laſtly, how eaſy and natural his tranſitions appear, in paſſing from one thing to another, through the whole. And if any of theſe parts are wanting, or not

not in their uſual order (as ſometimes happens) he ſhould conſider, what particular reaſons might occaſion it.

As to elocution, it is neceſſary for him to attend to the choice and variety of his words, and propriety of his expreſſions; as the beauty of his tropes, and ſtrength of his figures; as likewiſe the turn of his periods, and harmony of his numbers: in a word, the whole complexion and character of his ſtile, and how juſtly he adapts it to the nature of his ſubject.

'And laſtly, with regard to pronunciation, it is requiſite to obſerve his conduct in the management both of his voice and geſtures. As to the former, how it riſes, ſinks, or varies, as the nature of each ſentence, and the ſeveral parts of it require; and how its different changes and inflections are ſuited to anſwer his particular intention, through the whole diſcourſe. And as to the latter, how the motions of his countenance, every feature of it, and all the other parts of his body, are adapted to the nature of his expreſſions, and the tone of his voice, in a decent and graceful manner. But this part of imitation requires a living pattern; whereas the former may all be gained by ſtudy, and a careful attention to the works of the beſt orators.

'Theſe are the ſeveral things proper to be imitated in an orator. But in order to any one's doing it effectually, he ſhould be careful to gain his ſpirit, and way of thinking, as well as the beauties of his language. And therefore, when he reads him, he ſhould ſtrive to put himſelf in the ſame ſituation of mind, and be affected as he was, when he ſpoke; that he may view things in the ſame light, and then he will beſt diſcern both his excellencies, and defects. For as two perſons cannot have exactly the ſame proſpect, unleſs it be taken from the ſame place, and directed to one point; ſo neither can they conceive alike of the ſame thing, unleſs it appear to them in the like circumſtances. Wherefore he, who would get the ſame ideas in reading, which another had in ſpeaking, muſt put himſelf, as near as he can, into his ſtate; conſider the time, place, and occaſion of his diſcourſe; the perſons, to whom it is addreſſed, and how he was himſelf affected, with whatever elſe may deſerve remarking. By this means he will be let into a fuller acquaintance with his deſign, receive deeper impreſſions from what he ſays, and be helped to ſee the reaſon of his conduct in each part of his performance; why he diſpoſed it in ſuch order, reaſoned in ſuch a manner; choſe ſuch expreſſions, brightened them with ſuch figures, or warmed them with ſuch affections. For many things are elegant and beautiful in their proper place, which would not appear ſo, if otherwiſe diſpoſed. So that without ſuch a key, he may be often liable to miſtake beauties

for defects, and defects for beauties; and even to convert the beauties of a good diſcourſe into blemiſhes, by miſapplying them. I have formerly taken notice of the ſurpriſing effect, which Cicero's oration for Ligarius is ſaid to have had upon J. Cæſar. And doubtleſs very much of this was owing to the action of the orator, and his artful manner of ſpeaking. However, if we conſider the circumſtances both of the ſpeaker, and the perſon, to whom the diſcourſe was made; we ſhall perceive, that nothing could be better calculated to anſwer ſuch an end. After the concluſion of the civil war, when Cæſar had got the ſole power into his hands, he affected nothing more, than to have it thought he held it rightfully, as the conſequence of a juſt victory, and therefore to be applauded for his clemency to thoſe of the contrary party. And indeed, the two characters, of which he was moſt ambitious, were courage and clemency. And Cicero endeavours, in the moſt ſkilful manner, to work upon his paſſions, by applauding both thoſe virtues throughout that oration. In the cloſe of which he pays him this compliment, with regard to each of them. *Your fortune*, ſays he, *has nothing greater, than to enable you; or your nature better, than to incline you, to ſpare very many.* But he begins with his clemency, and to ſooth him the more, owns himſelf as an inſtance of it. For it is with reſpect to his own caſe, that he breaks out into thoſe pathetic expreſſions: *O admirable clemency, worthy of the higheſt praiſe, and to be for ever recorded in the monuments of future ages!* Though, in reality, this was mere grimace; for he always thought him a tyrant, and did not ſtick to call him ſo afterwards, when he could do it with ſafety. However, it anſwered his end at that time, to give Cæſar the moſt pleaſing idea of his preſent felicity, as lord of ſo great a part of the world. But after this, when he comes to ſpeak of his courage, and carries him back to the plains of Pharſalia, which could not but revive in his mind the anxious thoughts he was then under, for the ſucceſs of that important battle, on which no leſs depended than the government of the Roman empire; and theſe thoughts were again preſently ſucceeded by a reflection upon the glorious conſequences of that victory: is it to be wondered at in ſuch a ſtate of mind, that thoſe oppoſite paſſions of fear and joy, wrought up to ſuch a pitch by ſo maſterly an hand as Cicero's, ſhould be ſufficient to overſet any mortal? If we conſider the ſpeech in this light, and can in ſome meaſure, by the help of imagery, render thoſe things preſent to our own minds; I doubt not but we ſhall feel ourſelves ſo warmed by them, that Plutarch's account may appear not improbable. But without that view, or entering into the circumſtances of the caſe, this oration may probably be read without our being at all affected by it, or perceiving, how it poſſibly could in ſo wonderful

derful a manner affect another. It is therefore by conſidering the deſign of a ſpeaker, that we are at firſt helped perfectly to underſtand him, thence led to admire him, and ſo prepared to imitate him. An imperfect knowledge can carry us only to a partial imitation. And he cannot be ſaid to underſtand him thoroughly, who does not enter into his thought and ſpirit. Some indeed have imagined, that nothing more is deſigned by imitation, than to uſe another's words and phraſes; but this is only a ſmall part, if it goes no farther. It is the juſtneſs and beauty of his thoughts, we are principally to labour after. This was the judgment of Quintilian upon this matter. *Imitation*, ſays he, *does not conſiſt only in words. We are to regard the decency of an author, both as to things and perſons, what his deſign is, how he forms it, even with reſpect to thoſe things, which are only deſigned for entertainment: how he works up his exordium, and frames his narration, how cloſely he reaſons, with what ſkill he applies to the paſſions, and inſinuates himſelf into the good opinion of his hearers: which is then moſt artfully managed, when it appears moſt eaſy and natural. When we diſcern theſe things, we ſhall be fit to imitate them. And he who is not only advanced ſo far, but is able likewiſe himſelf to ſupport what is deficient, or omit what is redundant, is a complete orator.* Thus far Quintilian. To labour only at a ſimilitude of ſtile with the perſon, we propoſe to imitate, without entering into his ſentiments and way of thinking, is (as we ſay) to begin at the wrong end: ſince this latter can ſcarce be attained, without gaining at the ſame time a conſiderable tincture of his ſtile; whereas we find inſtances of thoſe, who by great pains, and cloſe attention, have been able to expreſs themſelves in the words and phraſes of ſome particular author, but appear wholly deſtitute of his ſpirit and genius.

'But it is time to proceed to the laſt inquiry, which relates to the manner of imitation. Seneca compares imitation to the action of the ſtomach, which by digeſtion converts the ſeveral kinds of food it receives into one different ſubſtance, which ſupplies us with freſh recruits of blood and ſpirits. For ſo the mind (as he ſays) alters what it receives from others in ſuch a manner, as that it no longer appears to be theirs, but its own. And therefore he, who copies only, or tranſlates from another, and endeavours to paſs it off for his own, is not an imitator, but a plagiary. Which is the caſe of Apuleius, who in his *Metamorphoſis of a golden aſs*, copies all in a manner from Lucian, without ever naming him. Indeed, the beſt writers ſometimes take particular paſſages from others, almoſt in the ſame words; but this is not common. They generally either ſo diſguiſe what they borrow, as to make it appear entirely new, or

endeavour at leaſt ſo far to alter and improve it, that they may rather ſeem to rival, than copy after their original. There is one very remarkable inſtance of this, among many others, in Virgil, which I ſhall here mention. Homer repreſents Thetis as addreſſing to Vulcan, to make her ſon Achilles a new ſuit of armour, upon the death of Patroclus. And Virgil, borrowing the thought from him, deſcribes Venus ſoliciting him upon the like account for her ſon Æneas. But they very much differ in deſcribing the circumſtances of this affair; for Virgil no where follows Homer, where he thinks he can improve upon him. Homer places Vulcan's workhouſe among the ſeats of the celeſtial deities; but Virgil ſeems to have thought that not ſo proper a place for a ſmith's forge, and therefore fixes it in a little iſland near Sicily. In Homer, Thetis finds Vulcan imployed in making caldrons; but Virgil aſſigns his workmen a more noble imployment, in forming thunderbolts. The fineſt piece of armour in both is the ſhield. And here Virgil has in a particular manner ſhewn his great judgment, and art in imitation. For though the ornaments upon the ſhield of Achilles are very beautifully deſcribed by Homer; yet he has embelliſhed it with many things, that have no relation to the character of an hero; ſuch as muſic, dancing, a marriage, a lawſuit, the labours of huſbandmen, and of ſhepherds. But Virgil has repreſented upon his ſhield the great actions of the Romans, as deſcendants of Æneas, down from Aſcanius, to M. Antony's defeat at Actium by Auguſtus; the moſt proper imagery for a warrior, and fitted to inſpire him with courage, as often as he viewed it. In this then conſiſts the true art of imitation, ſo to diverſify what we take from others, as, if we can, to improve it, or at leaſt not ſuffer it to receive any detriment by our alteration. And this is chiefly done by ſome or other of the following methods, which I ſhall illuſtrate by examples taken from Cicero.

'One way is ſo to enlarge a thought, or expreſſion taken from another, as in a good meaſure to render it our own. It is well known, that Cicero, in his orations againſt Mark Antony, followed the pattern of Demoſthenes, in his invectives againſt king Philip, for which reaſon Cicero has given his the name of *Philippics*. Now Demoſthenes makes uſe of the following argument, to inſpire the Athenians with courage in defence of their country, by carrying on a vigorous war againſt king Philip. *Your anceſtors*, ſays he, *have left you this glory, which they procured for you by many honourable and eminent dangers.* Cicero uſes the ſame argument, when he endeavours to perſuade the Romans to declare Mark Antony a traitor to his country; but has ſo diſguiſed it, by his manner of introducing it, and inlargement upon it, that it is not eaſily obſervable, from whence he

he took it. *We do not*, ſays he, *conſider now, upon what terms we ſhall live; but, whether we are to live at all, or ſuffer an ignominious death. But though nature has made death common to all, courage renders us ſuperior both to its pain and diſgrace. This has never been wanting to the Romans. Therefore preſerve this, citizens, which your anceſtors have left you as an inheritance. For when all other things are uncertain, fading, and changeable; true courage is ſo deeply rooted, it can never be ſhook, never be moved. It was by this our anceſtors firſt conquered all Italy, and afterwards demoliſhed Carthage, deſtroyed Numantia, and brought the moſt powerful kings, and warlike nations into a ſubjection to this government.* No one can doubt, upon comparing theſe paſſages in the two orations, but that Cicero took from Demoſthenes that thought, when he repreſents courage in defence of their country, as an inheritance left them by their anceſtors; though he ſo enlarges it by a variety, both of arguments and examples, that it is in a great meaſure concealed.

'A ſecond method is, when we either abridge, or take only a part of what another has ſaid before us. After the battle at Cheronea, in which the Athenians had been defeated by king Philip, Demoſthenes, in a funeral oration, which he made in praiſe of thoſe, who upon that occaſion had loſt their lives in the defence of their country, to alleviate the grief of their friends, ſays: *How can they be thought otherwiſe than happy, who being placed among the ancient worthies in the iſlands of the bleſſed, may be juſtly thought aſſeſſors with the deities below?* Cicero borrows part of this in his xivth *Philippic*, in which he applauds the bravery of thoſe Romans, who were killed in the battle againſt Mark Antony before Mutina. *Thoſe impious wretches*, ſays he, *whom you have ſlain, will ſuffer the puniſhment of their parricide in the infernal regions; but you, who expired in victory, are ſeated among the bleſſed. Nature has granted us a ſhort term of life; but the memory of it, when well employed, is eternal.* He omits the exceſs of compliment, in joining them with the infernal deities: but when Demoſthenes had only ſpoken of them as in a ſtate of happineſs, he addreſſes to them, which gives a ſtronger idea of their exiſtence, and conſequently of their enjoyment of that felicity.

'A third method is to keep the thought, but apply it to a different ſubject. Of this we have alſo an inſtance in Cicero, whoſe introduction to his oration for Quinctius is taken from that of Demoſthenes, in his defence of Cteſiphon. They both complain of two diſadvantages, they laboured under in their pleading. Thoſe mentioned by Demoſthenes are, firſt, that it would be of much worſe conſequence for him, if he did not ſucceed, than for his adverſary Æſchines; and ſecondly, that

moſt people are better pleaſed to hear another accuſed, than a perſon commend himſelf, though it be neceſſary for his defence. But Cicero's two things are, that the adverſe party had more intereſt, and greater eloquence; which two things, as he ſays, had then the greateſt influence at Rome.

'The laſt way I ſhall mention is, when the thoughts are preſerved, and applied to the ſame ſubject; but either the order of them is changed, or they are repreſented in a different dreſs. Thus Demoſthenes, in one of his orations againſt Ariſtogiton, very eloquently ſhews the neceſſity, and advantage of the laws to all ſorts of people, by enumerating the ſeveral orders and ranks of perſons in the ſtate. And Cicero, in his defence of Cluentius, does the like in as florid a way, but pretty much different as to the manner, and form of his expreſſions.

'And now what has been ſaid may, I hope, be ſufficient to explain the nature of imitation, and direct our conduct in the practice of it.

How far ſyſtems of oratory are uſeful or neceſſary towards forming an orator, is what we ſhall not take upon us to determine; we ſhall only ſay, that our author's is written with more exactneſs and judgment than any modern ſyſtem that we are acquainted with. It is collected, as the Doctor himſelf informs us, from the fineſt precepts of Ariſtotle, Cicero, Quintilian, Longinus, and other celebrated authors; with proper examples taken from the choiceſt parts of the pureſt antiquity: of all which, the foregoing abſtract will afford our readers a competent ſpecimen.

R

The Authenticity of the Goſpel-hiſtory juſtified: and the truth of the chriſtian revelation demonſtrated, from the laws and conſtitution of human nature. By the late Archibald Campbell, *D. D. Regius Profeſſor of divinity and eccleſiaſtical hiſtory in the univerſity of St. Andrews.* 8vo. 2 Vols. 10s. *ſew'd.* Edinburgh printed; and ſold by A. Millar in London.

THE ſubject of this work has been ſo often and ſo fully treated, and the evidences of chriſtianity have been ſet in ſuch a variety of lights by many able writers, that ſcarce any thing new can be expected from thoſe who engage in the defence of the chriſtian revelation. The advocates for infidelity, indeed, animated, no doubt, by a noble zeal for truth, and a warm and generous concern for the good of mankind, are conſtantly renewing their attacks upon the religion of Jeſus; and thus, though they do little beſides new modelling the paradoxes of antient ſcepticiſm, reduce the chriſtian divine to the neceſſity

of repeating the ſame things over and over again, of explaining and inculcating the plaineſt truths, and of anſwering the moſt trifling objections that were ever urged in any cauſe of importance.

As to the work now before us, it was left finiſhed, we are told, by the author himſelf, who had employed many years in the ſearch of moral and religious truths. His abilities, as a writer, are well known to thoſe, who have read his *Inquiry into the origin of moral virtue, into the extent of the human powers with reſpect to matters of religion*, and his *Account of the nature and origin of enthuſiaſm*. If thoſe who have not ſeen theſe Pieces, will give themſelves the trouble of peruſing this his laſt work, they will ſee that he was well acquainted with his ſubject, that he has treated it in a judicious and ſenſible manner, and that he was poſſeſſed of a very conſiderable ſhare of learning. Without giving any extracts from what he has advanced, we ſhall preſent our readers with a general view of what is contained in his book.

In his preface, he addreſſes himſelf, in a very ſerious and ſenſible manner, to modern free-thinkers, and exhorts them to conſider what is the great point they have in view, and what would be the conſequence ſhould they be ſucceſsful in their endeavours to extirpate the belief of revelation, and to eſtabliſh, in the room of it, their own notions of religion; which, as he obſerves, muſt be various, confuſed, and contradictory. If they have diſcovered any ſyſtem of religion, not known in the world before, and calculated to produce more beneficial effects among mankind than the chriſtian, he aſks why they do not publiſh it, and honeſtly tell us, what God we muſt ſerve, what worſhip we muſt pay him, and by what motives, ſuited to our rational nature, we muſt be animated in his ſervice: as it cannot reaſonably be expected that men, not altogether indifferent to matters ſo very important, will change their religion, on any other conſideration, but for a better?

His firſt volume is divided into four ſections; in the firſt of which he evinces the authenticity of the goſpel-hiſtory by the teſtimony of heathen writers; and ſhews that, beginning at the preſent age, wherein we have ſenſible demonſtration for the exiſtence of chriſtianity, and carrying our enquiries backwards from one age to another, we meet with unqueſtionable evidence in every age, for the real being of that inſtitution, till we arrive at that particular period when it firſt appeared in the world; ſo that as certainly as we know, that in thoſe ages the earth was inhabited, that the inhabitants were divided into ſuch particular governments, and that the adminiſtration of thoſe governments

was

was carried on by ſuch particular laws, with equal certainty do we know, that the chriſtian religion, without interruption, continually ſubſiſted in all the intermediate ages that lie between the preſent time and the reign of Tiberius Cæſar, when Chriſt was crucified at Jeruſalem.

In the ſecond ſection he conſiders Lord Bolingbroke's objections to the authenticity of the goſpel-hiſtory, and to the teſtimony of heathen writers adds the teſtimony of the fathers of the firſt century, in confirmation of the truth of it. After this he proceeds, in the third ſection, to vindicate the goſpel-hiſtory, from the charge of contradiction and forgery, particularly with reſpect to the reſurrection of Jeſus; a ſubject, which he conſiders at full length, and treats with great clearneſs and accuracy.

In the fourth ſection he endeavours to prove, that a miracle is an event in itſelf credible, a proper object of human belief, and againſt the exiſtence of which, no argument can be drawn, either from the nature of the fact, or from the common experience of mankind. Here he is naturally led to conſider what Mr. Hume has advanced on the ſubject of miracles, and, in our opinion, he obviates Mr. Hume's objections in a very diſtinct and ſatiſ- manner. A miracle, he ſays, is a ſenſible effect, produced either by the immediate power of God, or by the power of ſome inviſible agent, under the direction or permiſſion of God, in ſuſpending or altering any particular law of nature in ſuch a particular inſtance, for ends and purpoſes ſuited to the nature of the Agent.

The ſame evidence, we are told, that is ſufficient to convince us of the truth of any common event happening among mankind, is not ſufficient to aſcertain the truth of a miracle. For, as to thoſe events, wherein our fellow-men are the ſole actors, and that happen in the common courſe of things, our knowledge of human nature, and our experience of mankind, enable us to judge of the probability or truth of human actions, in ſuch characters and in ſuch circumſtances. But although our own conſciouſneſs, and our experience of the world may ſerve us directly to apprehend the motives and ſprings of human actions, and thereby engage us readily to admit ſuch particular actions, as real matters of fact, when reported by credible witneſſes; yet in relation to the extraordinary works of God, wherein he is pleaſed to recede from the common tract of his adminiſtration; and in ſuch a particular inſtance to ſuſpend the force of a general law, which, in all other inſtances, is ſtill prevailing, it is impoſſible we can all at once clearly diſcern, and ſafely judge of the motives, worthy the Sovereign Ruler of the univerſe, that might

might bring about ſuch an amazing interpoſition. Here, therefore we muſt ſtop, till we ſhall have examined the matter with that care and impartiality that ſuit the importance of the queſtion. Nor, whilſt we are totally ignorant, uninformed, or not ſatisfied as to thoſe divine motives productive of miracles, can the report of any witneſs, how credible ſoever in the common incidents of life, with any ſhew of reaſon, engage our faith, or deſerve to be credited.

In all miracles, therefore, our author ſays, there are two things particularly to be regarded, namely, the viſible or ſenſible effect, and the inviſible and extraordinary interpoſition of the Deity effecting it; and though the former, *viz.* the ſenſible effect may poſſibly be atteſted in the moſt authentic and ſolemn manner, by witneſſes in all other reſpects unexceptionable; yet this, of itſelf, can be no ſufficient foundation upon which to ground an aſſurance of the latter, the inviſible and extraordinary interpoſition of God. Of this we can be aſſured only by an evidence peculiar to itſelf, wherein we perceive, in ſome meaſure, the great deſigns of an infinitely perfect being: deſigns that cannot be accompliſhed by the preſent eſtabliſhment of God in the natural frame and ſtructure of the univerſe.

In ſettling the character of any hiſtorian, or how far a man's teſtimony, as to the matters of fact reported by him, may be truſted; our conviction of the credit due to him, our author obſerves, muſt be founded, not upon the opinion of other people, whether his cotemporaries or not; but upon his own writings, which ought to be the genuine effects of his veracity and judgment. Nor, in our thus going about to ſatisfy ourſelves from his writings concerning the veracity and judgment of any particular hiſtorian, is it enough that we conſider the nature and importance of the matters of fact he relates, or that we compare the ſeveral parts of his hiſtory together, or that we examine them by the accounts of other hiſtorians, or by the circumſtances of that time and place of the world to which his hiſtory refers; but we ought, in an eſpecial manner, to attend, whether thoſe particular actions he reports, are ſuited, or do fairly anſwer to the character and circumſtances of thoſe perſons to whom he imputes them.

In the caſe of miracles, actions wherein an infinitely perfect character is concerned, no hiſtorian, he obſerves further, in his account of ſuch events, ought to be credited, before we are fully ſatisfied, that thoſe particular actions, aſcribed to a divine interpoſition, do moſt certainly correſpond with the nature and perfections of an all-wiſe and all-good Being, the ſovereign Governor of the univerſe. And thus conſidering the nature and perfections

perfections of God as an infallible ſtandard, whereby to judge of the credibility of miracles, of divine extraordinary interpoſitions, and conſequently of the judgment and veracity of the perſon who reports them; no man void of prejudice, who attends to the nature and adminiſtration of the Deity, as we learn them from the works of creation and providence, in the natural frame and courſe of things, can expect to meet with frequent miracles, with miracles in every age, or with miracles to be regarded by mankind, that are not of the higheſt conſequence to mankind. So that in the belief of miracles, by whomſoever reported, every man is bound, in duty to God, and as he values his own good, and the good of others, to uſe the utmoſt caution, and to believe none, but which, after the moſt exact and rigorous ſcrutiny, he clearly perceives are worthy of God, and deſervedly eſteemed divine operations.

Having thus declared his ſentiments concerning miracles, and upon what evidence the workers or reporters of them may be judged worthy of credit, he proceeds to conſider Mr. Hume's mighty argument, that deciſive argument, which is to be *an everlaſting check to all kinds of ſuperſtitious deluſion, and uſeful as long as the world endures.*

The ſecond volume is wholly employed in proving that the apoſtles were neither impoſtors nor enthuſiaſts. From the ſpirit and tendency of their doctrine, and their whole conduct in propagating it, he ſhews the impoſſibility of their acting from intereſt, ambition, licentiouſneſs, or any other principles from which impoſtors do, or can be ſuppoſed to act. He likewiſe ſhews the impoſſibility of their having been under the influence of enthuſiaſm, from the nature of it, and the manner of its operations, and makes it appear, upon the whole, from the nature of things, and the known principles of human nature, that the propagation of the goſpel, and its prevailing over the inveterate prejudices of the Jews and Heathens, muſt be aſcribed to the power and influence of heaven accompanying and aiding the apoſtles in the faithful diſcharge of their office. This ſecond volume, as it enters into the ſprings of the apoſtles conduct, and the ſpirit and genius of chriſtianity, is calculated not only to remove all ſuſpicion and doubt of the truth of our religion, but to recommend it to the eſteem and affection of mankind.

We ſhall cloſe our account of the work, with acquainting our readers, that it is publiſhed for the benefit of the author's widow and family.

R

Advice

Advice from a Biſhop: in a ſeries of Letters to a young clergyman. 12mo. 1s. 6d. *ſew'd.* Cooper.

THE editor of theſe letters acquaints us, that, thinking them of too much importance, and too well written to be ſuppreſſed, he gives them to the world, without any alteration, as he received them; and that they were originally drawn up for the private uſe of a near relation, whom the author tenderly loved.

'As much as ſome critics, and others, continues he, may buſy themſelves in forming conjectures of his lordſhip, from the ſtile, the matter, or other circumſtance of the letters, the reſult will be nothing but conjecture; and they may as well ſave themſelves the trouble of thinking at all about it. To as little purpoſe will it be for the bigots of any church to cenſure or defame him. He was always above their malice, and is now out of their reach.'

Who the author was we know not; nor is it of much importance to the reader to know. If the letters were not really written by the late worthy biſhop of Cl——er, it is certainly intended it ſhould be thought they were. Be this however as it may, they are written with a free, generous, and open ſpirit; and the author appears to have been a ſincere friend to truth and the beſt intereſts of chriſtianity, without any bigotted or narrow attachment to parties or party-principles. He inveighs with ſome ſeverity againſt the ignorance and ſloth, which are ſo prevalent in the church, and the mean and dirty ways, as he juſtly calls them, which are found to be moſt ſucceſsful towards getting preferment in it. But we ſhall give a ſhort view of what is obtained in each of the letters.

The firſt conſiſts of ſome general reflections on the ſtate of true zeal for religion in the church, and the many diſcouragements which men of ſtudy and probity meet with in it. The author laments that no care has been taken by the men in power, to extirpate thoſe abſurdities which have given great offence to ſerious people in the public worſhip; and that every thing is not only permitted to continue as in the days of ignorance and error, but that all attempts towards a further reformation, are treated with averſion and contempt. 'It ſeemeth impoſſible to me, ſays he, if there was not an indifference about religion and truth, that the *free and candid diſquiſitions relating to the church of England*, publiſhed in that country within theſe few years, ſhould have had no manner of weight; but that the ſame ignorance and abſurdity, exploded privately in the breaſt of every

every man of ſenſe, ſhould ſtill continue to make a part of the worſhip of the church of England.'

In the ſecond letter he endeavours to explain the ſenſe in which ſubſcriptions are required in the church, and to ſhew, that our aſſent and conſent are declared only to the *uſe* of every thing in the common prayer. In order to ſearch this matter to the bottom, he thinks it neceſſary to conſider the riſe, the deſign, and the obligation of the *articles*; and concludes what he advances on the ſubject in the following manner.

'The legiſlature may be aſſured that there never was, and I will venture to ſay, there never will be, a ſubſcription to all the articles, according to the plain ſenſe and meaning of the firſt compilers: and as it hath never been declared, that ſuch alone is the ſubſcription which is required, by depriving thoſe whoſe public writings contradict this original ſenſe, it is evident, that a ſubſcription is allowed in any ſenſe which is agreeable to the word of God. For he who ſubſcribes the articles in a ſenſe equally conſiſtent with the public good, and the rights and properties of his fellow-ſubjects, equally anſwers the intention of the legiſlature in the law which requires any ſubſcriptions; and abſtracted from the force of the law, eccleſiaſtical impoſitions in a proteſtant church, are impertinent and vain. Why a ſubſcription to theſe articles is ſtill required in our church, though the ſentiments of her clergy are ſo much altered, is another queſtion, I own, which it is natural for you to aſk, but which a wiſer man than I am cannot anſwer.'

The third and fourth Letters contain a ſerious and earneſt exhortation to care and diligence in the diſcharge of the paſtoral office, and to act up to the dignity and importance of it. In the fifth letter the author laments, with a juſt and becoming freedom, the little care taken at our univerſities, to qualify the youth intended for the church, in reading and elocution, in the ſtudy of the ſcriptures, and every branch of true theology, and proceeds, in the ſixth, to give ſome general directions for ſpeaking, and for action. 'If I had ability, ſays he, to found a profeſſorſhip in the univerſity, one of the firſt things I would do, ſhould be to provide for the attainment of theſe two arts, in the education of thoſe intended for the church. But really, as the caſe is at preſent, inſtead of being taught, or even encouraged, theſe arts are deſpiſed by all our clergy as things beneath their notice; and to this it is owing, that not one in a hundred either read, or ſpeak in public, with any propriety. They may think of this as they pleaſe; but I can aſſure them it is of conſequence to their ſucceſs and reputation, with thoſe whoſe praiſe is worth acquiring: and whilſt they continue to

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ſtand motionleſs, and to read every word of their diſcourſes, directing their voice only to one particular pillar, or corner of the church, the beſt compoſitions in the world will be flat, inſipid, and ineffectual.'

In the ſeventh letter, the good Biſhop gives his Relation ſome advice about the neceſſary method of ſupplying the defects of his education, in point of ſtudy, and recommends to him, to go through the Bible with great care and application, as the firſt ſtep neceſſary to give him a clear and comprehenſive view of revealed religion. After a diligent and ſkilful examination of the books of ſcripture, recourſe may ſafely be had, our author ſays in his eighth letter, to modern ſyſtems of divinity; but the very beſt of theſe ſyſtems that are to be met with, are not thoſe, he thinks, which commonly go under that name, but are to be collected from the ſermons of the beſt Engliſh divines, on the ſeveral articles of natural and revealed religion.

In regard to the controverſy with the deiſts, he adviſes his Relation to confine himſelf to what has been written by the late lord Bolingbroke on the one ſide, and to his anſwerers on the other. 'His lordſhip, ſays he, hath collected every objection to revelation, antient and modern, which he thought of any force, and dreſſed them up anew, with all the ornaments of language, and ſtrength of reaſoning which he was maſter of. Theſe objections, I will venture to ſay, have been compleatly and fully anſwered, by writers here, as well as in England; and you would do well to peruſe them all.

'But though I have ſaid all, I muſt except one printed at London, entitled, *A View of Lord Bolingbroke's Philoſophy* *, without a name. The author, whoever he is, deals ſo copiouſly in the fouleſt abuſive language, ſhews ſo little of the ſpirit of the religion he is defending, and ſuch immenſe pride and conceit of his own abilities, as to do no ſort of honour, nor add any ſtrength, to the cauſe which he hath undertaken. Never, therefore, throw away your time in reading the works of ſuch a writer. Becauſe if you could not employ it, as you certainly may, to a better purpoſe, there is another reaſon why they ſhould be neglected; which is on account of their tendency to poiſon the mind with falſe zeal and bigotry, and to infuſe a diſpoſition very oppoſite to that of the author of our faith. This man, for ought I know, may think himſelf, and may be thought by ſome of his friends, to be an able champion for religion. But with all the *learned lumber in his head*, he writes neither like a ſcholar, a philoſopher, nor a chriſtian: and with any ſuch

* Suppoſed to be written by Dr. Warburton.

authors, be their names ever ſo great, it is my earneſt advice that you ſhould not be converſant.'

Our author, in the remaining part of this letter, gives ſome directions about making ſermons, and adviſes to illuſtrate the text, and divide the diſcourſe upon it, after the manner of Dr. Clarke; to think upon it like Barrow; to reaſon upon it like Tillotſon, and to imitate the language of Atterbury or Marſhal, or, what he thinks preferable to both of them, that of biſhop Sherlock. 'But your peroration, continues he, muſt be as your own judgment leads you; for on this, I lament it, I have no model to lay before you.'

Having given a ſhort view of the nature and duty of the paſtoral office, with ſome advice how to attain the neceſſary qualifications, our author, in his laſt letter, gives us his thoughts on the behaviour which is peculiarly adapted to it. The little he ſays upon this part of his ſubject ſhews ſo much goodneſs of heart, and a temper of mind ſo becoming a chriſtian biſhop, that it would give us pleaſure to tranſcribe the whole of it; but as this would be tranſgreſſing the limits we muſt aſſign to this article, we ſhall conclude with the following paſſage.

'If there is one virtue more peculiar to the chriſtian ſyſtem, as diſtinct from all others taught by natural reaſon—beſides loving our enemies, it is that of a contempt of the world, and heavenly-mindedneſs. An eccleſiaſtic therefore may write, and preach for ever, about the truth and excellency of chriſtianity: but if he is known to ſcrape up many thouſands out of the revenues of the church of Chriſt—no matter whether it be to eſtabliſh a name and raiſe a family, like the late A—— P—— and B—— C——, or to leave to their wives and kindred, like B—— H—— and B—— S——, all on the other ſide the water—for I draw a veil over all on this—he will never be able to make any converts to chriſtianity, or to do any good by writings, which his own life counteracts ſo flagrantly in ſuch an important article. He muſt know many neceſſitous, and deſerving objects of his charity; and he might find out many more. He muſt know, that our bleſſed Saviour never intended that his miniſters ſhould diveſt themſelves of humanity, in order to treaſure up a great quantity of earthly lucre out of his church; and ſuch an eccleſiaſtick will be ſo far from converting unbelievers to chriſtianity, that nothing promotes infidelity, perhaps, ſo much, as the avarice and ſelfiſhneſs of the ſuperior clergy.'

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A Natural and Civil Hiſtory of California: containing an accurate deſcription of that country, its ſoil, mountains, harbours, lakes, rivers, and ſeas; its animals, vegetables, minerals, and famous fiſhery for pearls. The cuſtoms of the inhabitants, their religion, government, and manner of living, before their converſion to the chriſtian religion by the miſſionary jeſuits. Together with accounts of the ſeveral voyages and attempts made for ſettling California, and taking actual ſurveys of that country, its gulf, and coaſt of the South Sea. Illuſtrated with copper plates, and an accurate map of the country and the adjacent ſeas. Tranſlated from the original Spaniſh of Miguel Venegas, a Mexican Jeſuit, publiſhed at Madrid 1758. *In two volumes.* 8vo. 12s. Rivington *and* Fletcher.

HAVING been informed of the great eſteem in which this work is held in Spain, we promiſed ourſelves a much greater ſhare both of pleaſure and profit in the peruſal of it, than we experienced of either.

The tranſlator, in his preface, gives the following account of the plan and execution. 'The writer, ſays he, divides his treatiſe into four parts. In the firſt, he diſcourſes of the name, ſituation, and extent of California, that is, taking it in the ſtrict ſenſe, for ſo much of this peninſula, as the Spaniards have hitherto reduced. He gives us an account of the gulf, its coaſts, and iſlands. He enlarges upon the ſoil and climate, the natural hiſtory, the pearl fiſhery, and the manna of this country, which is a new diſcovery. Then follows a very diſtinct and curious detail of the nations and languages, the tempers and manners of the Californians, with their policy in peace and war; and laſtly, he treats of their religion; in reſpect to which he obſerves, that thoſe who reſided on the continent, were, when the Spaniards found them, entirely free from any idolatrous notions, had few or no ceremonies, and yet had ſome very ſingular ſpeculative opinions, but that it was otherwiſe in the iſlands, where, through the arts and frauds of a particular race of men, the people were grievouſly enthralled in ſuperſtitious ſlavery.

'The ſecond part contains the hiſtory of California, from the time of its firſt diſcovery, to the ſending thither the jeſuits. This diſcovery was made by order of the famous Hernan Cortes, who went thither in perſon in 1536, and landing in the gulf, beſtowed upon it his own name, or rather the Spaniards have ſince called it in honour of that great captain, Mar de Cortes, as well as the Vermillion ſea, or the gulf of California. Our author traces very exactly the ſeveral attempts that were made

from time to time, for obtaining a more perfect knowledge of the extent and produce of this peninſula, the different projects formed for this purpoſe, both in Old and in New Spain; their repeated diſappointments, and the cauſes of thoſe diſappointments, interſperſed with many judicious and ſenſible remarks, which ſhew the extreme difficulty of executing any great deſign, the conduct of which depends upon the approbation, orders, and inſtructions, that are to come from a country at a great diſtance.

'The third part comprehends the reduction of California by the jeſuits, and their tranſactions to the preſent time. He informs us that the court of Spain, and its viceroys in the Indies, tired out with a multitude of fruitleſs, expenſive, and tedious expeditions, had abandoned all further thoughts of this matter, ſo that the proſecution of it was intirely owing to father Euſebio Franciſco Kino, who, being ſent as miſſionary into the adjacent province of Sonora, formed a reſolution of trying to penetrate into this deſerted country from thence. The firſt miſſionary of this order, however, who paſſed over into this region, was father Salva-Tierra in 1697, and a few years after father Kino penetrated, according to his original deſign, into California by land, and became thereby aſſured, as we have before obſerved, that it was not an iſland but a peninſula. The jeſuits from this time down to the preſent, have had the ſole direction of affairs, civil as well as eccleſiaſtical, in California, and have proſecuted their diſcoveries, converted the Indians, made ſmall ſettlements, cultivated ſome ſpots of ground near them, and with great diligence and perſeverance, have brought ſome little vineyards to ſuch perfection, as to produce wine not inferior to that of Europe. Our author gives a particular, preciſe, and diſtinct account of all theſe tranſactions, ſo that it may be truly ſaid, that though the hiſtory of this part of the world is not big with many great events, yet we have it as clearly and as correctly told, as we can poſſibly deſire. It is very ſingular in its nature, and affords us a very complete view of the policy, of the order, and of the method of reducing nations, to become nominal ſubjects of the crown of Spain, and really ſo to themſelves. It exhibits likewiſe the true notions, which induce the Spaniſh government to make uſe of the fathers in this way, and to permit them to make thoſe acquiſitions by art, which themſelves had ineffectually attempted by force. The author interſperſes very free reflections, not only on the errors of particular adminiſtrations; but on the capital, and if we may ſo ſpeak, conſtitutional faults in the Spaniſh ſyſtem; in conſequence of which, ſome of their richeſt ſettlements are burdenſome, and the great wealth in the bowels of the country is made the cauſe of the miſery and poverty

verty of its inhabitants. Reflections, which the judicious reader will peruſe with profit and pleaſure.

The fourth and laſt part contains ſome additional pieces, referred to in the body of the work. Among theſe, is the famous voyage of captain Sebaſtian Vizcaino, in 1602; in which there is a very curious and particular account of the weſt coaſt of California: this is followed by a deſcription of the eaſt coaſt, from a voyage made in the year 1746. Then come extracts from captain Woods Rogers and lord Anſon's voyages, with the author's remarks upon them; more eſpecially on the latter, in which he undertakes to controvert ſeveral matters of fact, in reſpect to which, the writer of that work, he ſays, was miſinformed. In this, as indeed throughout the whole book, the author ſhews himſelf a zealous ſubject of the crown of Spain, and an avowed apologiſt for the jeſuits.

The reader will remark, that this account of the work being given by the tranſlator, it will be neceſſary to make ſome ſmall allowance for that partiality, with which every copier is accuſtomed to look upon his original. It may not, alſo, be improper for us to obſerve, that the pages allotted to the article of natural hiſtory make, comparatively, a ſmall part of the work. The account of the genuine cuſtoms and manners of the natives takes up alſo no very conſiderable portion of it, if we except the ſhare the converts had in the tranſactions of the reverend fathers the jeſuits. The naturaliſt will find, however, ſome few obſervations particular enough; one of which is, that there has been, as yet, no ſuch thing as a deleterious or poiſonous plant diſcovered in the whole country.

As to the natives, 'their characteriſtics, ſays our author, are ſtupidity and inſenſibility; want of knowledge and reflection; inconſtancy, impetuoſity, and blindneſs of appetite; an exceſſive ſloth and abhorrence of all labour and fatigue; an inceſſant love of pleaſure and amuſement of every kind, however trifling or brutal; puſillanimity and relaxity: and in fine, a moſt wretched want of every thing which conſtitutes the real man, and renders him rational, inventive, tractable, and uſeful to himſelf and ſociety. It is not eaſy for Europeans, who never were out of their own country, to conceive an adequate idea of theſe people. For even in the leaſt frequented corners of the globe, there is not a nation ſo ſtupid, of ſuch contracted ideas, and ſo weak both in body and mind, as the unhappy Californians.'

Notwithſtanding, however, this exceſſive ſtupidity be characteriſtical of the Californians, in general; and though it be allowed, that when the miſſionaries came firſt among them,

they found not the leaſt traces of idolatry or practical religion; yet our author tells us of ſome peculiar tribes, particularly thoſe called the Edues or Pericues; who entertained, from oral tradition, certain ſpeculative tenets, that ſeem not only to convey 'ſome idea of the nature of God, as a pure ſpirit, and likewiſe of other ſpiritual beings; but alſo ſome faint glimmerings of the Trinity; the eternal generation of the *logos*, and other articles of the chriſtian religion; though mix'd with a thouſand abſurdities.'

'There is, ſay they, in heaven, a lord of great power, called Niparaya, who made the earth and the ſea; gives food to all creatures; created the trees and every thing we ſee; and can do whatſoever he pleaſes. We don't ſee him, becauſe he has no body as we have. This Niparaya has a wife called Anayicoyondi: and though he makes no uſe of her, as having no body, he has had three ſons: Of theſe one is Quaayayp, i. e. man; and Anayicoyondi was delivered of him in the mountains of Acaragui; though others ſay, that it was among ſome red mountains in the road from San Jago de los Coras, and which they call Cunimniici. Quaayayp has been with them (the ſouthern Indians) and taught them. He was very powerful, and had a great number of men; for he went into the earth, and brought people from thence. At length the Indians through hatred killed him: and at the ſame time put a wreath of thorns on his head. He is dead to this day; but remains very beautiful, and without any corruption. Blood is continually running from him: he does not ſpeak as being dead; but he has a tecolote or owl which ſpeaks to him. They further ſay, that in heaven there are many more inhabitants than on earth: and that formerly there were great wars in that place: a perſon of eminent power, whom ſome learned men call Wac, and others Tuparan, roſe up againſt the ſupreme lord Niparaya, and being joined by numerous adherents, dared to ſtand a battle with him. But was totally defeated by Niparaya, who immediately deprived Wac Tuparan of all his power, his fine pitahayas, and his other proviſions; turned him out of heaven, and confined him and his followers in a vaſt cave under the earth; and created the whales in the ſea to be as guards, that they ſhould not leave their place of confinement.'

From theſe, and ſuch like notions, (which, however, vary a little among different tribes) ſome miſſionaries have been induced to think, that they were deſcended from a people, which had formerly been chriſtians; but our author owns, in another part of his work, that we have no very credible or authentic proofs of this country's having been peopled from Aſia, as has been frequently ſuſpected. Some Europeans, he thinks, may, ſome how

how or other, have been blown thither; which, though improbable enough, in our opinion, we cannot deny.

The Californians, we are told, though they had no religion, were yet great pretenders to ſorcery and magic; our pious jeſuit, however, very honeſtly acquits them of dealing actually with the devil; aſſuring us that the fathers could never find among them any 'real ſorcery; or that they had any compact with evil ſpirits, or any thing of that nature.'

As for the reſt of this hiſtory, it is evidently calculated to magnify the labours, the ſufferings, and the religious merit of the jeſuits; inſtances of whoſe wonderful ſagacity, moderation, and perſeverance, make up the greateſt part of the work: topics that, we preſume, however they may be dwelt on with approbation in Spain and Italy, will afford little ſatisfaction to the generality of Engliſh readers; few of whom are diſpoſed to believe the brethren of this order ſo ready to ſuffer martyrdom, or ſo diſintereſted in the cauſe of religion, as our hiſtorian would inſinuate.

K-n-k

Conjectures on original Compoſition. In a letter to the author of Sir Charles Grandiſon. 8vo. 1 s. 6 d. Millar *and* Dodſley.

THIS piece is ſaid to be written by the celebrated author of the Night Thoughts; of whoſe peculiar genius it bears evident marks throughout. The ſtriking alluſions, bold metaphors, and animated ſtile of the poet, diſtinguiſh this work, indeed, as much as if it had been divided into lines of ten or eleven ſyllables, and been dignified with the title of *blank verſe.*

What ſhare of merit the critics, in general, may be willing to allow this kind of diction; or whether they will chuſe to call it proſaic verſe, or poetic proſe, we know not; but, for ourſelves, we cannot help thinking the affectation of writing in this equivocal, motley ſtile, tends to vitiate the public taſte for the correct modulation and genuine harmony of poetical numbers.

A nice ear will, perhaps, diſcover ſome notes of harmony in many of our author's periods; they do not, however, run in the eaſy flow, and manly ſtrength of proſe, nor riſe into the dignity, glow with the ardour, or melt into the ſoftneſs, that conſtitute the muſic of poetry; but ſound, at beſt, *like ſweet bells, jangled out of tune, unmuſical and harſh.*

The ſtile of this piece is ſtill more exceptionable, if we conſider it as a letter to a friend; ſince nothing can be more fo-

reign to the eaſe and familiarity of epiſtolary writing. It is well for our author, that his acknowledged genius and extenſive reputation enable him to bid defiance to the critics of a neighbouring nation; otherwiſe, how ſeverely might he feel the reproaches of the profeſſed admirers of Voiture and Madame Sevigné; thoſe who hold even the literary correſpondence of Pope and Swift in contempt, and tell us, we never had an Engliſhman that could write a letter!

With reſpect to the performance itſelf, the writer very juſtly characterizes it thus. 'It is miſcellaneous in its nature, ſomewhat licentious in its conduct, and perhaps not over important in its end.' And yet *literary compoſition* is the profeſſed ſubject.

The writer, indeed, calls his remarks on this head *conjectures*; he might, with much greater propriety, have entitled the whole a *rhapſody*: but perhaps the incongruity of a *rhapſody* on *compoſition* was too apparent. However this be, and though the author has not given a beautiful model of compoſition, as an example to enforce his precepts, it muſt nevertheleſs be confeſſed, that many of his obſervations, on the merit of original writers and their imitators, are new, ſtriking, and juſt. He diſtinguiſhes between them thus. 'The mind of a man of genius is a fertile and pleaſant field, pleaſant as Elyſium, and fertile as Tempe; it enjoys a perpetual ſpring. Of that ſpring, originals are the faireſt flowers: imitations are of quicker growth, but fainter bloom. Imitations are of two kinds; one of nature, one of authors: the firſt we call originals, and confine the term imitation to the ſecond. I ſhall not enter into the curious enquiry of what is, or is not, ſtrictly ſpeaking, original, content with what all muſt allow, that ſome compoſitions are more ſo than others; and the more they are ſo, I ſay, the better. Originals are, and ought to be, great favourites, for they are great benefactors; they extend the republic of letters, and add a new province to its dominion: imitators only give us a ſort of duplicates of what we had, poſſibly much better, before; increaſing the mere drug of books, while all that makes them valuable, knowlege and genius, are at a ſtand. The pen of an original writer, like Armida's wand, out of a barren waſte calls a blooming ſpring: out of that blooming ſpring an imitator is a tranſplanter of laurels, which ſometimes die on removal, always languiſh in a foreign ſoil.

'But ſuppoſe an imitator to be moſt excellent (and ſuch there are), yet ſtill he but nobly builds on another's foundation; his debt is, at leaſt, equal to his glory; which therefore, on the balance, cannot be very great. On the contrary, an original,

though but indifferent (its originality being ſet aſide,) yet has ſomething to boaſt; it is ſomething to ſay with him in Horace,

Meo *ſum pauper in ære.*

and to ſhare ambition with no leſs than Cæſar, who declared he had rather be the firſt in a village, than the ſecond at Rome.

'Still farther: an imitator ſhares his crown, if he has one, with the choſen object of his imitation; an original enjoys an undivided applauſe. An original may be ſaid to be of a vegetable nature; it riſes ſpontaneouſly from the vital root of genius; it grows, it is not made: imitations are often a ſort of manufacture wrought up by thoſe mechanics, Art, and Labour, out of pre-exiſtent materials not their own.

'Again: we read imitation with ſomewhat of his languor, who liſtens to a twice-told tale: our ſpirits rouze at an original; that is a perfect ſtranger, and all throng to learn what news from a foreign land: and though it comes, like an Indian prince, adorned with feathers only, having little of weight; yet of our attention it will rob the more ſolid, if not equally new: thus every teleſcope is lifted at a new-diſcovered ſtar; it makes a hundred aſtronomers in a moment, and denies equal notice to the ſun. But if an original, by being as excellent, as new, adds admiration to ſurprize, then are we at the writer's mercy; on the ſtrong wing of his imagination, we are ſnatched from Britain to Italy, from climate to climate,, from pleaſure to pleaſure; we have no home, no thought of our own; till the magician drops his pen: and then falling down into ourſelves, we awake to flat realities, lamenting the change, like the beggar who dreamt himſelf a prince.

What our very ingenious author obſerves, on the ſcarcity of originals, is alſo no leſs worthy our tranſcribing. 'But why are originals ſo few? not becauſe the writer's harveſt is over, the great reapers of antiquity having left nothing to be gleaned after them; nor becauſe the human mind's teeming is paſt, or becauſe it is incapable of putting forth unprecedented births; but becauſe illuſtrious examples engroſs, prejudice, and intimidate. They engroſs our attention, and ſo prevent a due inſpection of ourſelves; they prejudice our judgment in favour of their abilities, and ſo leſſen the ſenſe of our own; and they intimidate us with the ſplendor of their renown, and thus under diffidence bury our ſtrength. Nature's impoſſibilies, and thoſe of diffidence, lie wide aſunder.

'Let it not be ſuſpected. that I would weakly inſinuate any thing in favour of the moderns, as compared with antient authors; no, I am lamenting their great inferiority. But I think

it is no neceſſary inferiority; that it is not from divine deſtination, but from ſome cauſe far beneath the moon: I think that human ſouls, through all periods, are equal; that due care and exertion would ſet us nearer our immortal predeceſſors than we are at preſent; and he who queſtions and confutes this, will ſhow abilities not a little tending toward a proof of that equality, which he denies.

'After all, the firſt ancients had no merit in being originals: they could not be imitators. Modern writers have a choice to make; and therefore have a merit in their power. They may ſoar in the regions of liberty, or move in the ſoft fetters of eaſy imitation; and imitation has as many plauſible reaſons to urge, as Pleaſure had to offer to Hercules. Hercules made the choice of an hero, and ſo became immortal.

'Yet let not aſſertors of claſſic excellence imagine, that I deny the tribute it ſo well deſerves. He that admires not antient authors, betrays a ſecret he would conceal, and tells the world, that he does not underſtand them. Let us be as far from neglecting, as from copying, their admirable compoſitions: ſacred be their rights, and inviolable their fame. Let our underſtandings feed on theirs; they afford the nobleſt nouriſhment: but let them nouriſh, not annihilate, our own. When we read, let our imagination kindle at their charms; when we write, let our judgment ſhut them out of our thoughts; treat even Homer himſelf, as his royal admirer was treated by the cynic; bid him ſtand aſide, nor ſhade our compoſition from the beams of our own genius; for nothing original can riſe, nothing immortal can ripen, in any other ſun.

'Muſt we then, you ſay, not imitate antient authors? Imitate them by all means; but imitate aright. He that imitates the divine Iliad, does not imitate Homer; but he who takes the ſame method, which Homer took, for arriving at a capacity of accompliſhing a work ſo great. Tread in his ſteps to the ſole fountain of immortality; drink where he drank, at the true Helicon, that is, at the breaſt of nature: imitate; but imitate not the compoſition, but the man. For may not this paradox paſs into a maxim? *viz.* "The leſs we copy the renowned antients, we ſhall reſemble them the more."

What glory, continues our Author, 'to come near, what glory to reach, what glory (preſumptuous thought!) to ſurpaſs, our predeceſſors? And is that then in nature abſolutely impoſſible? Or is it not, rather, contrary to nature to fail in it? Nature herſelf ſets the ladder, all wanting is our ambition to climb. For by the bounty of nature we are as ſtrong as our predeceſſors; and by the favour of time (which is but another round in nature's ſcale,) we ſtand on higher ground. As to the firſt, were

were they more than men? Or are we leſs? Are not our minds caſt in the ſame mould with thoſe before the flood? the flood affected matter, mind eſcaped. As to the ſecond; though we are moderns, the world is an antient; more antient far, than when they filled it with their fame, whom we moſt admire. Have we not their beauties, as ſtars, to guide; their defects, as rocks, to be ſhunn'd; the judgment of ages on both, as a chart to conduct, and a ſure helm to ſteer us in our paſſage to greater perfection than theirs?'——

'If antients and moderns were no longer conſidered as maſters and pupils, but as hard-match'd rivals for renown; then moderns, by the longevity of their labours, might, one day, become antients themſelves: and old time, that beſt weigher of merits, to keep his balance even, might have the golden weight of an Auguſtan age in both his ſcales: or rather our ſcale might deſcend; and antiquity's (as a modern match for it ſtrongly ſpeaks) might *kick the beam.*

'And why not? for, conſider, ſince an impartial Providence ſcatters talents indifferently, as through all orders of perſons, ſo through all periods of time; ſince, a marvelous light, unenjoy'd of old, is pour'd on us by revelation, with larger proſpects extending our underſtanding, with brighter objects enriching our imagination, with an ineſtimable prize ſetting our paſſions on fire, thus ſtrengthening every power that enables compoſition to ſhine; ſince, there has been no fall in man on this ſide Adam, who left no works, and the works of all other antients are our auxiliars againſt themſelves, as being perpetual ſpurs to our ambition, and ſhining lamps in our path to fame; ſince, this world is a ſchool, as well for intellectual, as moral, advance; and the longer human nature is at ſchool, the better ſcholar it ſhould be; ſince, as the moral world expects its glorious milennium, the world intellectual may hope, by the rules of analogy, for ſome ſuperior degrees of excellence to crown her latter ſcenes; nor may it only hope, but muſt enjoy them too; for Tully, Quintillian, and all true critics allow, that virtue aſſiſts genius, and that the writer will be more able, when better is the man—All theſe particulars, I ſay, conſidered, why ſhould it ſeem altogether impoſſible, that heaven's lateſt editions of the human mind may be the moſt correct, and fair; that the day may come, when the moderns may proudly look back on the comparative darkneſs of former ages, on the children of antiquity; reputing Homer, and Demoſthenes, as the dawn of divine genius; and on Athens as the cradle of infant fame; what a glorious revolution would this make in the rolls of renown!

'What a rant, ſay you, is here?—I partly grant it: yet, conſider, my friend! knowlege phyſical, mathematical, moral, and

and divine, increaſes; all arts and ſciences are making conſiderable advance; with them, all the accommodations, ornaments, delights, and glories of human life; and theſe are new food to the genius of a polite writer; theſe are the root, and compoſition, as the flower; and as the root ſpreads, and thrives, ſhall the flower fail? As well may a flower flouriſh, when the root is dead. It is prudence to read, genius to reliſh, glory to ſurpaſs, antient authors; and wiſdom to try our ſtrength in an attempt in which it would be no great diſhonour to fail.'

We cannot conſent to call the above paſſage mere rant: on the contrary, we look upon theſe ſentiments as truly becoming an elevated mind, and genuine indications of a genius of the firſt rank. A daring ſpirit of liberty, an honeſt indignation at the meanneſs and ſervility of mere imitators, and a noble confidence in ſuperior talents, are the diſtinguiſhing characteriſtics of men of genius; while the mere ſcholar labours along, with the timidity of a child, that hath not acquired ſufficient ſtrength and courage to walk alone.

Occaſional mention is made of Shakeſpear, Johnſon, Dryden, Pope, and Addiſon, and their merit as originals, or imitators, conſidered: in which part of the letter, though there is little ſaid that is new, the reader hath an inſtance, in our author, how far the executive and the ſpeculative genius are compatible. In other words, he may ſee that taſte and genius are not more neceſſary to form the writer than the critic; even in the latter capacity, the letter-writer giving us very judicious ſpecimens of his known and diſtinguiſhed abilities.

We might cloſe our account of this work with propriety here, had our author thought proper to confine himſelf to his ſubject; but as he intimates, that he wrote his piece chiefly with a view to publiſh a perſonal anecdote, little known, concerning Mr. Addiſon; it might be thought inexcuſable in us to paſs over the main purport of the letter: we ſhall, therefore, give the ſhort relation in our author's own words, and leave the reader to his own reflections concerning it.

Mr. Addiſon, 'after a long, and manly, but vain ſtruggle with his diſtemper, diſmiſſed his phyſicians, and with them all hopes of life: but with his hopes of life he diſmiſſed not his concern for the living, but ſent for a youth nearly related, and finely accompliſhed, but not above being the better for good impreſſions from a dying friend: he came; but life now glimmering in the ſocket, the dying friend was ſilent: after a decent and proper pauſe, the youth ſaid, "Dear Sir! you ſent for me: I believe, and I hope, that you have ſome commands; I ſhall hold them moſt ſacred." May diſtant ages not only hear,

hear, but feel, the reply! Forcibly graſping the youth's hand, he ſoftly ſaid, "See in what peace a Chriſtian can die." He ſpoke with difficulty, and ſoon expired. Through Grace divine, how great is man? Through divine Mercy, how ſtingleſs death? Who would not thus expire?'

K-n-k

Caractacus, a Dramatic Poem: written on the model of the antient Greek tragedy. By the Author of Elfrida. 4to. 2s. 6d. † Knapton, &c.

MR. Maſon, having, in the letters prefixed to his Elfrida, given us thoſe reaſons which determined him to write on the model of the ancient, rather than of the modern drama; it may be thought ſuperfluous, perhaps, to cenſure, or approve, the preſent work on account of its plan. We ſincerely wiſh, however, for the honour of the Engliſh theatre, as well as for the increaſe of our poet's reputation, that he had condeſcended to give the world a tragedy, adapted to the preſent taſte, and the cuſtoms of the Engliſh ſtage. For though, as our author ſays, in his addreſs to Mr. Hurd,

Perchance the candour of ſome nobler age
May praiſe the bard, who bad gay folly bear
Her cheap applauſes to the buſy ſtage,
And leave him penſive virtue's ſilent tear.

Yet we are juſtly apprehenſive the preſent age, though not altogether blind to poetic merit, will beſtow more applauſe on the writer who conſults and conforms to its taſte, than on him who affects to treat it with contempt. The claſſical reader, whoſe taſte has been formed on the models of antiquity, will, doubtleſs, approve of our author's choice: but, after all, it may not be unreaſonably queſtioned, whether the model of the ancient tragedy, conſidered in itſelf, has any eſſential advantage over the modern. Certain, indeed, it is, that in the latter, by omitting the chorus, we cut off frequent opportunities of introducing the embelliſhments of poetry. We may have deprived ourſelves alſo, in ſome meaſure, of the graceful and natural means of conveying moral ſentiments to the audience: a loſs, for which Mr. Maſon thinks nothing ſince ſubſtituted can poſſibly atone *. But granting much of this, may not the reaſon, why the ſmall ſhare of poetry and morality, which diſtinguiſh ſome modern plays, appears to be introduced with ſo little grace and propriety, be owing rather to the want of capacity in the writer, than to any defect in his plan? It will be allowed, that

† A ſecond edition is publiſhed, in *octavo*, price 1s. 6d.
* See the letters prefixed to Elfrida.

Shakeſpeare

Shakeſpeare had the art of naturally introducing the ſublimeſt allegory, and the moſt beautiful picturesque deſcription into his plays. In him we frequently find *pure poetry* eaſily and gracefully mixed with *pure paſſion:* and though we ſhould grant, that if he had written a tragedy on the Greek model, we might have found it ſtill more frequent, and more noble inſtances of his poetical merit, than in any one compoſition he hath left us; yet it might be very juſtly queried, whether ſuch a performance would have been ſo good a *play* as ſome that he hath left us.

The *pathos* is the very life and ſoul of tragedy: and though we do not diſapprove of the natural and graceful introduction of poetical embelliſhments; yet when theſe are unjudiciouſly or too frequently inſerted in pieces of this kind, they interrupt the influence of the ſcene on the paſſions, and have the ſame effect on the beauty of a dramatic repreſentation, as a profuſion of ornaments on that of a fine woman.

The taſte of ſome tragic writers has been ſo ſuperlatively poetical, that it might not be unaptly compared to that of a lady, who was ſo rich in jewels, that after having profuſely bedecked herſelf from head to foot, could not be ſatisfied, without having the heels of her ſhoes alſo ornamented with diamonds of the firſt water. Hence it is, that in ſome plays all the *Dramatis Perſonæ* are fav'rites of the muſes and brethren of Parnaſſus, not even a ſoldier or a page being able

——————————— to ope
His mouth, but out there flies a trope.

We might add to this, that in the ſpeaking of moſt actors, poetical embelliſhments loſe half their ſtrength and beauty; the charms of verſification and metre are, in general, quite loſt; allegory degenerates into rant and nonſenſe; and deſcription and precept into mere declamation.

Further, with reſpect to the conveyance of moral ſentiments to the audience; it ſhould be remembered, that it is the more peculiar province of dramatic poeſy, to inſtruct rather by example than precept; to animate to virtue, rather by exciting the paſſions than informing the judgment. So that we might as well find fault with a play, becauſe it is not a ſermon, as to cenſure the omiſſion of the chorus, in modern tragedies, merely on this account.—But to come to the poem. The ſtory is this. Caractacus, being defeated by the Romans, flies to the iſland Mona, (Angleſea) where he takes refuge among the Druids. Didius, the Roman general goes in queſt of him; offering to two young princes, who are going with him as hoſtages to Rome, their freedom, if they will find out Caractacus, and by artifice betray that prince into his hands. They undertake the charge:

the

the eldeſt, Vellinus, readily entering into the ſcheme of deceiving the old man, by pretending to come from their mother, queen of the Brigantes, to deſire him to head her troops againſt the Romans: Elidurus, the younger, tacitly conſenting alſo, out of love to his brother, whom he is incapable of betraying. They are ſuſpected, however, by the Druids; and Vellinus eſcapes back to the Romans: who immediately begin to burn and deſtroy the ſacred groves. They are oppoſed by a band of a thouſand Britons,

——————————— train'd alike
In holy and in martial exerciſe.

Theſe are led on by Caractacus, Arviragus his ſon, and Elidurus: the latter having been, in the interim (on his apparent goodneſs of heart, and at the inſtance of Evilina, Caractacus's daughter) forgiven and cleanſed from the guilt of his former crime. The Druids are for a time victorious; but it being found, that the Romans had made uſe of ſtratagem, and divided their forces, they are ſurprized and ſurrounded; Arviragus is killed; Caractacus, his daughter, and the reſt fall into the hands of the enemy, and the groves and altars of the Druids are totally deſtroy'd.

We ſhall ſelect an ode, and the laſt ſcene, as ſpecimens of this excellent poem.

Hail, thou harp of Phrygian frame!
In years of yore that Camber bore
From Troy's ſepulchral flame;
With ancient Brute, to Britain's ſhore
The mighty minſtrel came:
Sublime upon the burniſh'd prow,
He bad thy manly modes to flow;
Britain heard the deſcant bold,
She flung her white arms o'er the ſea;
Proud in her leafy boſom to enfold
The freight of harmony.

Mute 'till then was ev'ry plain,
Save where the flood 'mid mountains rude
Tumbled his tide amain;
And echo from th' impending wood
Reſounded the hoarſe ſtrain;
While from the north the ſullen gale
With hollow whiſtlings ſhook the vale;
Diſmal notes, and anſwer'd ſoon
By ſavage howl the heaths among,
What time the wolf doth bay the trembling moon,
And thin the bleating throng.

Thou ſpak'ſt, imperial lyre,
The rough roar ceas'd, and airs from high

Lapt

Lapt the land in extaſy:
Fancy, the fairy, with thee came;
And Inſpiration, bright-ey'd dame,
Oft at thy call would leave her ſapphire ſky;
And, if not vain the verſe preſumes,
Ev'n now ſome chaſt Divinity is near:
For lo! the ſound of diſtant plumes
Pants through the pathleſs deſart of the air.
'Tis not the flight of her;
'Tis ſleep, her dewy harbinger,
Change, my harp, O change thy meaſures;
Cull, from thy mellifluous treaſures,
Notes that ſteal on even feet,
Ever flow, yet never pauſing,
Mixt with many a warble ſweet,
In a ling'ring cadence cloſing,
While the pleas'd power ſinks gently down the ſkies,
And ſeals with hand of down the Druids ſlumb'ring eyes.

We do not inſert this ode as the beſt in the piece, but the rather as it is moſt detached from the buſineſs of the ſcene.

SCENE *the laſt.*

CARACTACUS, AULUS DIDIUS, CHORUS, &c.

Romans, methinks the malice of your tyrant
Might furniſh heavier chains. Old as I am
And wither'd as ye ſee theſe war-worn limbs,
Truſt me, they ſhall ſupport the weightieſt load
Injuſtice dares impoſe.
Proud-creſted ſoldier! [*to Didius.*
Who ſeem'ſt the maſter-mover in this buſineſs,
Say, doſt thou read leſs terror on my brow,
Than when thou met'ſt me in the fields of war
Heading my nations? No, my free-born ſoul
Has ſcorn ſtill left to ſparkle thro' theſe eyes,
And frown defiance on thee.
Is it thus! [*ſeeing his ſon's body.*
Then I'm indeed a captive. Mighty gods!
My ſoul, my ſoul ſubmits:———

AULUS DIDIUS.

Droop not, king.
When Claudius, the great maſter of the world,
Shall hear the noble ſtory of thy valour,
His pity———

CARACTACUS.

Can a Roman pity, Soldier?
And if he can, gods! muſt a Briton bear it?

Arviragus,

Arviragus, my bold, my breathleſs boy,
Thou haſt eſcap'd ſuch pity: thou art free.
Here in high Mona ſhall thy noble limbs
Reſt in a noble grave; poſterity
Shall to thy tomb with annual reverence bring
Sepulchral ſtones, and pile them to the clouds:
Whilſt mine———

AULUS DIDIUS.

The morn doth haſten our departure:
Prepare thee, king, to go: a fav'ring gale
Now ſwells our ſails.

CARACTACUS.

Inhuman, that thou art!
Doſt thou deny a moment for a father
To ſhed a few warm tears o'er his dead ſon?
I tell thee, chief, this act might claim a life
To do it duly; even a longer life
Than ſorrow ever ſuffer'd. Cruel man!
And thou denieſt me moments. Be it ſo.
I know you Romans weep not for your children;
You triumph o'er your tears, and think it valour:
I triumph in my tears. Yes, beſt-lov'd boy,
Yes, I can weep, can fall upon thy corſe,
And I can tear my hairs, theſe few grey hairs,
The only honours war and age have left me.
Ah ſon! thou mightſt have rul'd o'er many nations,
As did thy royal anceſtry: But I,
Raſh that I was, ne'er knew the golden curb
Diſcretion hangs on brav'ry: Elſe perchance
Theſe men, that faſten fetters on thy father,
Had ſu'd to him for peace, and claim'd his friendſhip.

AULUS DIDIUS.

But thou waſt ſtill implacable to Rome,
And ſcorn'd her friendſhip.

CARACTACUS *ſtarting up from the body.*

Soldier, I had arms,
Had neighing ſteeds to whirl my iron cars,
Had wealth, dominion. Doſt thou wonder, Roman,
I fought to ſave them? What if Cæſar aims
To lord it univerſal o'er the world,
Shall the world tamely crouch at Cæſar's footſtool?

AULUS DIDIUS.

Read in thy fate our anſwer. Yet if ſooner
Thy pride had yielded———

CARACTACUS.

Thank thy gods, I did not.
Had it been ſo, the glory of thy maſter,

Like my misfortunes, had been ſhort and trivial,
Oblivion's ready prey: Now after ſtruggling
Nine years, and that right bravely 'gainſt a tyrant,
I am his ſlave to treat as ſeems him good;
If cruelly, 'twill be an eaſy taſk
To bow a wretch, alas! how bow'd already!
Down to the duſt: If well, his clemency,
When trick'd and varniſh'd by your gloſſing penmen,
Will ſhine in honour's annals, and adorn
Himſelf; it boots not me. Look there, look there,
The ſlave that ſhot that dart, left not a hope
For loſt Caractacus! Ariſe, my daughter.
Alas! poor prince; art thou too in vile fetters? [*to Eliduras.*
Come hither, youth: Be thou to me a ſon,
To her a brother. Thus with trembling arms
I lead ye forth; children, we go to Rome.
Weepſt thou, my girl? I prithee hoard thy tears
For the ſad meeting of thy captive mother:
For we have much to tell her, much to ſay
Of theſe good men, who nurtur'd us in Mona;
Much of the fraud and malice, that purſu'd us;
Much of her ſon, who pour'd his precious blood
To ſave his ſire and ſiſter: Think'ſt thou, maid,
Her gentleneſs can hear the tale, and live?
And yet ſhe muſt. O gods, I grow a talker!
Grief and old age are ever full of words:
But I'll be mute. Adieu! ye holy men!
Yet one look more—Now lead us hence for ever.

We ſhall cloſe this article with obſerving, that whatever poetical merit Mr. Maſon has ſhewn in the execution of this piece, and under whatever degree of contempt he is pleaſed to hold thoſe he has formerly ſtigmatized with the name of playmakers, there is ſomething more neceſſary to conſtitute a poem truly *dramatic*, than barely putting a number of fine ſpeeches into the mouths of perſons diſtinguiſhed only by different names. A great ſenſibility of heart, a nice diſcernment in the working of the paſſions, and a power of ſtrongly painting and preſerving the peculiarity of characters, are qualifications eſſentially neceſſary to the dramatic poet: and, though without poſſeſſing theſe in any eminent degree, a man of a fine imagination may ſucceed in ſome kinds of poetry, he will never ſhine in the drama. We do not mean, however, by this reflection, to intimate, that the very ingenious author of this performance appears to be more deficient, in theſe eſſential qualifications, than any other of his cotemporary writers. He is, perhaps, inferior in this reſpect to none: but as we cannot help thinking his dramatic pieces would be more intereſting, if they were leſs poetical, we hope that ſome time or other he will think better of this matter, and oblige the public with a tragedy adapted to the ſtage.

K—n—k

Mr. Harte's *Hiſtory of the Life of Guſtavus Adolphus concluded.*
See our laſt, p. 444, ſeq.

IT is with pleaſure we obſerve of the learned Writer of this Hiſtory, that, as his ſubject grows more intereſting, his compoſition becomes more improved. When he deſcribes the buſy ſcenes of action, his diction is, in general, manly and natural; but when he endeavours to enliven the languid parts of Hiſtory with rhetorical ſpirit, his writing, inſtead of being animated and graceful, is ſtiff and inflated. *Profeſſus grandia turget.*

Perhaps nothing is more difficult than to ſupport dignity with eaſe and elegance. Hiſtorians moſtly appear to the greateſt advantage, where matter crowds faſt upon them, and the incidents they relate are of ſuch an engaging nature, as to require little embelliſhments from the pen. When imagination is let looſe, and labours to cultivate a barren ſubject by the rules of art, we then, loſing ſight of the Hiſtorian, are totally occupied with the Writer: and he muſt be more than an ordinary Maſter, who has ſkill to keep attention alive upon an unintereſting topic. Were ſome Hiſtorians content to be leſs voluminous, their Works would be more valuable. It would be more prudent to paſs over immaterial occurrences with ſlight notice, than attempt, by an affected ſublimity, to ſwell trifles into matters of importance.

In this volume, the Writer is free from a diſadvantage under which, involuntarily, he laboured in the firſt. Prefatory Diſcourſes are ſtumbling-blocks, over which many Authors fall, in their road to fame: eſpecially they who, occupied with their own conſequence, are fond of making themſelves the principal ſubject. Few Writers, like Cæſar, or like Montaigne, poſſeſs the art of talking about themſelves, in a manner agreeable to others.

Our Hiſtorian, however, is ſomewhat inaccurate in the diſpoſition of his matter. The digreſſion concerning the famous General Walſtein's character, and the circumſtances of his aſſaſſination, though curious, are nevertheleſs, in our opinion, miſplaced. After we have read of the General's Fall, by the thruſt of a partizan, which went through his heart, it appears ſomewhat abſurd to find him riſe again at the diſtance of a few pages, and take the command of an army againſt the great Guſtavus. Had we been to recommend a place for this digreſſion, we ſhould have thought that it might have appeared more properly after the firſt break of the 348th page. The Hiſtorian might there have introduced it naturally, by obſerving that the Imperial General did not long ſurvive his royal antagoniſt: and the ſucceeding paragraph, which begins, 'Having thus finiſhed the

battle of Lutzen,' would have recalled the Reader's attention, and fixed it on the hero of the history.

As the circumstances of this conspiracy against Walstein are very remarkable, we have abridged them, for the entertainment of our Readers. The Writer informs us, 'that Lesly, Gordon, Butler, Devoreux, Burk, and Geraldine*, all Scotch or Irish, undertook this ungenerous deed; which was not an Assassination of one only, but a massacre of many: for they invited Walstein's chief favourites to supper, and killed them during the rites of hospitality, by the assistance of a band of soldiers, who were all their countrymen, excepting only a single Spaniard.

'In the course of the desert, at about half an hour after nine, Gordon, or Lesly, proposed the health of the elector of Saxony; upon which, (the better to conceal their evil intentions) Butler professed to be greatly surprized, and declared he would drink to no man's prosperity, who was an enemy to Cæsar †. On a sudden the conversation grew loud and vehement, (which being agreed upon as a signal to Devoreux and Geraldine) in an instant, two doors opened on either side of the room, and Devoreux and Geraldine entered; the latter with a partizan in his hand, and the former with a sword, attended each by seven or eight soldiers, who had their swords drawn. "Long live Ferdinand the second," cried Devoreux, "and long prosper the house of Austria," replied Geraldine. Butler, Gordon, and Lesly, seized the candles, and held them aloft. The table then was overturned in a moment, whilst Illo had presence of mind enough to fly to his sword, which hung up against the wall; but in the act of reaching it, was pierced through the body, and expired with it undrawn in his hand. Tertzky was equally brave, and more fortunate; for seizing his sword, which hung up in the same manner, he planted himself in a corner, maintained the combat so long till he killed three of the assaillants, (the idea of his being invulnerable greatly dismaying them) and and in the pauses of his defence, (for he fought like an enraged lion) besought the soldiers, "to desist for a moment, and he would undertake, hand to hand, the villains Gordon and Leslie: (for Butler appeared to him to be honest) after that, Gentlemen, you are sixteen in number, and have full power and liberty to kill me. But, Scoundrel," added he, looking sternly on Gordon, "is this the way of giving your friends a supper?

* The Emperor, growing jealous of the increasing greatness of his General, Walstein, (who became exceedingly powerful after the death of Gustavus, and was suspected to have forfeited his allegiance) was thought to have employed these men to assassinate him.

† Meaning the Emperor of Germany; commonly so stiled.

Kinsky

Kinſky reſiſted manfully, but unſucceſsfully. Nieman made an effort to eſcape, but was ſeized in the attempt. He begged hard for his life, and deſired to be conſidered in the character of an amanuenſis, rather than a ſoldier; but the conſpirators had no ears for ſuch diſtinctions. A Duke of Lerida was mortally wounded by Tertzky in the conflict, whom we ſuppoſe to have been a young volunteer in the Emperor's army.

'In an inſtant, Devoreux, (to whom the honour of murdering Walſtein had been allotted) having broken his ſword in the late rencounter, ſnatched a partizan from one of the ſoldiers, and taking with him thirty freſh men, which had been concealed for that purpoſe, flew directly to the General's lodgings; when, juſt as he entered the porch, a muſquet, which belonged to one of his followers, happened to go off, but gave no alarm to the domeſtics within. Knocking abruptly at the outer door, the porter admitted him; but knowing his maſter's delicacy, in regard to harſh and obſtreperous ſounds, bid him take care how he committed ſuch indecencies: "Friend," ſaid Devoreux, "this is a time for noiſe, and not for ſleeping:" and upon that, all his ſoldiers ruſhed in after him. He then aſcended the ſtaircaſe, with an affectation of hurry and diſturbance; and finding the door faſtened, (for Walſtein, who had heard the exploſion of the muſket, and the confuſion below, had doubly bolted it) demanded where the gentleman of the bedchamber was, who kept the key; but that perſon not appearing, he knocked rudely at the door, with great furiouſneſs. Mean while, the report of the maſſacre had reached the neighbouring apartments, where Tertzky's and Illo's wives were lodged, who made the ſtreets reſound with their ſhrieks and lamentations; and therefore, whilſt Devoreux remained in ſuſpence at the chamber door, Walſtein examined the windows, in hopes to eſcape; but ſoon recollected the depth to be ſuch, that it was impoſſible for him to ſave his life by an attempt of that nature. He then put his head twice out of the caſement, and cried aloud, "Is no man my friend? Will no one aſſiſt me?" Upon which Devoreux, growing impatient, knocked thrice, but received no anſwer. He then commanded his ſoldiers to burſt the door, who made five attempts without ſucceſs; but applying himſelf to the taſk ſingly, and making a judicious effort juſt againſt the lock, he flung it into the room with great vehemence.

'Walſtein ſtood in his night-gown and ſhirt, near a table: he had neither ſword nor piſtols with him; whether by accident or deſign, I cannot ſay; for perhaps he expected only to be taken priſoner. The aſſaſſin accoſted him abruptly thus, "Are not you the betrayer of the Emperor, and the empire?" To which no anſwer was returned. He then made him an offer of a few

moments to repeat his prayers; but Walſtein replying nothing, extended his arms, in order to open his naked breaſt, and received Devoreux's partizan through his heart; not enunciating a ſingle ſyllable from beginning to the end, and expiring with a groan, which terrified all the accomplices that ſtood round. Ferdinand II. ordered 3000 maſſes to be ſaid for his ſoul, and thus the tragedy ended.' *

It muſt be confeſſed, that our Hiſtorian has, with great fidelity and minuteneſs, deſcribed the political negotiations and military atchievements of the Swediſh King. He has likewiſe been very exact in relating the operations of the enemy againſt him, both in the cabinet and the field. He appears, nevertheleſs, to be ſomewhat partial to his hero; and endeavours, upon all occaſions, to apologize for his failings. Thus he attempts to palliate his behaviour towards Vane, the Engliſh Ambaſſador, in the affair of Colonel Duglas, which, whether we conſider him as a King, a politician, or a man, was extremely rude, indecent, and impolitic. The language his Majeſty uſed on that occaſion, would have diſgraced a corporal. Hiſtorians, however, are often led into inconſiſtencies themſelves, by a vain attempt to give their heroes a conſiſtency of character, which nature has denied them.

There are in this volume many curious anecdotes, and entertaining circumſtances, well worthy the Reader's attention. But as it would draw us beyond our limits to be more particular in our animadverſions on this work, we ſhall cloſe our extracts with the Hiſtorian's account of the death of the great Guſtavus; which happened at the battle of Lutzen.

'Here it may be proper to ſay ſomething more diffuſedly concerning the death of Guſtavus, who fought ſword in hand at the head of the Smoland cavalry, which cloſed the right flank of the centre, and, perhaps, in his ardour out-ſtripped the brigades, which compoſed the main body, and whoſe buſineſs it was to advance upon the ſame line with himſelf. As his Majeſty's eye-ſight was not the moſt perfect, and foraſmuch as a miſt began gently to obſcure the ſky, it is moſt probable to imagine, that, attended only by his own followers and ſervants, and the ſquadron commanded by him, he had a violent deſire to contemplate the center of the imperial army, towards which his own invincible brigades were now advancing, and on whoſe bravery and firmneſs he principally grounded the future ſucceſs of the day's ſervice. It is natural, I ſay, to conclude, that the King loſt his life in ſome digreſſion like this, being prompted on by an high

* Our Hiſtorian, perhaps, without violating the dignity of hiſtory, might have ſaid, "And thus the *tragedy* ended with a *farce*.

ſpirit

ſpirit of impatience and curioſity; for moſt accounts agree, that he fell by the hands of Piccolomini's cuiraſſiers, whom ſome arrange in the firſt line of the Imperial left wing.

'Here therefore, that is, in the front of the troops firſt deſcribed, or (which is more probable) in the interval between them and the adjoining maſs of infantry, Guſtavus received a ball in his left arm, which at firſt he either felt not, or diſregarded, ſtill keeping foremoſt, and cutting and ſlaſhing with great intrepidity; yet the ſoldiers perceived their leader to be wounded, long before he ſpoke to that effect, and expreſſed their affliction and conſternation: "Courage, my comrades," replied he, "the affair is nothing: let us reſume our point, and return to the charge." One of the equerries cried out likewiſe, that his majeſty was wounded, for which the King reproved him harſhly. At length, perceiving his voice and ſtrength to fail him, and fearing to diſmay his brave aſſociates, he whiſpered the Duke of Saxe-Lauenberg to this purport: "Couſin, I perceive myſelf to be grievouſly wounded: convey me hence to ſome place of ſafety." In that inſtant, as the King's followers were preparing to retreat, an imperial cavalier advanced, unobſerved in this momentary confuſion of turning, and having cried out, "Long have I ſought thee," tranſpierced * his Majeſty with a piſtol-ball through the body; but he lived not to glory in this inhumanity †; for the maſter of the horſe to the Duke of Sax-Lauenberg ſhot him dead with the words recent on his lips. Upon this, Piccolomini's cuiraſſiers gave the King's companions a moſt deſperate attack. His Majeſty was for ſome moments held upon his ſaddle, but the horſe being at that very inſtant ſhot in the ſhoulder, made a deſperate plunge, and flung the rider to the earth. His few perſonal attendants ſtayed with him, but the troops that accompanied him were ſoon diſperſed. One of the gentlemen of the bed chamber, who lay likewiſe on the ground, cried out aloud, in order to ſave his maſter's life, that he was the King of Sweden. Upon which an imperial cuiraſſier, who had alighted to ſtrip the bodies, ran him through with his ſword: Guſtavus afterwards being aſked, who he was, replied boldly, "I am the King of Sweden, and ſeal with my blood the proteſtant religion, and the liberties of Germany:" adding like-

* To *tranſpierce* a perſon through the body with a *piſtol-ſhot* is ſurely not the moſt accurate expreſſion. To tranſpierce is, properly, to make a perforation with a *pointed* inſtrument.

† Perhaps the Hiſtorian is wrong in calling it inhumanity. If to wage war is lawful, to kill an enemy is lawful. The confuſion of the field of battle allows no diſtinction of perſons; and it was no more *inhumanity* to kill Guſtavus, who was *cutting and ſlaſhing* in the front of the troops, than to have diſpatched one of his ſoldiers, in the like caſe.

wife, "Alas, my poor Queen! Alas my poor Queen! The Imperialiſts gave him five dreadful and inhuman wounds *; and though one ſhot him through the head, he had ſtrength to pronounce, "My God, my God!" His body was ſtripped in an inſtant (the ſhirt excepted) for every enemy was deſirous to poſſeſs ſome ſpoil, that belonged to him. His buff-waiſtcoat was conſigned to the arſenal at Vienna, but fell firſt into Piccolomini's hands. A common ſoldier ſeized that magical ſword, concerning which the German Profeſſors have publiſhed more diſſertations than one; and Holk obtained by purchaſe the poſſeſſion of his ring and ſpurs. One Schneberg, a lieutenant in Goëtz's cavalry, ſeized his gold chain, which is ſtill preſerved in the Schneberg family; namely, at the time the *Monumenta Paderbornenſia* were made public.'

Guſtavus died, according to our Author, aged thirty-ſeven years, ten months, and twenty-ſeven days; having received thirteen wounds before the fatal battle of Lutzen: in which his troops were, however, victorious; notwithſtanding the irreparable loſs they ſuſtained, in the death of their illuſtrious ſovereign and commander.

We muſt not conclude without obſerving, that this work is decorated with elegant copper-plates, and illuſtrated by ſome accurate maps and delineations. There is likewiſe a chronological table, which comprizes the ſcheme and diary of the war, &c. from the King's entering Germany, till the battle of Lutzen, and places all the operations during the great campaigns of 1630, 1631, and 1632, in a clear and conſpicuous light. It is to be wiſhed, that our Author, who ſeems to have a very analytical genius, had, in the ſame manner made a chronological abridgement of the whole work. Vertot has given us ſomething of this kind at the end of his *Hiſtoire des Revolutions de Suede*, which he has carried back beyond the time his hiſtory commences. But though he is excelled by others in this reſpect, yet there is ſtill room for further improvement.

The Writer has alſo added an Appendix to his hiſtory, which contains many curious and original vouchers. At the end of the work is likewiſe a copious Index, which appears to be well digeſted.

Upon the whole, notwithſtanding we have had occaſion to find fault with our Hiſtorian's manner, yet his materials are of themſelves ſufficient to recommend the work; which, though in many reſpects not ſo accurate and entertaining as might be expected, is nevertheleſs a valuable compilation.

R---d

* This, indeed, was *inhumanity*.

In

An Examination of the Scheme of Morality advanced by Dr. Hutcheſon, late Profeſſor of Morality in the Univerſity of Glaſgow. By John Taylor, *late of Norwich, D. D.* 8vo. 1s. Waugh.

DR. Taylor chiefly confines his remarks on Dr. Hutcheſon's Scheme of Morality to this ſingle point, viz. What is the faculty or principle in the human conſtitution, upon which virtue ſtands; and which being taken away, there would be no virtu , or no foundation in our minds, thoughts, or apprehe ſions, for any difference between moral good and evil?

Now, according to Dr. Hutcheſon, we are told, benevolence, and a moral ſenſe, are the only principles of virtue in the human conſtitution. But, according to Dr. Taylor, all our other natural affections, and paſſions, ſelf-love, ſhame, modeſty, fear, anger, love of offſpring, that between the ſexes, &c. have as good a claim to be virtues as benevolence; ſince they are infuſed into our conſtitution by the ſame wiſdom and pow r, all oper te in the ſame manner, are intended to anſwer the like good purpoſes, and approved when they d o ſo. Benevolence, ſtanding upon rational princi ies, the Doctor ſays, is a great, illuſtrious, and extenſive virtue; but upon Hutcheſon's principles, if it is conſidered as an animal inſtinct, or natural determination, he thinks, it will be found to be no virtue at all, or no more than any other inſtinct or natural affection.

In regard to the m oral ſenſe, our Author ſays, it is a monſtrous abſurdity, an inconſiſtency, a non-entity, the mere fiction of Dr. Hutcheſon's own brain; he compares it to a ſtupid idiot, preſiding in a court of judicature, of the higheſt importance, and determining the whole courſe of human actions. *Intelligence*, according to Dr. Taylor, *is the only moral ſenſe in all rational Beings.* This he endeavours to prove in the following manner.

Every object, he ſays, muſt exiſt, and be what it is, or what it is apprehended to be, before it can be perceived by any ſenſe whatſoever. No ſenſe can perceive nothing. Conſequently, moral good and evil, either in the general idea, or in relation to any particular action, whether benevolent or malevolent, or of what kind ſoever, muſt exiſt in their true or apprehended nature, principles, and qualities, antecedently to their being perceived by Dr. Hutcheſon's ſuppoſed moral ſenſe. But the ideas of moral good or evil, either in general, or in relation to, any particular action (whether the action be already paſt, or conſidered as poſſible to be done hereafter) being abſtract ideas, can exiſt no where, but in the mind or thought of an intelligent Being, recollecting and conſidering their moral qualities. Therefore, they muſt exiſt, and be ſeen, known, and underſtood, before they can poſſibly become the objects of his moral ſenſe; which,

without them, can have no object to perceive, and which can perceive no more of them, than what is already perceived by a much ſuperior faculty. Into which faculty his moral ſenſe muſt therefore be reſolved, as being nothing diſtinct from it.

Dr. Taylor offers ſeveral arguments to ſhew, that virtue, neither in principle nor practice, can be conſtituted by inſtincts, and their irrational motions and exertions. Reaſon, he ſays, which alone can judge of, and reaſon about, the natures and relations of things, is the ONLY faculty that can diſtinguiſh between actions morally good and evil, that can prefer the one, and reject the other; and therefore is the ONLY faculty that can ſupply juſtifying *reaſons* of our actions. *Reaſon* is the ONLY faculty that can diſcover and propoſe juſt and *reaſonable* ends, and excite to the purſuit of them as they are *reaſonable*. *Nothing but* the moſt perfect and ſimple *reaſon* in the Deity knows, propoſes, and excites to ALL, the ends which he purſues and executes. *Reaſon* is a percipient, and the ONLY percipient, of moral good, which is the higheſt good. An *intelligent* nature, as ſuch, may have, and is the ONLY nature that can have, a knowlege and ſenſe of *intellectual* happineſs, the pleaſures of a virtuous mind; which are by far the moſt excellent: and the more perfectly intelligent, or rational, ſuch a nature is, the more perfect ſuch knowlege and ſenſe of intellectual happineſs muſt be, and the more ſtrongly it muſt be excited to purſue it.

'But happineſs,' continues our Author, 'is but one object of reaſon and virtue; which is to be purſued only under proper reſtrictions and conditions. The general and all comprehending object of our minds is TRUTH, or whatever can be known concerning the different nature of things, perſons, actions, relations, and circumſtances. And of the different natures of things, &c. every underſtanding may and muſt have ſome knowlege; and may conſider what conduct is or is not agreeable to them. Conſequently, wherever there is intelligence, or *reaſon*, there may be virtue, or *reaſonable* action. But if actions are conſtituted morally good or evil, only by the blind, uncertain perceptions of ſenſes and affections, previouſly to the uſe of reaſon, then it is plain, that *in themſelves*, or in their true nature, no actions are reaſonable or unreaſonable, good or evil, virtuous or vicious: nor can any reaſon be given, why ſome are right, and others wrong. Which is, in effect, to annihilate virtue, as it leaveth no certain rational principles upon which it can ſubſiſt.'

According to Dr. Taylor, inſtincts are manifeſtly ſigns of the imperfection of our nature, being infuſed into our conſtitution as auxiliaries to reaſon, to aſſiſt its preſent weakneſs, by ſpurring

it

it on to action, where otherwiſe it would be too ſlow, and by giving it ſpirit in reſiſting and fleeing from evil, where it would be too deliberate and languid: and thus they are of uſe in our conſtitution, as crutches are to feeble limbs.

But we have ſaid enough to give our Readers a pretty juſt idea of what is contained in this little tract. Thoſe that will give themſelves the trouble of looking into it, and are converſant with ſuch ſubjects, will readily ſee whether or not Dr. Taylor has given a juſt repreſentation of Dr. Hutcheſon's ſcheme of morality.

B.

De l'Eſprit; or, Eſſays on the Mind, and its ſeveral Faculties. Written by Helvetius. *Tranſlated from the French.* 4to. 14s. bound. Dodſley, &c.

IF the great avidity with which this work hath been bought up in ſome parts of Europe, and the clamours which have been every where raiſed againſt it, are proofs of its importance, the publication of it cannot but be eſteemed as extremely intereſting to mankind; nevertheleſs (while we ſee the world as eagerly contending about the moſt inſignificant trifles, merely becauſe they are new) it may not be unreaſonably queried, whether a few hours amuſement, or loſs of time, may not prove the beſt and worſt conſequence attending this ſo much admired and cenſured performance.

If we give ear to its profeſſed admirers we ſhall hear them cry it up as a maſter-piece of philoſophy, and boaſt its author as the firſt genius of the preſent age; as one by whom the clouds of ignorance are at once to be diſpelled, our prejudices rooted up, and our eyes opened to the knowlege of truth. On the other hand, if we liſten to the oppoſite party, perhaps the more numerous, we ſhall hear this celebrated work repreſented as an attempt to ſap the foundations of religion and morality, badly deſigned, and as injudiciouſly executed. Nay, there are not wanting thoſe who have ventured to pronounce the author an infidel, others a coxcomb, and not a few who have ſagaciouſly diſcovered his brain not to be quite ſo ſound as it ſhould be.

Amidſt this diverſity of opinions, we deem it our duty to render both the Author and his work impartial juſtice. With reſpect to the former, he appears at firſt ſetting out to betray a diffidence injurious to himſelf, if in reality he had no deſign to weaken the influence of religious opinion on the minds of men. This is the principal accuſation brought againſt him. But perhaps we have

have no right to put ſuch a queſtion home to any author, as to aſk whether he had or had not a farther deſign than appears in his work. Certain it is, he frequently puts in a caveat, when ſpeaking of ſubjects nearly connected with the fundamentals of the Chriſtian religion, to inform the Reader that he writes in the character of a Philoſopher, and not of a Divine. This, however, may be ſuſpected as artifice. The greateſt Scepticks have made uſe of this pretence; but it is not ſo very eaſy for the generality of readers to ſeparate the aſſumed character from the real one: they very naturally conclude, that if the Philoſopher be right, the Divine who contradicts him muſt needs be wrong; for that truth is truth, whether canvaſſed in the ſchools, or dictated from the pulpit.

Before the Author be given up to cenſure, it is nevertheleſs needful to conſider attentively the plan he propoſed to himſelf. 'It is by facts,' ſays he, 'that I have aſcended to cauſes: I imagined that morality ought to be treated like all the other ſciences, and founded on experiment, as well as natural philoſophy.' Hence ariſes that general and fertile ſource of error, which prevails throughout the whole work, of deducing general principles from particular facts. Indeed, though we cannot deny M. Helvetius the praiſe due to him, as a writer of prodigious ingenuity, nice diſcernment, and an exquiſite turn for expoſing the foibles of the human mind; yet he does not appear to us, as the moſt conſummate politician, or profound philoſopher: and yet with regard to thoſe, who may affect to conſider this ingenious writer as a viſionary, perhaps he accounts himſelf for their opinion; when he ſays, 'to call a man a wrong-head is frequently calling him, without knowing it, a man that has more wit than ourſelves.'

He divides his work into four eſſays: the firſt of which relates to the mind, as conſidered in itſelf; and tends to prove, that 'natural ſenſibility and memory are the productive cauſes of all our ideas; and that all our falſe judgments are the effects of our paſſions, or our ignorance.'

As to our paſſions, he ſays, they 'not only fix the attention on particular ſides of the objects they preſent to us; but they alſo deceive us, by exhibiting the ſame objects, when they do not really exiſt. The ſtory of a country clergyman, and an amorous lady, is well known. They had heard and concluded, that the moon was peopled, and were looking for the inhabitants through their teleſcopes. If I am not miſtaken, ſaid the lady, I perceive two ſhadows; they mutually incline towards each other: doubtleſs they are two happy lovers.—O fie! Madam, replied the clergyman, theſe two ſhadows are the two ſteeples of a cathedral. This tale is our Hiſtory, it being common

mon for us to ſee in things what we are deſirous of finding there: on the earth, as in the moon, different paſſions will cauſe us to ſee either lovers or ſteeples.'

In the laſt chapter of this eſſay, he treats of the errors ariſing from the abuſe of words; and has fallen under ſome obloquy, on account of the explanation he gives of the term *liberty:* as he has ſaid, however, nothing new on this head, we paſs it over.

In eſſay the ſecond, the mind is conſidered, as relative to ſociety; the Author endeavouring to prove, 'that the ſame intereſt which influences the judgment we form of actions, and makes us conſider them as virtuous, vicious, or allowable, according as they are uſeful, prejudicial, or indifferent, with reſpect to the public, equally influences the judgment we form of ideas; and that, as well in ſubjects of morality, as in thoſe of genius, it is intereſt alone that dictates all our judgments.'

This eſſay is divided into twenty-ſix chapters, the Writer very diffuſely going about to prove, that ſelf-intereſt is the foundation of all morality. M. Helvetius, here, unfortunately expoſes the weak ſide of his philoſophy. Tho' we grant that the principle of ſelf-love ariſes from our natural love of pleaſure, and hate of pain, yet it cannot itſelf be univerſally held as a firſt principle. There are many things we do, and are excited to do, before the mind can poſſibly have formed any reflection on the conſequence attending ſuch actions, or the gratification of ſuch deſires; and it is only from judging of the conſequences of our actions, that we can be juſtly ſaid to act from the motive of ſelf-intereſt.

It has been ſaid, indeed, that we often fly objects of danger, and pity or relieve thoſe of diſtreſs, before we conſider what we are about: but that we do both, to eaſe ourſelves of the preſent pain, the ſenſe of thoſe objects gives us; which is no more than acting from a principle of ſelf-love. But granting this, does not the reader plainly ſee a material difference between the principle called ſelf-love in the latter caſe, and what our Author calls ſelf-intereſt in general? The one may be called a natural, and the other a political principle; and a man who, from the former, is continually doing good to mankind, though for no other reaſon than that becauſe he is impatient at the misfortunes of others, and cannot bear to ſee them apparently unhappy, ſuch a man we ſay, though he only ſeeks his own eaſe, and may be ſaid to act on a principle of ſelf-love, would be univerſally eſteemed as one of the beſt creatures in the world: while another, who ſeeks only the ſame eaſe, but is not led directly by his natural feelings to action, before he has conſidered and weighed

weighed the conſequences of his actions, will ever be looked on as a deſigning, ſelf-intereſted man.

Self-intereſt, indeed, in the Author's ſenſe, is doubtleſs the grand principle of moral attraction; but, like that of phyſical attraction, it will not account for all the various phænomena we meet with. They are both the effects of prior cauſes, and will fail when applied to the explication of the nicer operations of nature. We are, perhaps, to look for the firſt and moſt general principles of morals among phyſical cauſes; but a philoſopher, who boaſts preciſion of terms and ideas, will hardly tell us, that brutes act from a principle of ſelf-intereſt, becauſe they love pleaſure as much, and pain as little, as we do.

Notwithſtanding, however, ſome overſights of this nature, owing, perhaps, to his having begun at the wrong end of his argument, our Author goes on to illuſtrate his principles in a very entertaining and ingenious manner; throwing out a variety of ſenſible remarks, on various ſubjects. Speaking of the vanity of ſelf-eſteem, he ſays, 'How can we forbear having the higheſt ideas of ourſelves? Every man changes his opinions, as ſoon as he believes that thoſe opinions are falſe. Every one therefore believes, that he thinks juſtly, and conſequently much better, than thoſe whoſe ideas are contrary to his own. Now, if there are not two men who think exactly alike, it muſt neceſſarily follow, that each in particular believes, that his ſentiments are more juſt than thoſe entertained by all the reſt of mankind *. The Dutcheſs de la Ferte ſaid one day to Madam de Stahl, I muſt confeſs, my dear friend, that I find no body always in the right but myſelf. Let us hear the Talopoins, the Bonzes, the Bramins, the Guebres, the Imans, and the Marabouts, when they preach againſt each other in the aſſembly of the multitude, does not each of them ſay, like the Dutcheſs de la Ferte? Ye people, I aſſure you, that *I* alone am always in the right. Each one believes, that he has a ſuperior underſtanding, and the fools are not the perſons that are the leaſt ſenſible of it †. This gave room

* 'Experience informs us, that every one places in the rank of dunces, and of bad books, every man, and every work that contradicts his opinions; that he would impoſe ſilence on the man, and ſuppreſs the work. Thus the orthodox who are deficient in underſtanding, have ſometimes given heretics an advantage over them. If in a trial at the bar, ſay theſe laſt, one party ſhould forbid the other to exhibit his proofs in ſupport of his right, would not this act of violence in one of the parties be conſidered as a proof of the injuſtice of his cauſe?'

† 'What preſumption, ſay the perſons of mean abilities, is there in thoſe called men of genius? How ſuperior do they think themſelves to

room for the fable of the four merchants, who went to the fair to ſell beauty, birth, dignity, and wit; all of whom diſpoſed of their merchandize, except the laſt, who returned without even taking hanſel.'

Then as to the eſteem we have for others; it is always, obſerves our Author, in proportion to the reſemblance their ſituation, taſte, and ways of thinking, bear to our own. Thus, with the beſt intentions, illuſtrious men of different taſtes, ſet very little value on each other. Like ſeveral empirics diſperſed in the market-place, each calls admirers to himſelf, and thinks that he alone can deſerve them. The Writer of romances is perſuaded that his work ſuppoſes the utmoſt invention and delicacy of mind: the metaphyſician fancies that he is the ſource of evidence, and the confident of nature: the poet, again, who conſiders the metaphyſicians as grave formal fools, aſſures them, that the diſcoveries of their art are doubtful, but that the charms of his are certain; while the politician in his turn, tells them all three, that the arts and ſciences are ſerious trifles and frivolous difficulties.

'Our eſteem is ſo dependent on this conformity of ideas, that no body can attentively examine themſelves, without perceiving, that in all the minutes of a day, they do not afford the ſame perſon exactly the ſame degree of eſteem; and it is always to ſome one or other of theſe contradictions, inevitable in the intimate and daily commerce with mankind, that we ought to attribute the perpetual variation of the thermometer of our eſteem: thus every man whoſe ideas are not analogous to thoſe of the people with whom he converſes, is always deſpiſed by them.

'The philoſopher who lives among a ſet of coxcombs, will be the jeſt and ridicule of the company. He will find himſelf played upon by the greateſt fool amongſt them, whoſe inſipid jokes will paſs for excellent turns of wit; for the ſucceſs of the raillery depends leſs on the delicacy of the Author's wit, than on his attention to ridicule none but thoſe ideas that are diſagreeable to the company.'

Self-love thus induces us, according to our Author, to conſider ourſelves, and thoſe who reſemble us, as patterns of polite-

to the reſt of mankind? But the others reply, the ſtag who boaſted of being the ſwifteſt of all ſtags, muſt doubtleſs be puffed up with pride; but without wounding his modeſty, he may ſafely ſay, that he runs better than a tortoiſe. You are the Tortoiſe; you have neither read nor ſpent your hours in meditation: how then can you have a mind cultivated like his, who has taken great pains in acquiring knowlege? You accuſe him with preſumption; and you, without ſtudy and reflection, would be upon an equal footing with him. Which then of the two is the more preſumptuous?'

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neſs, virtue, and good ſenſe. Through an effect of this vanity it is, ſays he, that 'the courtiers imagine themſelves the ſole poſſeſſors of a polite behaviour; which, according to them is the higheſt merit, and without which, no ſuch thing as merit can ſubſiſt. They do not perceive, that this behaviour, which they call the cuſtom of the world, by way of excellence, is only the cuſtom of thoſe with whom they converſe. At Monomotapa, when the King ſneezes, all the courtiers are obliged, through politeneſs, to ſneeze alſo; and the ſneezing ſpreading from the court to the city, and from the city to the provinces, the whole empire ſeems to have gotten a cold. Who can doubt, but that there are ſome courtiers who value themſelves in ſneezing in a more noble manner than other men, who do not conſider themſelves, as in this reſpect, the only poſſeſſors of the polite behaviour; and treat as bad company, or as barbarians, every individual, and all the nations, whoſe ſneezing appears to them leſs harmonious?

'Do not the inhabitants of the Marian iſlands pretend, that civility conſiſts in taking hold of the foot of him to whom they would do honour, in gently ſtroking the face, and in never ſpitting before a ſuperior?

'Do not the Chiriguanes maintain, that it is proper they ſhould have breeches; but that the politeſt manner of wearing them is under the arm, as we do our hats?

'Do not the inhabitants of the Phillippines ſay, that it is not the buſineſs of the huſband to make his wife taſte the firſt pleaſures of love; that this is a trouble which he hires another to diſcharge? Do not they add, that a girl who is a maid at the time of her marriage, is void of merit, and only worthy of contempt?

'Do they not maintain at Pegu, that it is the moſt polite and decent behaviour for the King to advance into the audience-chamber with a fan in his hand, preceded by four of the moſt beautiful young men of the court, who are deſtined to his pleaſures; and are at the ſame time his interpreters, and the heralds who declare his will?

'Were I to run through all the nations, I ſhould every where find a different behaviour *: and each people in particular would neceſſarily

* In the kingdom of Juida, when the inhabitants meet, they throw themſelves down from the hammocks in which they are, place themſelves on their knees over againſt each other; kiſs the ground, clap their hands, make their compliments, and riſe. The people in this country certainly believe, that their manner of ſaluting is the moſt polite.

neceſſarily think themſelves in the poſſeſſion of that which is the moſt polite.'

From a ſubject ſo indifferent to morals as politeneſs, our Author goes on to conſider more intereſting ones. Thus, probity, humanity, and chaſtity, ſays he, are eſteemed either virtuous or vicious, according to the nation you are in, the nature of the climate, and the form of the government. Theft was permitted at Sparta, but the detection puniſhed. Robbery is permitted at Congo, but theft prohibited; every thing there is to be taken by force. Among the Scythians, on the contrary, both were prohibited on the ſevereſt penalties.

M. Helvetius endeavours to prove that theſe different cuſtoms were equally calculated for the public good, among the ſeveral people who adopted them: their different circumſtances and manner of life rendering laws ſo very oppoſite, equally ſalutary.

As to humanity, it is the cuſtom, he ſays, among ſome nations of ſavages, to aſſemble at the beginning of the hunting ſeaſon, and making the old men mount the trees, the young ones ſhake the boughs with great violence, while thoſe of the former, who are too feeble to hold faſt, are, on falling down, immediately maſſacred. This fact, ſays our Author, is well known, and nothing can at firſt appear more abominable. However, what room for ſurprize is there, when, after examining its origin, we find that the ſavage conſiders the fall of theſe unhappy old men, as a proof of their inability to ſuſtain the fatigues of hunting? Were they left in their cabins, or in the foreſts, they would fall a prey to hunger, or the wild beaſts; they therefore chuſe rather to preſerve them from the long duration, and the violence of pain; and by a ſpeedy and neceſſary parricide, ſave their fathers from a ſlow and cruel death. This is the principle on which ſo execrable a cuſtom is founded; that erra-

'The inhabitants of the Manillas ſay, that politeneſs requires that they ſhould bow their bodies very low, put each of their hands on their cheeks, and raiſe up one foot from the ground, keeping the knees bent.

'The ſavage of NewOrleans maintained, that we failed in politeneſs towards our Kings. "When I preſent myſelf, ſaid he, to the great chief, I ſalute him with a howl; then I run to the bottom of the cabbin, without caſting a ſingle glance to the right ſight where the chief is ſeated. There I renew my ſalutation, raiſing my hands upon my head, and howling three times. The chief invites me to ſit by a low ſigh: upon which I thank him with another howl. At every queſtion the chief aſks me, I howl once before I anſwer him; and I take leave of him by drawling out a howl till I am out of his preſence.'

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tic people, whom hunting, and the neceſſity of procuring proviſions, detains for ſix months together in immenſe foreſts, are thus, in a manner, neceſſitated to this barbarity; and in thoſe countries, parricide is inſpired and committed from the ſame principle of humanity that makes us look upon it with horror*.

'But without having recourſe to ſavage nations, let us caſt our eyes on polite countries, ſuch as China: if it be demanded why an abſolute authority is there given to fathers, over the lives of their children, we find that the lands of that empire, how extenſive ſoever they are, cannot ſometimes furniſh ſubſiſtence for the numerous inhabitants; now as the two great diſproportion between the multiplicity of men, and the fertility of the lands, would neceſſarily occaſion wars, fatal to that empire, and perhaps to the whole world, we ſee that in a time of famine, and to prevent an infinite number of murders, and unneceſſary misfortunes, the Chineſe nation, humane in its intentions, but barbarous in the choice of the means, has, through a ſentiment of humanity, though a miſtaken one, conſidered the permiſſion to murder their infants, as neceſſary to the repoſe of the world. We ſacrifice, ſay they, for this purpoſe, ſome unfortunate victims, to whom infancy and ignorance conceal the knowlege and the horrors of death, in which, perhaps, conſiſts its moſt formidable terrors †.

As to the virtue of continence, our Author is laviſh of inſtances in what countries, and among what people, libertiniſm was not only permitted by the laws, but eſteemed as an act of virtue, charity, and religion. It is 'at Tonquin,' ſays he, 'where fruitfulneſs is honoured, the pain impoſed by the law on barren women, is to ſearch for agreeable girls, and bring them to their huſbands. In conſequence of this political inſtitution, the Tonquineſe think the Europeans ridiculous in having but one wife; and cannot conceive why among us, rational Beings

* 'In the kingdom of Juida, in Africa, the people give no aſſiſtance to the ſick; they cure themſelves as well as they can, and when they are recovered, live in the ſame cordiality with thoſe who had thus abandoned them.

'The inhabitants of Congo kill thoſe whom they imagine paſt recovery, to ſhorten their pains and agonies.

'In the iſle of Formoſa, when a man is dangerouſly ill, they put a ſlip-knot about his neck, and ſtrangle him, to ſave him from the pain of a lingering death.'

† 'The manner of diſpatching girls in catholic countries, is forcing them to take the veil; and many thus paſs an unhappy life, a prey to deſpair: perhaps our cuſtom in this reſpect, is more barbarous than that of the Chineſe.'

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can think of honouring God by a vow of chaſtity. They maintain that when there is an opportunity, it is as criminal not to give life to what has it not, as to take it from thoſe who already have it *.

'It is alſo under the protection of the laws, that the Siameſe women, with their boſoms and thighs half naked, are carried into the ſtreets in palanquins, where they ſhew themſelves in the moſt laſcivious attitudes. This law was eſtabliſhed by one of their queens, named Tirada, who, in order to diſguſt the men againſt a more ſhameful paſſion, thought herſelf obliged to uſe all the power of beauty. This project, ſay the Siameſe, ſucceeded: they add, that it is beſides a wiſe law, ſince it is agreeable to the men to have deſires, and to the women to excite them. Thus it is the happineſs of both ſexes, and the only bleſſing Heaven has mingled with the evils by which we are afflicted, and what ſoul can be ſo barbarous as to deſire to deprive us of it†?

All theſe facts, [a very few of which we have here given the Reader] ſays our Author, are cited to prove, that cuſtoms, even the moſt fooliſh and cruel, have always their ſource in the real or apparent utility of the public. His Readers, therefore, will do well to conſider this, and beware they do not make a worſe uſe of them.

In juſtice to our Author alſo, it may not be improper to add, on good authority, that we ſhould do him the higheſt injuſtice to ſuſpect the goodneſs of his own heart, from the bad opinion he appears to have of the reſt of mankind: ſince we are told, even by thoſe who admit his having endeavoured to looſen all the ſocial bonds of humanity; and to invalidate thoſe reciprocal duties which bind children to their parents, huſbands to their

* 'Among the Giagues, when a girl has the ſigns of her being capable of bearing children, they make a feaſt: but when theſe ſigns diſappear, they put thoſe women to death, as unworthy of life, when they can no longer communicate it.'

† 'A very ſenſible Writer ſays on this ſubject, it is beyond contradiction, that all pleaſures contrary to the general good, ought to be prohibited; but before this prohibition, it is proper, that by a thouſand efforts of the mind, endeavours be uſed to reconcile this pleaſure with the general happineſs. "Men," he adds, "are ſo unhappy, that one pleaſure more is well worth the pains of an attempt to ſeparate from this whatever may be dangerous with reſpect to ſociety; and and perhaps it might be eaſy to ſucceed, were we with this view to examine the laws of thoſe countries where theſe pleaſures are permitted."

wives, friends to each other, and citizens to their country; that in his private character, our Author hath, nevertheleſs, indiſputably approved himſelf a dutiful ſon, a tender father, an affectionate huſband, a ſincere friend, and a juſt citizen; in every relation generous, diſintereſted, and benevolent. Is it poſſible a man of this character, however miſtaken in his principles, can be ſuſpected of a wilful deſign to injure mankind by his writings, in ſo eſſential a point? But to return to the work.

It is, from this difference in the cuſtoms and manners of different nations, ſays our Author, that they entertain a reciprocal contempt for, and condemn each other, as brutes, ſots, ideots, and infidels.

'If we caſt our eyes on all ſides, we ſee every place thus unjuſt. Each nation, convinced that ſhe is the ſole poſſeſſor of wiſdom, takes all others for fools; and nearly reſembles the inhabitants of the Marian iſlands, who being perſuaded that theirs was the only language in the univerſe, conluded from thence, that all other men knew not how to ſpeak.

'If a ſage deſcended from Heaven, and in his conduct conſulted only the light of reaſon, he would univerſally paſs for a fool. He would be, as Socrates ſays, like a phyſician, whom the paſtry-cooks accuſed before a tribunal compoſed of children, for having prohibited the eating of pies and tarts; and would certainly be condemned. In vain would this ſage ſupport his opinions, by the ſtrongeſt demonſtrations; all the nations would be with reſpect to him, as the nation of hump-backed people, among whom, as the Indian fabuliſt ſays, came a god, beautiful, young, and well-proportioned. This God, they add, entered into the capital, where he was ſoon ſurrounded by a multitude of the inhabitants: his figure appeared extraordinary; their laughter and taunts declared their aſtoniſhment: and they were going to carry their affronts ſtill farther, if, to ſave him from danger, one of the inhabitants, who had doubtleſs ſeen other men that were not hump backed, had not ſuddenly cried out, O my friends, what are we going to do? Let us not inſult this unhappy piece of deformity: if Heaven has granted to us all the gifts of beauty; if it has adorned our backs with a mountain of fleſh, let us be filled with gratitude to the immortals, repair to the temple, and return thanks to the gods. This fable is the hiſtory of human vanity. All people admire their own defects, and deſpiſe the contrary qualities. To ſucceed in any country, we muſt carry the hump of the nation into which we travel.

'There are in every country but few advocates who plead the cauſe of the neighbouring nations; few men who acknowlege

lege in themſelves the ridicule they caſt upon ſtrangers, and take example from I do not know what Tartar, who, on this ſubject, had the addreſs to make the great Lama himſelf bluſh at his injuſtice.

'This Tartar had travelled through the North, viſited the country of the Laplanders, and even purchaſed a wind of their ſorcerers. On his return to his native country, he related his adventures; and the great Lama reſolving to hear him, was ready to burſt his ſides with laughing at his ſtory. Of what folly, cried he, is the human mind capable! What fantaſtic cuſtoms! How credulous are the Laplanders! Are theſe men? Yes, indeed, replied the Tartar: I might inform you of ſomething even ſtill more ſurpriſing. Theſe Laplanders, with their ridiculous wizards, laugh no leſs at our credulity than thou doſt at theirs. Impious! cried the Great Lama, dareſt thou pronounce this blaſphemy, and compare my religion with theirs? Eternal Father, replied the Tartar, before the ſecret impoſition of thy hand on my head had waſhed me from my ſin, I would have repreſented that thou oughteſt not to have engaged thy ſubjects to make a profane uſe of their reaſon. If the ſevere eye of examination and doubt was ſpread over all the objects of human belief, who knows whether thy worſhip itſelf would be ſheltered from the raillery of the incredulous? Perhaps, thy holy urine, and thy ſacred excrements, which thou doſt diſtribute in preſents to the princes of the earth, would appear leſs precious; perhaps they would not find they had ſtill the ſame ſavour: they would no longer put it powdered into their ragouts, nor any longer mix it in their ſauces. Already, in China, does impiety deny the nine incarnations of Viſthnou. Thou, whoſe penetrating view comprehends the paſt, the preſent, and the future, haſt often repeated it to us: it is to the taliſman of blind belief that thou oweſt thine immortality, and thy power on earth: without this entire ſubmiſſion to thy doctrines, thou wouldeſt be obliged to quit this aboad of darkneſs, and aſcend to Heaven thy native country. Thou knoweſt that the Lamas ſubject to thy power, are one day to raiſe altars to thee in all the countries of the world. Who can aſſure thee, that they will execute this project, without the aſſiſtance of human credulity; and that without it, enquiry, which is always impious, will not take the Lamas for Lapland wizards, who ſell winds to the fools that buy them? Excuſe then, O living Fo, the diſcourſe dictated by my regard for thy worſhip; and may the Tartar learn of thee to reſpect the ignorance and credulity which Heaven, ever impenetrable in its views, ſeems to ordain, in order to make the earth ſubmit to thee.'

'Few men perceive the ridicule of their own nation, which they cover from the eye of reaſon, while under a foreign name, they laugh at their own folly: but there are ſtill fewer nations capable of improving by ſuch advice. All are ſo ſcrupulouſly attached to the intereſt of their own vanity, that in every country they give the title of wiſe only to thoſe who, as Fontenelle ſays, are the fools of the common folly. How fantaſtic ſoever a fable is, it is in ſome nations believed, and whoever doubts of its truth, is treated by that nation as a fool. In the kingdom of Juida, where they adore the ſerpent, what man dare deny the tale which the Marabouts tell of a hog, which, ſay they, inſulted the divinity of the ſerpent, and eat him up. An holy Marabout, they add, perceived it, and carried his complaints to the King. In an inſtant, ſentence of death was paſſed upon all the ſwine: the execution followed, and the whole race was going to be extirpated, when the people repreſented to his Majeſty, that it was not juſt to puniſh ſo many innocent ſwine for one guilty hog. Theſe remonſtrances ſuſpended the Prince's wrath: they appeaſed the grand Marabout, the maſſacre ceaſed, and the hogs were ordered to behave with more reſpect to the deity for the future. Thus, cry the Marabouts, the ſerpent, to be revenged on the impious, kindled the wrath of Kings, that the whole univerſe might acknowlege his divinity, his temple, and his high prieſt, at the order of the Marabout appointed to ſerve him, and of the Virgins conſecrated to his worſhip. If retired at the bottom of his ſanctuary, the ſerpent-god, inviſible even to the ſight of the King himſelf, receives not his queſtions, and makes no anſwer to his requeſts, but by the mouth of the prieſt; it is not for mortals to pry into theſe myſteries with a profane eye: their duty is to believe, to proſtrate themſelves, and adore.'

The Reader will ſee, from the above paſſages, that credulity in the abſurdities of falſe religion, is placed, by our Author, in a moſt ridiculous point of view: as he has publickly diſclaimed, however, any intention to offend againſt the ſacred truths of Chriſtianity, and as no ſuch intention can be indiſputably proved from the work itſelf, we ſhall, however inſiſted on by his adverſaries, paſs this point over. We cannot, nevertheleſs, acquit him of aſſerting the principles of religion to be inadequate to the purpoſes of morality. This he has inſinuated in terms too plain to be miſtaken.

'With what ſurprize,' ſays he, 'ought the virtuous citizen, and the Chriſtian, filled with that ſpirit of charity ſo often recommended in the goſpel, to be ſeized, when he caſts his eye upon the paſt ages of the world! He there ſees different religions invoke all the rage of fanaticiſm, and glut themſelves with human blood.

'There

'There the different ſects of Chriſtians exaſperated againſt each other, tear in pieces the empire of Conſtantinople: farther ſtill ariſes in Arabia a new religion, which commands the Saracens to lay waſte the earth with fire and ſword. The irruption of theſe barbarians is ſucceeded by a war againſt the infidels. Under the ſtandard of the croſs entire nations deſert Europe, and ſpread like an inundation over Aſia; they commit on the road the moſt baſe and ſcandalous robberies, and are buried in the ſands of Arabia and Egypt. At length fanaticiſm arms afreſh the hands of Chriſtian princes, and orders the Catholics to maſſacre the Heretics: then again appears on the earth the tortures invented by the Phalariſes, the Buſiriſes, and the Neros; it prepares, it kindles in Spain, the flaming pile of the inquiſition; while the pious Spaniards leave their ports, and traverſe the ſeas, to plant the croſs and deſolation in America. If we caſt our eyes to the north, the ſouth, the eaſt, and the weſt, we every where ſee the ſacred knife of religion held up to the breaſts of women, children, and old men; the earth ſmoaking with the blood of victims, ſacrificed to the falſe gods, or to the ſupreme Being; every place offers nothing to the ſight but the vaſt, the horrible carnage, cauſed by a want of toleration. What virtuous man, and what Chriſtian, if his tender mind is filled with the divine love that exhales from the maxims of the goſpel, if he is capable of feeling the complaints of the miſerable, and if he has ſometimes dried up their tears, would not at this ſight be touched with compaſſion for human nature, and endeavour to found probity, not on principles ſo venerable as thoſe of religion, but on thoſe that cannot be ſo eaſily abuſed, ſuch as the motives of perſonal intereſt?'

We ſhall leave our Readers to their own reflections on the above paſſage, and conſider our Author's third and fourth eſſays, and the merit of the tranſlation, at another opportunity.

K-n-k

An Eſſay on Taſte. By Alexander Gerard, *M. A. Profeſſor of moral philoſophy and logic, in the Mariſchal College of Aberdeen. With three diſſertations on the ſame ſubject, by M.* De Voltaire, *M.* D'Alembert, *F. R. S. M.* De Monteſquieu. 8vo. 4s. Millar.

THERE is ſcarce any paſſion that has a more prevailing influence over the faſhionable part of mankind in the preſent times, than the ambition of being thought men of *taſte.* Poets, Painters, Philoſophers, and Critics, are not the only

perſons who are actuated by this ambition; gameſters, jockeys, beaus, bucks, and debauchees pretend, all of them, to be men of *taſte*. Yet, notwithſtanding this general purſuit, and the various attempts that have been made by modern writers to trace the ſources, and fix a ſtandard of *taſte*, there are very few perſons who have their ideas adjuſted, with any degree of preciſion, upon this ſubject; and the word *taſte*, though in almoſt every body's mouth, is uſed in a very looſe and indeterminate ſenſe. How far the ingenious author of the Eſſay now before us has contributed towards ſetting the ſubject in a clearer light, we ſhall not take upon us to determine; this, however, we will venture to affirm, that he has treated it with greater accuracy and perſpicuity than any other author that we are acquainted with, and has ſhewn no inconſiderable abilities, both as a philoſopher and a critic. Thoſe who are converſant with the writings of Shafteſbury, Hutcheſon, and Hume will readily perceive that he has borrowed many of his ſentiments from theſe writers, whom he ſeems to have ſtudied with great care and attention, and is, indeed, poſſeſſed of no ſmall ſhare of their ſpirit and manner of enquiry. But we ſhall proceed to give our readers a ſhort view of what is contained in his eſſay.

He ſets out with obſerving, that a fine taſte is neither wholly the gift of *nature*, nor wholly the effect of *art*. It derives its origin from certain powers natural to the mind; but theſe powers cannot attain their full perfection, unleſs they be aſſiſted by proper culture. Taſte, we are told, conſiſts chiefly in the improvement of thoſe principles, which are commonly called *the powers of imagination*, and are conſidered by modern philoſophers as *internal* or *reflex ſenſes*, ſupplying us with finer and more delicate perceptions, than any which can be properly referred to our external organs.

The eſſay is divided into three parts, in the firſt of which Mr. Gerard reſolves *taſte* into what he calls its *ſimple principles*, *viz.* the ſenſes of novelty, of ſublimity, of beauty, of imitation, of harmony, of ridicule, and of virtue. Theſe principles he explains and illuſtrates in a very clear and entertaining manner; after which he endeavours to diſcover, in the ſecond part, how theſe ſenſes co-operate in forming *taſte*, what other powers of the mind are combined with them in their exertions, what conſtitutes that refinement and perfection of them which we term *good taſte*, and by what means it is obtained.

This ſecond part is divided into ſeven ſections; we ſhall give a general view of what is contained in each of them. In the firſt our author treats of the union of the internal ſenſes, and the aſſiſtance they receive from delicacy of paſſion.

Any

Any *one* of the internal ſenſes, it is ſaid, exiſting in vigour and perfection, forms a particular branch of taſte, and enables a man to judge in ſome one ſubject of art or genius: but all of them muſt at once be vigorous, in order to conſtitute taſte in its juſt extent. This *union* is neceſſary, not only for giving it a proper compaſs, but alſo for perfecting each of its exertions.

Our ſentiments and emotions, Mr. Gerard obſerves, receive an immenſe addition of ſtrength from their reciprocal influence on one another. Concomitant emotions, related by their feeling, their direction, or their objects, or even without any relation exiſting in the mind together, run into one, and by their mixture produce an intenſe ſenſation. Hence different gratifications, either of the ſame or divers ſenſes, occurring to the mind at once, give it a complicated joy. The ſtillneſs and ſerenity of a ſummer morning, the ſweet fragrance of flowers, the muſic of birds, and a thouſand other agreeable circumſtances are commonly obſerved to beſtow extraordinary force on the grandeur or beauty of rural ſcenes.

Tho' each object of taſte has ſome *leading* character by which it is peculiarly fitted to produce one *principal* ſenſation, it may, at the ſame time, by its *ſubordinate* qualities, produce *attendant* feelings, which will render the principal one higher and more intenſe, by their conſpiring with it; but if the principles of taſte, adapted to them, are weak or deficient, we not only loſe entirely *ſome* of the pleaſures, which the object might convey, but cannot even enjoy *any* of them with perfect reliſh, as we are inſenſible to the heightenings, which each receives from its connection with the reſt.

After briefly pointing out the various ways, by which our interior ſenſes, merely by their union, tend to form and perfect taſte, our author goes on to mention a principle, diſtinct from all the internal ſenſes, from which taſte will, in many inſtances, he ſays, receive aſſiſtance. This principle is ſuch a *ſenſibility of heart*, as fits a man for being eaſily moved, and for readily catching, as by infection, any paſſion that a work is fitted to excite.—The ſouls of men are far from being alike ſuſceptible of impreſſions of this kind. A hard-hearted man can be a ſpectator of very great diſtreſs, without feeling any emotion: a man of a cruel temper has a malignant joy in producing miſery. On the other hand, many are compoſed of ſuch delicate materials, that the ſmalleſt uneaſineſs of their fellow creatures excites their pity. A ſimilar variety may be obſerved, in reſpect of the other paſſions. Perſons of the former caſt will be little affected by the moſt moving tragedy; thoſe of the latter turn will be intereſted by a very indifferent one. A performance, which can infuſe

the keeneſt paſſions into the breaſt of an Italian, will affect a Frenchman very little, and leave an Engliſhman perfectly unconcerned. We are apt to be aſtoniſhed, when we read of the prodigious force with which eloquence wrought upon the delicate ſpirits of the Athenians, and feel ſo little of any thing analogous to it, that nothing but the moſt unexceptionable evidence could make it credible. This diverſity in the formation of the heart will produce a conſiderable diverſity in the ſentiments, which men receive from works of taſte, and in the judgment which they form concerning them.

This ſection concludes thus——'Since, therefore, the pathetic is a quality of ſo great moment in works of taſte, a man, who is deſtitute of ſenſibility of heart, muſt be a very imperfect judge of them. He is a ſtranger to thoſe feelings, which are of greateſt importance to direct his judgment. If a perſon poſſeſſed all the internal ſenſes in perfection, without delicacy of paſſion, he could eſtimate the principal works of genius, only by their inferior qualities. In a tragedy, he might perceive whether deſcriptions of natural objects are beautiful or ſublime, whether the characters are natural and well ſupported, whether the ſentiments are juſt and noble; he might examine, with coldneſs and indifference, the beauties and the faults of the compoſition: but whether it has accompliſhed its main end, whether the fable is fit to produce pity and terror in the ſpectators, he muſt be totally at a loſs to determine. In a word, he can have no reliſh for any thing that is addreſſed to the *heart*.

'Delicacy of paſſion muſt be united with vigorous internal ſenſes, in order to give taſte its juſt extent. Where this union takes place, works of genius produce their full effect; and inſpire a complicated pleaſure. A man receives adequate perceptions of all their qualities, and, by this means, has it in his power to allow each its proper weight in determining his judgment concerning the merit of the whole. Delicacy of paſſion may intereſt a perſon ſo much, that he cannot for ſome time examine a performance with critical exactneſs; but it gives him exquiſite delight in the mean time, and enables him to paſs a juſt ſentence at laſt.'

In the ſecond ſection our author conſiders the influence of judgment upon taſte, and obſerves, that the compleateſt *union* of the internal *ſenſes* is not of itſelf ſufficient to form good taſte, even though they be attended with the greateſt delicacy of paſſion. They muſt be aided with *judgment*, the faculty which diſtinguiſhes things different, ſeparates truth from falſhood, and compares together objects and their qualities. Judgment muſt indeed

indeed accompany their moſt *imperfect* exertions. They do not operate till certain qualities in objects have been perceived, diſcriminated from others ſimilar, compared and compounded. In all this judgment is employed: it bears a part in the diſcernment and production of every form that ſtrikes them, but in aſſiſting their *perfect* energies, it has a ſtill more extenſive influence. Good ſenſe is an indiſpenſible ingredient in true taſte, which always implies a quick and accurate perception of things as they really are; and, as the bard obſerves,

Is, tho' no ſcience, fairly worth the ſeven.

That judgment may compleatly exhibit to the internal ſenſes, the beauties and excellences of *nature*, it meaſures the amplitudes of things, determines their proportions, and traces out their wiſe conſtruction and beneficial tendency. It uſes all the methods which art and ſcience indicate for diſcovering thoſe qualities that lie too deep ſpontaneouſly to ſtrike the eye. It inveſtigates the laws and cauſes of the works of *nature*; it compares and contraſts them with the more imperfect works of *art*; and thus ſupplies materials, from which fancy may produce ideas, and form combinations, that will ſtrongly affect the mental taſte.

Judgment finds out the general characters of *each art*, and, by comparing them, draws concluſions concerning the relations, which ſubſiſt between *different* arts. Till it has diſcovered theſe, none of them can acquire that additional power of pleaſing, which is imparted to them by their reciprocal connection.

In every art, a juſt performance conſiſts of various parts, combined into one ſyſtem, and ſubſervient to one deſign; but without the exerciſe of judgment, we cannot know whether the deſign be ſkilfully proſecuted, whether the means are well adjuſted to the end, whether every member that is introduced has a tendency to promote it.—In *muſic* the *ear* immediately perceives the pleaſure reſulting from each principle; but *judgment*, aſſuming the perceptions of that organ, compares them, and by compariſon determines their reſpective merit and due proportion. It enables the ear, from its diſcovery of the general relations, to diſtinguiſh with preciſion between invention and extravagance, to diſcern the ſuitableneſs or unſuitableneſs of the parts, and their fitneſs or unfitneſs to ſuſtain the main ſubject.

The third ſection ſhews how, and in what reſpects, taſte is improvable.—Both reflex ſenſe, and judgment, its aſſociate, are originally implanted, Mr. Gerard ſays, in very different degrees, in different men. In ſome they are ſo weak and languid, that they ſcarce ſhew themſelves in many inſtances, and are incapable

capable of any conſiderable degree of improvement by any education, care, or exerciſe. In others, they are naturally *vigorous*, ſo that they ſpontaneouſly exert themſelves on moſt occaſions, determine with conſiderable accuracy, and perceive with wonderful acuteneſs; or, as we might ſay with the poet,

> The flow'rs of ſcience, freſh and fair,
> With ſome expand without our care;
> With others ſcarce, by culture, grow
> The buds, that wither as they blow. *Epiſt. to* LORENZO.

In the latter the ſeeds of taſte muſt, without the greateſt culture, lie for ever latent and unactive; indeed this culture is ſo abſolutely neceſſary, that without it the principles of taſte would never be improved, in ſuch, to any degree of perfection.

We are ſcarce poſſeſſed of any faculty of mind or body, our author goes on to obſerve, that is not improvable Even our *external ſenſes* may be rendered more acute than they were at firſt. Touch often becomes much more exquiſite in thoſe, whoſe employment leads them to examine the poliſh of bodies, than it is in thoſe who have no occaſion for ſuch examination. Uſe very much improves our quickneſs in diſtinguiſhing different flavours, and their compoſitions. But the *internal ſenſes* may receive vaſtly greater alterations. The former are *ultimate* principles in human nature; and, like the elemental parts of the material world, are in a great meaſure exempted from our power; the latter are *derived* and *compounded* faculties, liable to alteration from every change in that ſeries or combination of cauſes, by which they are produced. The former are more directly ſubſervient to our preſervation than our pleaſure; and therefore, like the vital motions, are almoſt entirely ſubjected to the wiſer government of the author of our natures: the latter, though highly conducive to our well-being and entertainment, are not neceſſary to our being; and may, for this reaſon, without great hazard, be in a conſiderable degree entruſted to our own care, and made dependent for their perfection on the conſequences of our own endeavours to regulate and improve them.

Taſte, like every other human excellence, we are told, is of a progreſſive nature; riſing by various ſtages, from its ſeeds and elements to maturity; but, like delicate plants, liable to be checked in its growth and killed, or elſe to become crooked and diſtorted, by negligence or improper management. *Goodneſs* of taſte lies in its maturity and perfection. It conſiſts, Mr. Gerard ſays, in certain *excellencies* of our original powers of judgment and imagination combined. Theſe may be reduced to four, *viz. Senſibility*, *refinement*, *correctneſs*, and the *proportion or comparative adjuſtment of its ſeparate principles.* All theſe muſt

muſt be in ſome conſiderable degree *united*, in order to form *true taſte*. The perſon in whom they meet acquires authority and influence, and forms juſt deciſions, which may be rejected by the caprice of *ſome*, but are ſure to gain *general* acknowledgment. This excellence of taſte ſuppoſes not only *culture*, but culture *judiciouſly applied*. Want of taſte unavoidably ſprings from *negligence*, falſe taſte from *injudicious* cultivation.

Senſibility of taſte, which is the ſubject of the fourth ſection, depends very much, 'tis ſaid, on the *original* conſtruction of the mind; being leſs *improvable* by uſe than any other of the qualities of good taſte. It ariſes chiefly from the ſtructure of our internal ſenſes, and is but indirectly and remotely connected with the ſoundneſs or improvement of judgment. The want of it is *one* ingredient in many ſorts of falſe taſte; but does not conſtitute ſo much one ſpecies of *wrong* taſte, as a total *deficience* or great *weakneſs* of taſte. Senſibility may ſometimes become *exceſſive*, and render us extravagant both in liking and diſliking, in commending and blaming. But this extravagance proceeds much leſs commonly, our author juſtly obſerves, from exceſs of ſenſibility, than from a defect in the other requiſites of fine taſte; from an incapacity to diſtinguiſh and aſcertain, with preciſion, different degrees of excellence or faultineſs. Inſtead of forming an adequate idea of the nature of beauty or deformity, we go beyond all bounds of moderation; and when we want to expreſs our ſentiments, can do it only in general terms, tumid and exaggerated.

In the fifth ſection our author treats of *refinement* or *elegance* of taſte, which is chiefly owing, he ſays, to the acquiſition of *knowledge*, and the improvement of *judgment*. Refinement of taſte exiſts only, we are told, where, to an original delicacy of imagination, and natural acuteneſs of judgment, is ſuperadded a long and intimate acquaintance with the beſt performances of every kind. None ſhould be ſtudied, but ſuch as have real excellence, and thoſe are chiefly to be dwelt upon, which diſplay new beauties on every review. The moſt conſpicuous virtues will be at firſt perceived. Farther application will diſcover ſuch as lie too deep to ſtrike a ſuperficial eye; eſpecially if we aid our own acuteneſs by the obſervations of thoſe whoſe ſuperior penetration, or more accurate ſtudy, has produced a genuine ſubtlety of taſte. An able maſter, or an ingenious critic, will point out to a novice many qualities in the compoſitions of genius, or the productions of art, which, without ſuch aſſiſtance, would have long, perhaps always, remained undiſcovered by him; and repeated diſcoveries of this kind, made either by one's own ſagacity, or by the indication of others, beget in time

time an habitual refinement, a capacity of making ſimilar ones, with facility and quickneſs.

Correctneſs of taſte is the ſubject of the ſixth ſection, which the author introduces by obſerving, that *ſenſibility* diſpoſes us to be ſtrongly affected with whatever beauties or faults we perceive; that *refinement* makes us capable of diſcovering both, even when they are not obvious; but that *correctneſs* muſt be ſuperadded, that we may not be impoſed upon by falſe appearances; that we may neither approve ſhining faults, nor condemn chaſte virtues, but be able to aſſign to every quality its due proportion of merit or demerit. Correctneſs of taſte preſerves us from approving or diſapproving any objects, but ſuch as poſſeſs the qualities which render them really laudable or blameable; and enables us to diſtinguiſh theſe qualities with accuracy from others, however ſimilar, and to ſee through the moſt artful diſguiſe that can be thrown upon them. Though we never approve, or diſapprove, when thoſe characters, which are the natural grounds of either, are *known* to be wanting; yet we often embrace a cloud for Juno, we miſtake the ſemblance for the ſubſtance, and, in imagination, attribute characters to objects, to which they do not *in fact* belong; and then, though merely *fictitious*, they have as *real* an effect upon our ſentiments, as if they were genuine: juſt as the chimerical connection between ſpirits and darkneſs, which *prejudice* has eſtabliſhed in ſome, produces as great terror, as if they were in *nature* conſtantly conjoined.

'Cuſtom, ſays our author, enables us to form ideas with exactneſs and preciſion. By ſtudying works of taſte, we acquire clear and diſtinct conceptions of thoſe qualities, which render them beautiful or deformed: we take in at one glance all the eſſential properties; and thus eſtabliſh in the mind a criterion, a touchſtone of excellence and depravity. Judgment alſo becomes ſkilful by exerciſe, in determining, whether the object under conſideration perfectly agrees with this mental ſtandard. While it is unaccuſtomed to a ſubject, it may, through its own imbecility, and for want of clear ideas of the characters of the kind, miſtake reſemblance for identity; or at leaſt be unable to diſtinguiſh them, without laborious application of thought, frequent trials, and great hazard of error. But when uſe has rendered any ſpecies of exertion familiar, it eaſily and infallibly diſcriminates, wherever there is the minuteſt difference. We grow ſo well acquainted with every form, and have ideas ſo perfectly adequate, that we are ſecure againſt miſtake, when ſufficient attention is beſtowed. The real qualities of things are preſented to taſte pure and unmixed, in their genuine features and proportions, and excite ſentiments entirely congruous.

'Juſt-

'Juſtneſs of taſte extends ſtill farther, than to the diſtinction of counterfeit for real. We can compare the ſentiments produced, and diſcover readily the different claſſes, to which they belong. We not only feel in general *that* we are pleaſed, but perceive in *what* particular manner; not only diſcern that there is *ſome* merit, but alſo of what determinate *kind* that merit is. Though all the ſenſations of taſte are, in the higheſt degree, analogous and ſimilar; yet each has its peculiar feeling, its ſpecific form, by which one who has a diſtinct idea of it, and poſſeſſes exactneſs of judgment, may mark its difference from the others. It is this which beſtows preciſion and order on our ſentiments. Without it they would be a mere confuſed chaos: we ſhould, like perſons in a miſt, ſee ſomething, but could not tell what we ſaw. Every good or bad quality, in the works of art or genius, would be a mere *je ne ſçai quoi.*

'As a correct taſte diſtinguiſhes the *kinds*, it alſo meaſures the *degrees* of excellence and faultineſs. Every one is conſcious of the degree of approbation or diſlike, which he beſtows on objects. But ſometimes the ideas we retain of theſe ſenſations are ſo obſcure, or our comparing faculty is ſo imperfect, that we only know in general, that one gratification is higher or more intenſe than another; but cannot ſettle their *proportion*, nor even perceive the *exceſs*, except it be conſiderable. We are often better pleaſed at firſt with ſuperficial glitter or gaudy beauty, which, having no ſolidity, become on examination inſipid or diſtaſteful, than with ſubſtantial merit, which will ſtand the teſt of reiterated ſcrutiny;

——— *quæ, ſi propius ſtes,*
Te capiet magis; ———
Judicis argutum quæ non formidat acumen;

But as the perceptions of an improved taſte are always adequate to the merit of the objects; ſo an accurate judgment is ſenſible, on compariſon, of the leaſt diverſity in the degree of the pleaſure or pain produced. And if we have aſcertained theſe qualities, which are the cauſes of our ſentiments, reflection on the degrees of them, which things poſſeſs, will help to regulate our deciſion, and prevent our being impoſed upon by any ambiguity in our feelings; giving us both an exacter ſtandard, and an additional ſecurity againſt judging wrong.

'The accuracy of taſte may become ſo exquiſite, that it ſhall not only diſcriminate the different kinds and degrees of gratification; but alſo mark the leaſt varieties in the manner of producing it. It is this accuracy, habitually applied to works of taſte, that lays a foundation for our diſcovering the peculiar character and manner of different maſters. A capacity for this,

as

as it implies the niceſt exactneſs, is juſtly aſſigned as an infallible proof of real and well improved taſte.'

In the laſt ſection of the ſecond part our author tells us, that the laſt finiſhing and complete improvement of taſte reſults from the due proportion of its ſeveral principles, and the regular adjuſtment of all its ſentiments, according to their genuine value; ſo that none of them may engroſs our minds, and render us inſenſible to the reſt. This, he ſays, is juſtneſs and correctneſs, not confined to the parts of objects, but extended to the whole. Taſte is not one ſimple power; but an aggregate of many, which, by the reſemblance of their energies, and the analogy of their ſubjects and cauſes, readily aſſociate and are combined. But every combination of them will not produce a perfect taſte. In all compoſitions, ſome proportion of the ingredients muſt be preſerved. A ſufficient number of members, all ſeparately regular, and well formed, if either they be not of a piece with one another, or be in the organization improperly placed, will produce, not a comely and conſiſtent animal, but an incongruous monſter. In like manner, if our internal powers are diſproportioned to one another, or not duly ſubordinated in their conjunction, we may judge well enough of ſome parts, or of particular ſubjects, but our taſte will be, upon the whole, diſtorted and irregular.

A due proportion of the principles of taſte, we are told, preſuppoſes the correctneſs of each, and includes, additional to it, an enlargement and comprehenſion of mind. Till this enlargement and extenſive amplitude of taſte is once acquired, our determinations muſt be eſſentially defective. Every art has a whole for its object: the contrivance, diſpoſition, and expreſſion of this is its main requiſite; the merit of the parts ariſes, not ſo much from their ſeparate elegance and finiſhing, as from their relations to the ſubject; and therefore, no true judgment can be formed, even of a part, without a capacity of comprehending the whole at one, and eſtimating all its various qualities.

We come now to the third part of our author's eſſay, wherein he endeavours, by a review of the principles, operation, and ſubjects of *taſte*, to determine its genuine rank among our faculties, its proper province, and real importance. It is divided into ſix ſections, in the firſt of which the author conſiders, how far taſte depends on the imagination; in the ſecond, he treats of the connection of taſte with genius; in the third, of the influence of taſte on criticiſm; in the fourth, of the objects of taſte; in the fifth, of the pleaſures of taſte; and in the ſixth, of the effects of taſte on the character and paſſions.

To give a diſtinct view of what is contained in each of theſe ſections, would oblige us to extend this article to an improper length; we ſhall content ourſelves therefore with laying before our readers what Mr. Gerard ſays concerning the *objects of taſte*.

'Taſte, ſays he, may be conceived as employing itſelf about *nature*, *art*, and *ſcience*. With regard to nature, which is the common ſubject of the other two, taſte and reaſon are employed in conjunction. In art, taſte is the ultimate judge, and reaſon but its miniſter. In ſcience, reaſon is ſupreme, but may ſometimes reap advantage, from uſing taſte as an auxiliary.

'As reaſon inveſtigates the *laws* of nature, taſte alone diſcovers its *beauties*. It fills us with admiration of the ſtupendous magnitude of the mundane ſyſtem. It is charmed with the regularity, order, and proportion, which every part of it diſplays, even to the moſt illiterate; with the beauty and variety of colours, which tinge the face of nature; with the fitneſs and utility of all its productions; with the inexhauſtible diverſity, and endleſs ſucceſſion of new objects, which it preſents to view. Flowers diſcloſe a thouſand delicate or vivid hues. Animals appear in comely ſymmetry. Here the ocean ſpreads forth it's ſmooth and boundleſs ſurface; there the earth forms a verdant carpet. Mountains riſe with rugged majeſty; the valleys wear a pleaſant bloom; and even the dreary wilderneſs is not deſtitute of auguſt ſimplicity. The day is uſhered in by a ſplendid luminary, whoſe beams expoſe to view the beauties of the world, and gild the face of nature. And when the curtain of night veils terreſtrial objects from our eye, the wide expanſe appears ſpangled with ſtars, and opens the proſpect of multitudes of worlds paſt reckoning. Spring, ſummer, autumn, preſent us with natural beauties, in the ſucceſſive periods of their growth; and even ſtern winter leaves many objects undeſtroyed, from which a vigorous taſte may extract no inconſiderable degree of entertainment.

'Scarce any art is ſo mean, ſo entirely mechanical, as not to afford ſubjects of taſte. Dreſs, furniture, equipage will betray a good or bad taſte; nay the loweſt utenſil may be beautiful or ugly in the kind. But the finer arts, which imitate the excellencies of nature, ſupply it with more proper materials; and thence derive their merit. Muſic, painting, ſtatuary, architecture, poetry, and eloquence, conſtitute its peculiar and domeſtic territory, in which its authority is abſolutely ſupreme. In this department, genius receives it's decrees with implicit ſubmiſſion; and reaſon is but it's miniſter, employed to bring into view, and reduce into form, the ſubjects of which it is to judge.

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'The ſciences are ſuſceptible, not only of truth or falſhood; but alſo of beauty or deformity, excellence or defect. As the former are primarily regarded, reaſon, by which they are diſtinguiſhed, here reigns ſupreme, and is the immediate and proper judge of merit. Taſte exerciſes only a ſubordinate juriſdiction, and muſt be employed in ſubſervience to underſtanding. When this ſubordination is perverted, and taſte is principally regarded, falſe and erroneous theories are introduced. Imagination is ſubſtituted for reaſon; prejudice ſupplies the place of evidence; plauſible fables are embraced inſtead of ſolid truths. An immoderate attachment to novelty or antiquity, to ſublimity or ſimplicity, has often in ſcience given riſe to whimſical principles, and diſtorted explications of the phænomena of things. To one or other of theſe cauſes, we may aſcribe moſt of the ſyſtems of falſe philoſophy, that have ever prevailed in the world.

'But taſte, when under the entire controul of *reaſon*, and uſed only as it's aſſiſtant, is highly uſeful in ſcience. It judges, not only of the manner in which ſcience is communicated, but alſo of the ſubject matter itſelf. Every juſt concluſion, by extending our knowledge of nature, diſcovers ſome new beauty in the conſtitution of things, and ſupplies additional gratification to taſte. The pleaſure, which attends the perceptions of this faculty, ſtrongly prompts us to exert reaſon in philoſophical enquiries, and, with unremitted aſſiduity, to explore the ſecrets of nature that we may obtain that pleaſure. By its approbation, it confirms the deductions of reaſon, and, by making us feel the *beauty*, heightens our conviction of the *truth* of its concluſions. The *Newtonian* theory is not more ſatisfying to the underſtanding, by the juſt reaſonings on which it is founded, than agreeable to taſte, by its ſimplicity and elegance.. As the operations of taſte are quick, and almoſt inſtantaneous, it is ſometimes diſguſted with the bungling appearance of principles, and leads us to ſuſpect them, before reaſon has had time to diſcover where the falſhood lies. A king of Spain, who had made a conſiderable progreſs in aſtronomy, is ſaid to have been highly diſguſted with the confuſion and perplexity, in which the *Ptolemaic* ſyſtem involves the motion of the celeſtial bodies. His *reaſon* ſubmitted to that hypotheſis; but his *taſte* diſliked it. Inſtead of cenſuring the conſtitution of nature, he ſhould have ſuſpected the explication, which repreſented it as irregular, and ill contrived. When the mundane ſyſtem is juſtly explained, it appears to be adjuſted with the niceſt regularity and proportion; the ſenſe of which at once confirms the theory, and fills us with admiration of the ſupreme wiſdom.'

By the general view we have given of what is contained in this ingenious Eſſay, the diſcerning reader will clearly perceive, that

that Mr. Gerard has treated his ſubject, not in a looſe and ſuperficial manner, but has entered into it with the ſpirit and abilities of a philoſopher. His eſſay, indeed, will be but little reliſhed by the generality of readers, who are incapable of beſtowing that attention which is neceſſary to form a proper judgment of it; but thoſe of a philoſophical turn will, we doubt not, read it with pleaſure, and readily allow that the author has given a diſtinct and accurate analyſis of the principles of taſte; and ſhewn, both by his manner of writing, and the many pertinent illuſtrations ſcattered up and down his performance, that he is poſſeſſed of no inconſiderable ſhare of that quality, the principles and effects of which he has traced with ſo much preciſion and perſpicuity.

To Mr. Gerard's eſſay are annexed, Three diſſertations on the ſame ſubject. That by Voltaire is entertaining and ſprightly, but very ſhort and ſuperficial; to attempt to abridge it would be as abſurd, as to give an abſtract of a paper in the *World*, *Connoiſſeur*, or *Adventurer*. That by D'Alembert was read before the French Academy, the 14th of March, 1757, and the deſign of it is to ſhew the great advantages of philoſophy in its application to maſters of *taſte*, and to juſtify it from the accuſations that have been brought againſt it by ignorance and envy. This ingenious diſſertation will give the philoſophical reader great pleaſure; it is written with elegance and ſpirit, and contains many juſt reflections.—Monteſquieu's eſſay is a fragment, found among his papers: we ſhall have occaſion to mention it when we come to ſpeak of a collection of M. Monteſquieu's pieces, juſt publiſhed.

N. B. Mr. Gerard's performance obtained the gold medal lately propoſed by the Edinburgh Society, for the encouragement of Arts, &c. as a reward for the beſt Eſſay on Taſte.

R

An Enquiry into the cauſes of the Alienation of the Delaware and Shawaneſe Indians from the Britiſh Intereſt, and into the Meaſures taken for recovering their Friendſhip. Extracted from the public treaties, and other authentic papers relating to the tranſactions of the government of Penſylvania and the ſaid Indians, for near forty years; and explained by a map of the country. Together with the remarkable journal of Chriſtian Frederic Poſt, *by whoſe negotiations, among the Indians on the Ohio, they were withdrawn from the intereſt of the French, who thereupon abandoned the Fort and country. With notes by the Editor, explaining ſundry Indian cuſtoms, &c. Written in Penſylvania.* 8vo. 2s. Wilkie.

IN our Review for March 1755, we gave our readers an ample view of an extraordinary tract, entitled, *A brief State of the Province of Penſylvania*; and in March 1756, we made li-

beral extracts from another pamphlet, entitled, *A brief View of the Conduct of Penſylvania, &c.* Both theſe pieces came from the ſame quarter, and exhibited a ſummary of the famous but unhappy conteſt betwixt ſome late Governors of that province, as agents for the proprietary, Mr. Penn, on the one part; and the Aſſembly, on behalf of the people, on the other. From the repreſentations contained in the *Brief State*, and the *Brief View*, it ſeemed to us, (as far as people at our diſtance from the ſcene of debate, and without any particular connexion with that part of the world, could be ſuppoſed competent judges) that the Aſſembly were much to be blamed for the part they acted in this conteſt;—that, at leaſt, if not altogether unreaſonable, they were extremely *unſeaſonable*, in their demands upon the Proprietor; and that while, inſtead of providing for the common ſafety, againſt the cruel attacks of the common enemy, they continued obſtinately diſputing about the taxation of particular lands, they were, at the ſame time, in the moſt imminent danger of being diſpoſſeſſed of the whole, and left without any lands to diſpute upon.

The Aſſembly, however, conceiving the object before them to be of the utmoſt conſequence to the rights and liberties of the people they repreſented, and that if they yielded up the point *now*, it would be yielding it up *for ever*, ſeem to have adopted this maxim, that 'Thoſe who would give up *eſſential liberty*, to purchaſe a little *temporary ſafety*, deſerve neither *liberty* nor *ſafety* *.'

On this principle, the aſſembly hath ſteadily perſiſted in maintaing their point; and, without pretending to judge of the merits of the cauſe, with reſpect to either party, we ſhall only obſerve, that, in our opinion, never was any public debate carried on with more poignancy and ſpirit, on both ſides: and that the many meſſages and anſwers, which paſſed between the Governors and the Aſſembly, may be numbered among the moſt acute and maſterly pieces of the kind we have ever ſeen, in any language, ancient or modern. They were printed in the public papers of Philadelphia; and, as lovers of good compoſition, we cannot but regret that they have never been collected, and re-publiſhed here.

To ſhew, that the popular ſide in this political conteſt is not afraid to appeal likewiſe to the public, as the other party is ſuppoſed to have done, in the pamphlets above-mentioned, ſome pieces have lately appeared, which ſeem to come from the

* *Vide* a book juſt publiſhed, entitled, *An hiſtorical Review of the Conſtitution and Government of Penſylvania, &c.* of which an account will ſoon be given in our Review.

agents

agents or friends of the Aſſembly; the firſt of which, in the order of publication, is the tract whoſe title-page is copied at the head of the preſent article. This Enquiry, however, relates not immediately to the affair of the taxation; although that affair probably contributed to its appearance. Its deſign is to place the proprietary family in an unfavourable point of view, before the eye of the public; and to ſhew, that their miſ-uſage of the Indians † has been the cauſe of their alienation from the Britiſh intereſt; and conſequently, that to this cauſe we are to aſcribe the aſſiſtance which theſe Indians have afforded to the French; and all the horrid devaſtations they have made upon our back-ſettlements, ſince the commencement of the preſent war.—The knowledge of the truth, with regard to theſe particulars, is the more ſeaſonable at this time, while an appeal here is depending; and at a juncture when moderate men of both parties ſeem to be convinced, that the beſt method of ending all diſputes, and preventing ſuch diſagreeable conſequences for the future, will be, for the government of the mother-country to take that of this province into its own hands, and to ſettle it upon the ſame footing with the reſt of our moſt flouriſhing colonies.

As to the journal of Chriſtian Frederic Poſt, which is added to this inquiry, it is a curious, though ſomewhat tedious account of the ſucceſs of this honeſt enthuſiaſt; to whoſe negotiations ‡ with the Ohio Indians, and the withdrawing them from the intereſt of the French, is aſcribed, in a great meaſure, the ſucceſs of General Forbes's expedition againſt Fort du Queſne, in the ſummer of 1758. The great danger to the general's army, ſays the Editor, was, 'that it might be attacked and routed in its march by the Indians, who are ſo expert in wood-fights, that a very ſmall number of them are ſuperior to a great number of our regulars, and generally defeat them. If our army could once arrive before the fort, there was no doubt but a regular attack would ſoon reduce it. Therefore, a proper perſon was ſought for, who would venture among thoſe hoſtile Indians with a meſſage; and, in the mean time, the general moved ſlowly and ſurely. Chriſtian Frederick Poſt was at length pitched upon for that ſervice. He is a plain, honeſt, religiouſly diſpoſed man, who, from a conſcientious opinion of duty, formerly went to live among the Mohickon Indians, in order to convert them to chriſtianity. He married twice among them, and lived with them ſeventeen years, whereby he attain-

† Particularly by a fraudulent purchaſe of lands, about twenty years ago.

‡ He was ſent by the Quakers of Philadelphia, for whom the Indians have a great regard.

ed a perfect knowledge of their language and cuſtoms. Both his wives being dead, he had returned to live among the white people; but at the requeſt of the governor he readily undertook to perform this hazardous journey. How he executed his truſt, the journal will ſhew §. As he is not a ſcholar, the candid reader will make allowance for defects in method or expreſſion. The form may ſeem uncouth, but the matter is intereſting. The Indian manner of treating on public affairs, which this journal affords a compleat idea of, is likewiſe a matter of no ſmall curioſity.'

Since the publication of this tract, another of Poſt's journals has been publiſhed, price 1s. It contains the particulars of his ſecond journey, on a meſſage from the governor of Penſylvania to the Indians on the Ohio; and affords a further proof, that gentle and pacific meaſures with the Indians, are to be preferred to violent and hoſtile means.

§ 'The event of this negociation was, that the Indians refuſed to join the French, in attacking Forbes, to defeat him in his march, as they had defeated Braddock: ſo that the French, in deſpair, blew up their Fort (Du Queſne) before the General arrived.'

G

A Treatiſe on the Eye, the Manner and Phænomena of Viſion. In two volumes. By William Porterfield, *M. D. Fellow of the Royal College of Phyſicians at Edinburgh.* 8vo. 12s. Millar, *&c.*

THE ſtructure of this curious and uſeful organ, and the manner wherein viſion is performed, are ſubjects which, in all ages, have excited the curioſity, and employed the reſearches of the moſt celebrated phyſicians and philoſophers; but their various hypotheſes were inconſiſtent and abſurd, till the great Sir Iſaac Newton, from the nature and properties of light, and the laws of refraction, ſupported by a number of convincing experiments, at length eſtabliſhed the true theory of viſion. Since his time, a great many writers of the firſt reputation, following the ſame tract with our illuſtrious philoſopher, have enriched this ſubject with a number of new obſervations and experiments.

The learned and ingenious Dr. Porterfield, publiſhed two diſſertations in the Edinburgh medical Eſſays, on the external and internal motions of the eye; in which he diſcovered great acuteneſs of judgment, and an extenſive knowledge of his ſubject. In this publication he has conſiderably enlarged his plan; which we ſhall preſent to our readers, as ſketched out by himſelf,

ſelf, together with ſome reflexions on the nature and utility of this part of his deſign: 'which was, ſays he, to explain the phyſiology of the eye; in which I have omitted nothing either neceſſary or uſeful, or curious and entertaining, that our deſigned brevity could eaſily admit of. I have examined the ſtructure and uſe of its external parts, and thence deduced the neceſſity of their different conformations in different animals. I have inquired into the globe or body of the eye itſelf; and, for the better underſtanding its beautiful œconomy, I have conſidered theſe ſix things, 1. Its ſituation in the body; 2. Its connection with the orbits in which it is placed; 3. Its form; which is either ſpherical, as in man, or ſpheroidal, as in ſeveral other creatures; 4. Its number; which in man is always two; but greater in ſome other animals; 5. Its motions, which are wanting in ſome animals; and *laſtly*, Its fabrick and compoſition; than which nothing can be more beautiful or noble; every part, however different in different animals, being always ſuch as beſt contributes to the perfection of the whole. After this I have explained the nature and chief properties of light, and from thence, and the known fabrick of the eye, I have deduced not only the true manner of viſion, and the uſe of the ſeveral parts of this organ, but alſo have accounted for the neceſſity of its different conformations in different animals; and have ſhewn its ſtructure and diſpoſition to be always ſuch as is beſt fitted to their neceſſities of life, and their manner of living. And *laſtly*, I have, from the above eſtabliſhed principles, accounted for the chief *phænomena* of viſion. From all which, every body may ſee, what a noble piece of geometry is manifeſted in the fabric of the eye, and the manner of viſion. There is not one part of the whole body, that diſcovers more art and deſign, than this ſmall organ: all its parts are ſo excellently well contrived, ſo elegantly formed and nicely adjuſted, that none can deny it to be an organ as magnificent and curious, as the ſenſe is uſeful and entertaining. Surely it cannot be ſaid, without betraying the greateſt ignorance, as well as impiety, that the eye was formed without ſkill in optics, or the ear without the knowledge of ſounds.

'Of what uſe this theory may be for underſtanding the diſeaſes of the eye, and the method proper for curing them, is too obvious to need to be inſiſted on: for want of ſuch a theory, the diſeaſes of the eye have in all ages been thought to have ſomething very intricate in their nature, and to require a method of cure quite different from all other diſeaſes: whence, as Herodotus tells us, the ancient Egyptians had perſons ſet apart for treating theſe diſeaſes, who were not to meddle with any other; and even yet, which is very ſtrange, and much to be regretted,

notwithſtanding the great diſcoveries in anatomy and optics, their cure is frequently committed to pretenders to ſecrets, and ignorant empyrics, who call themſelves *oculiſts*; but, being entirely ignorant of the principles of medicine, and particularly of the œconomy of the eye, the uſe of its parts, and the manner of viſion, they ought never to be truſted with the cure of ſuch a tender and delicate organ, wherein the leaſt miſtake may be of the greateſt conſequence; of which we daily meet with but too many inſtances, when it is too late to help them. But the diſeaſes of the eye have nothing intricate in their nature; neither does their cure depend on any other principles, than thoſe commonly employed in other diſeaſes, provided only due regard be had to the nature of the eye, and the uſe of its ſeveral parts. And this ought the more to be here inculcated, becauſe ſome of our ableſt phyſicians have not yet left off talking of ſpecific medicines, as if there were ſome ſuch, that are ſpecifically appropriated to the diſeaſes of this organ; whereas in fact, there is no ſuch thing: all medicines for the eyes operate the ſame way as in other diſeaſes; whence the ſpecious title of *ſpecifics* ought always to be laid aſide, as ſerving for nothing, but to nouriſh and cloak ignorance, and the method of cure ought to be directed according to the general indications taken from the preternatural ſtate of the ſolids and fluids of the diſeaſed part. For the body of man is nothing but a curious machine, whoſe actions or functions are the neceſſary conſequences of its ſtructure: it is compoſed of ſolids and fluids, which, ſo long as they abide in their natural ſtate, all the functions are regularly performed. But, on the contrary, when they are any way vitiated, then the functions are leſed, or, which is the ſame thing, a diſeaſe enſues.

'The function of the eye is viſion, and whatever hurts the ſight, is called a diſeaſe: ſo that, to cure any diſeaſe in the eye, nothing is required but to reſtore that natural ſtate and condition to its parts and humours, from which perfect viſion does proceed.

'The conditions required for perfect viſion are indeed very numerous, as may be gathered from what has been ſaid above, and therefore the diſeaſes of this organ, or the want of one or more of theſe conditions, muſt alſo be very numerous. To explain theſe diſeaſes in a rational manner, and agreeable to the principles I have laid down, and to point out a method of cure founded on reaſon and experience, is what I ſhould now proceed to.'

All that is premiſed in theſe two volumes, our Author informs us, is chiefly intended as a Lemma for the more eaſily underſtanding the diſeaſes of the eye, and the means by which they may

may be cured. This uſeful and important part of his deſign, he defers till future leiſure permits him to finiſh it.

We ſhall avoid entering into a minute diſcuſion of any points of theory, or hypothetical reaſoning, in which our Author has rather, in our opinion, too freely indulged himſelf; and in general obſerve, that he ſeems to have peruſed with great induſtry, what has been already written by Authors of reputation concerning the Eye, and ſelected from them whatever he has deemed moſt uſeful or entertaining; that his anatomical remarks are judicious and accurate, and his ſolutions of the various phænomena of viſion are moſtly juſt, and are always ingenious. It may, perhaps, be objected, that our Author is rather too particular in explaining the final, as well as the efficient cauſes of theſe phænomena; but it ought at the ſame time to be remembered, that by pointing out the exquiſite fitneſs of every particle of matter to the purpoſe for which it was intended, the mind is impreſſed with a livelier ſenſe of the infinite wiſdom of the divine artificer: a conſideration by no means below the regard of a philoſopher, as this alone can render many of the moſt ſublime ſpeculations beneficial to mankind. But while we mention the merits of this performance, we think ourſelves obliged likewiſe to take notice of ſeveral very remarkable defects. The various materials ſeem digeſted with no care or accuracy, numberleſs repetitions occur, ſometimes even of a whole page. The Author frequently departs from his ſubject, and tires the Reader with controverſial or metaphyſical digreſſions. The language, too, is often perplexed, diffuſe, and inaccurate.

We will not, however, ſwell this article with quoting particular inſtances of ſuch defects, intending what is here hinted, only as a friendly caution to this learned Writer; and hoping, that in any ſubſequent publication on this ſubject, he will not look upon method, and correctneſs of compoſition, or even the leſs material advantages of ſtile, as unworthy his attention; for the ſuperficial blemiſhes of a work often prevent a Reader from diſcovering its deeper and more intrinſic excellencies.

I—n

Account of FOREIGN BOOKS.

La Jouiſſance de Soi-meme; or, Self-enjoyment. By Monſ. le Marquis Caraccioli. 12mo. At Utrecht and Amſterdam, for Spruit and Harreveld. 1759.

IN our Review, Vol. XVI. p. 446, we juſt mentioned a former work of this Author's, entitled, *La Converſation avec Soi-meme*. We thought it of too little conſequence to merit a

particular criticiſm; but as Monſ. le Marquis has ſince diſcovered his intentions to become a voluminous Writer, and has made a ſtrong party among the ſuperficial Readers of the age, we cannot paſs over the preſent performance ſo ſlightly.

In his dedication to the Elector of Cologn, he hints that his Highneſs has aſſured him, 'his work is eſteemed by all thoſe who have a taſte for ſolidity, and that it is impoſſible to write better on ſo intereſting a ſubject.'

How far this ſuffrage may be of uſe to our Author among his Readers on the continent, we will not take upon us to ſay; but we preſume it will have little influence in this iſland. The number of Authors our own nation produces, affords too many of the ſame ſtamp, to give any encouragement to the vanity of a foreigner.

We do not mean, however, to condemn this work, as altogether contemptible; but, as it never riſes above mediocrity, either in ſtile or ſentiment, and contains little beſides common place declamation, and very ſuperficial argument, we ſhall content ourſelves with only acquainting our Readers, that, by ſelf-enjoyment our Author does not mean the gratification of any of our paſſions or appetites, but only the pure, abſtracted, ſentimental enjoyment of one's own mind: from which, according to M. Caraccioli, we may acquire the knowlege of every thing worth knowing, on the ſubjects of polity, morals, philoſophy, and religion: ſubjects that in the work before us he has conſidered under ſeventy-four heads; the number of chapters into which he has divided his book.

The following ſhort extract may ſerve to give the Reader ſome notion of our Author's turn of mind, and of his ſtile.

'Ce n'eſt que par le plus etrange abus qu'on a prodigué le mot *d'eſprit*, qui nous eſt commun avec les anges mêmes, aux intrigues, aux bons-mots, aux ſaillies. Le veritable eſprit eſt celui qui ſe connoit, qui ſe poſſede et qui trouve en ſoi-meme de quoi ſe ſuffire, et s'occuper. Si un ſtyle et un langage de qualité ſu, poſoient l'eſprit, il faudroit conclurre qu'il ne conſiſte que dans des mots; mais il eſt une *ſubſtance réelle*, qui, lorſqu'elle put ſe replier ſur ſoi-meme, nous rapproche du ſoverain être et nous fait entrer en converſation avec lui. C'eſt cette même ſubſtance qui doit s'élancer après la mort dans le ſein de la lumiere increée; de ſorte que celui-le ſeul qui s'étudie, & qui contemple la divinité, doit s'appeller homme d'eſprit.'

L'Univers

L'Univers Enigmatique: or, The World a myſtery. By Monſ. le Marquis Caraccioli. 12mo. Avignon, 1759.

This performance is written in defence of the Chriſtian, and in particular of the Roman Catholic, religion, againſt that numerous body of Deiſts, which every where prevail. We are much afraid, however, that ſuch Writers as our Author will rather ſerve to increaſe than diminiſh their number. It is not only neceſſary that a man ſhould mean well, who takes up the pen to combat theſe profeſſed enemies of our holy religion; it is requiſite he ſhould know the ſtrength of his adverſaries; that he ſhould be perfectly verſed in all their argumentative wiles; and be more than a match for them at their own weapons. Our ſprightly Marquis, however, is ſo far from being thus qualified, that he treats theſe formidable antagoniſts as idiots and children. It is, indeed, a ſtrange cuſtom, which many defenders of Chriſtianity have got, of repreſenting their opponents as illiterate, ſuperficial reaſoners, while too often they ſhew their own ignorance or incapacity, by ſtarting only, and replying to, the moſt trite and inſignificant arguments; ridiculouſly boaſting of their imaginary victory. But, perhaps, it may be laid down as a general rule, that thoſe Writers exclaim moſt againſt ſuperficial ſcholars, and ſhallow reaſoners, who are, in fact, the moſt ſhallow and ſuperficial themſelves. Our Readers will judge whether this cenſure be applicable to our Author, from the following paſſage, extracted from the preface to this work. Speaking of his own pretenſions to ſolid reaſoning, and ſound learning, he complains that the greater part of the reſt of the world ſkim only the ſurface of letters, and the ſciences. 'We need not be ſurprized therefore,' ſays he, 'that a gentleman, after having turned over a few pages at the beginning of a book, ſhould one day ſay in public company, that he had juſt been reading a moſt admirable work, entitled the PREFACE. Nor that a reverend miniſter of nine years ſtanding in the church, ſhould ſay, as *one really did to me*, that he had lately diſcovered a moſt valuable treaſure, containing a number of excellent ſtories, very proper to embelliſh his ſermons with, in a book he never heard of before, called the BIBLE. This fact,' continues our Author, 'incredible as it may ſeem, is certainly true: for, being then a young man, I remember I maliciouſly anſwered, without undeceiving him, that "to be ſure Mr. Bible was an admirable Author:" and I doubt not but my ignorant parſon cited him afterwards in his ſermons.'

Notwithſtanding our Marquis's poſitive affirmation in this latter caſe, we muſt beg his pardon if we cannot help ſuſpecting the truth of both theſe anecdotes. But ſuppoſing them facts, would any man of common reading or underſtanding, bring ſuch in-

inſtances to prove the general ignorance of the age? Or value himſelf upon knowing more than ſo miſerable a prieſt, or ſo ſtupid a layman? If he wrote his book, however, only for ſuch, they perhaps may profit by it; but we have a better opinion of the age, than to think, in that caſe, he would find many Readers.

Le Veritable Mentor; or, An Eſſay on the education of the Nobility. By Monſ. le Marquis Caraccioli. 12mo. Liege, for Baſſompiere, 1759.

We have obſerved above, that this gentleman ſeemed to be troubled with the *cacoethes ſcribendi*. His Readers will, doubtleſs, be of our opinion. Nay, in one part of our Author's works, he plainly tells us, 'Le plaiſir de compoſer a quelque choſe de ſi attrayant, que lorſqu' on eu le goûte, on ne veut plus en ſentir d'autre. Qui a ecrit, ecrira.' If this be the caſe, and our Author finds ſuch charms in compoſition, how many volumes may we not expect, in time, from the pen of a man who finds ſo much pleaſure in being impertinent!

The work before us, however, is far from being deſpicable; it contains a number of judicious obſervations on education, in general; and that of young men of fortune in particular. They are, nevertheleſs, for the moſt part, very common; and not a few of them are puerile and trivial: on the whole, this performance appears to be ſuch as the public could very well have ſpared, after the ſeveral more excellent treatiſes which have been publiſhed on the ſubject.

Les Avantages de la Vieilleſſe. The Advantages of Old Age. By Mr. Formey. 12mo. Berlin, 1759.

This ingenious Author, whoſe pen is continually employed in the ſervice of the public, has here obliged the world with a very ſenſible diſcourſe, written in that eaſy and agreeable manner, ſo peculiar to himſelf, and ſo pleaſing to the generality of readers.

The philoſopher, indeed, will find no great depth of argument; nor muſt the Reader of taſte expect that brilliancy of imagination, or variety of expreſſion, which diſtinguiſh ſome other Writers. But if a conſtant attention to decency and good ſenſe, and an unwearied application of moderate talents, to promote the intereſts of religion and virtue, may ſupply the want of the more ſhining qualifications of genius, the writings of Mr. Formey will ever meet with a favourable reception from the public.

To this piece on old age, our Author has prefixed a ſhort diſcourſe, *ſur les bienſéances*; and has added, by way of appendix, a tranſ-

a tranſlation of the thoughts of Cicero on old age, in general; and thoſe of Madame la Marquiſe de Lambert, on the old age of women. In this ſame volume we find alſo a copy of the tribute paid by a möſt tender father, to the memory of his beloved daughter. This laſt is addreſſed to our Author's then remaining five daughters; and though it may be thought of too private a concern to be generally intereſting, it contains ſo tender and affecting a relation of his misfortune, that while we admire the goodneſs and reſignation of the man, we cannot help ſympathizing with the father, and taking part in his affliction. This laſt piece has been printed before in quarto; and has here received ſome additions and amendments.

Sur les Libelles; or, A Diſcourſe on Libels. 12mo. Paris, 1759.

This little piece is a ſatire on Libellers, and repreſents the principles and ſituation of thoſe Writers, who follow the infamous trade of defamation, in a very juſt and ſarcaſtical light.

'Would not one believe,' ſays he, 'that theſe gentlemen are inveſted with the privileges of the cenſors of antient Rome? There is, indeed, ſome ſmall difference between them, in that the Romans choſe their own cenſors, and theſe take upon them to ſet up themſelves; ſo that, like monarchs, they may write *by the grace of God*, and not *by the will of man*.

A perſon of this character is deſcribed, as a man who has a diſcretionary power over the reputations of others; but, after the example of other deſpotic tyrants, more buſied in deſtroying the old pillars of fame, than in raiſing up new ones. He lives,' ſays our Author, 'by the calumniating productions of his pen, as our landholders on the produce of their eſtates: and as the celebrated Cardinal de Polignac is ſaid to have got a Janſeniſt biſhop ſacrificed to the intereſt of the Pope, for every antique buſt, painting, or medal, he ſent to Paris; ſo the houſe, gardens, pictures, furniture, and even the very cloaths, of the libeller, are frequently acquired at the expence of the reputation or liberty of ſome illuſtrious perſonage.

We ſhall add further, only, with reſpect to this ſmall performance, that the copy now before us, wherever printed, is ſo wretchedly defective, both in orthography and punctation, that it is, in many places, with difficulty legible.

Geſchichte der fanatiſchen und enthuſiaſtiſchen wiedertaufer, vornehmlich in neider-deutſchland. Or,

The Hiſtory of the Anabaptiſts. By Bartold Nicholas Krohn. 8vo. Leipzick, for Breitkopf. 1759.

The

The author of this work, which is eſteemed the beſt book of its kind, begins his account of this ſect with the hiſtory of its founders; and carries it on with that of all the ſeveral parties into which they have been ſince divided; tracing them not only from their original, down to the preſent times, but following them even from the old world to the new; and entering into many curious particulars hitherto little known. In this work we meet alſo with ſome anecdotes regarding Luther, and the part he took in the reformation; and in particular a letter, omitted in the collection of Luther's epiſtolary correſpondence, wherein he approves of the marriage of Mr. Schuldorp, a prieſt of the dutchy of Holſtein, with his ſiſter's daughter. Among many other matters, of conſequence to the eccleſiaſtical hiſtory of thoſe times, we find alſo an account of a convocation held at Flenſburg, and a provincial ſynod at Straſburg, of which moſt hiſtorians have omitted to give us any information.

K—n—k.

To the Authors of the MONTHLY REVIEW.

Gentlemen,

I Have often looked on the encomiums with which you have occaſionally honoured ſome authors, rather as marks of your good-nature, and a laudable deſire of exciting emulation by encouraging merit, than as the effects of your impartial judgment. Your good-nature in this point may, however, be carried too far, unleſs you make a proper diſtinction between the ardour of true genius and the arrogance of pretenders. If a tyro, for want of reading, ſhould happen to publiſh what is already known, as a new invention, it is in ſome degree excuſable; he might be commended for his ingenuity, and adviſed to read before he ſhould write again; but—when a profeſſed adept ſtarts up, and pretends to diſcoveries that have eſcaped the ſagacity of his predeceſſors, the merit of his pretenſions ought ſurely to be ſtrictly examined. I ſhould be ſorry to ſuſpect you, of ſacrificing the duty you owe to the public, to any partiality for particular writers; but really, gentlemen, as to your account of Mr. Landen's diſcovery of the *Reſidual Analyſis*, I ſcarce know what to think. The ſuperiority of genius which you hint is diſplayed in his invention, and the great importance of the object of it, were enough to make me break out into congratulations of the preſent age, on the appearance of ſuch a phœnomenon, as that of a mathematician, not only *of the firſt claſs*, but who, at one leap could over-top the heads of all his predeceſſors and cotemporaries, and even jump higher than the very *apex of mathematical learning*: but, alas! when I came to conſider the matter, how much reaſon did I find to cry out with Horace:

Quid dignum tanto feret hic promiſſor hiatu?
Parturiunt montes; naſcetur ridiculus mus.

Perhaps,

Perhaps, gentlemen, the extravagant encomiums you laviſhed on that work, were only by way of ridicule, or burleſque; if ſo, certain it is there are many who do not take the jeſt. For their benefit, therefore, and to give you an opportunity of diſplaying your impartiality, I have ſent you the following (as I take it) true ſtate of the caſe, with reſpect to Mr. Landen's pretended new diſcovery, which I hope to ſee in your next Review.

Firſt, the title of *Reſidual Analyſis*, is no more than a new term given to Sir Iſaac Newton's method of differences, and therefore is no new branch of *algebraic art*: ſince it has been known, and treated of by many, in a much more eaſy and familiar manner than by Mr. Landen; eſpecially, beſides the inventor, by Brook Taylor; by Cotes in his *Harmonia Menſurarum*; by Stirling in his book called *Methodus differentialis*; and occaſionally by many others. Mr. Landen will probably ſay, that he has ſolved many problems thereby, to which it had not been applied by any other before him; for he will hardly affirm that he has done any more. This is true, becauſe it may be done, with much leſs labour, and infinitely clearer, by the method of fluxions, nay even by the common method of differences; and therefore it would be ridiculous to uſe any other, ſuch as Mr. Landen's.

To come to particulars, in page 4. he ſays, 'Notwithſtanding the method of fluxions is ſo greatly applauded, I am induced to think, it is not the moſt natural method of ſolving many problems to which it is uſually applied.' Here the author ſhould have given ſome examples to prove his aſſertion; which I am certain he could not do. He then proceeds, 'the operations therein being chiefly performed with algebraic quantities, it is, in fact, a branch of the algebraic art, or an improvement thereof, by the help of ſome peculiar principles.' What does the author mean by algebraic quantities? Are they the types, letters, ink, or paper? Such quantities were never heard of before; and as he is the inventor of them, he ought to have explained them. He allows, however, that the method of fluxions is an improvement upon the algebraic art, but diſapproves the principles made uſe of; if this could have been done without any new principles, I ſhould be of his opinion; but the query is, whether this can be done or not? it is true, he pretends to ſhew in his work, that moſt problems may be ſolved without them. This was known before; but nobody has pretended to ſolve theſe problems in ſo eaſy and clear a manner as is done by fluxions: and I may add, that his pretended Reſidual Analyſis renders the inveſtigations more tedious and obſcure than any other whatſoever, at leaſt in the manner he applies it, as I ſhall ſhew preſently.

In the ſame page he continues; 'We may, indeed, very naturally conceive a line to be generated by motion, but there are quantities of various kinds, which we cannot conceive ſo generated.' Here are more quantities again, created by the author, without informing the reader what they are, or what they are made of; for hitherto mathematicians have known of no others than the continued and diſcontinued.

His

His allowing that a line may be deſcribed by motion, is certainly a very great conceſſion, and more than he ought to have made for the ſake of his pretended new invention. For if a point may move, a line or a ſurface may move likewiſe, for the ſame obvious reaſon; and conſequently, a ſurface and a ſolid may be generated by the motion of a line or a ſurface.—Fluxions require no other motion. In the ſame page he ſays, 'that the borrowing principles from motion, was done without any neceſſity or advantage.' To ſhew this, in the next page he produces the following theorem, *viz.*

$$\frac{x^{\frac{m}{n}}-v^{\frac{m}{n}}}{x-v} = x^{\frac{m}{n}-1} \times \frac{1+\frac{v}{x}+\left|\frac{v}{x}\right|^{2}+\left|\frac{v}{x}\right|^{3} \quad (m)}{1+\left|\frac{v}{x}\right|^{\frac{m}{n}}+\left|\frac{v}{x}\right|^{\frac{2m}{n}}+\left|\frac{v}{x}\right|^{\frac{3m}{n}} \quad (n)}$$

(where m and n are integers.)

then continues, 'It is by means of this theorem that we are enabled to perform all the principal operations in our ſaid Analyſis; and I am not a little ſurprized, that a theorem ſo obvious, and of ſuch vaſt uſe, ſhould ſo long eſcape the notice of algebraiſts!'

But Mr. Landen ſurely, dares not ſay this theorem is of his own invention, or that it was not taken notice of before. He may, perhaps, imagine he has ſo diſguiſed it by a new form, as to make it paſs for his own, amongſt credulous and ignorant readers. But to ſhew that this curious invention is no new one, Mr. M'Laurin ſays, in his Algebra, page 109. art. 118. Generally, if you multiply $a^{m}b^{m}$ by $a^{n-m}+a^{n-2m}b^{m}+a^{n-3m}b^{2m}-a^{n-4m}b^{3m}+$, &c. continued till the terms be in number equal to $\frac{n}{m}$, the product will be $a^{n}b^{n}$. It is plain that n muſt be a whole number and a multiple of m, and m may be a whole number or a fraction; in the latter caſe, its numerator is always equal to n, and $\frac{n}{m}$ the leaſt number diviſible, as he declares in art. 119. Now when $m=1$, then $a^{n}-b^{n}=\overline{a-b} \times a^{n-1}+a^{n-2}b+a^{n-3}bb$, &c. and conſequently,

$$\frac{a^{m}-b^{m}}{a-b} = \frac{a^{n-1}+a^{n-2}b+a^{n-3}bb+\text{&c.} \quad (n)}{a^{n-m}+a^{n-2m}b^{m}+a^{n-3m}b^{2m}+\text{, &c.} \quad \left(\frac{n}{m}\right)}.$$

The numerator of the ſecond ſide being divided by a^{n-1} and the denominator by a^{n-m}, gives Mr. Landen's form: and when $a=b$, either form gives $\pm n.a^{\pm m-1}$, which is all the conſequence he can draw from this theorem.

The author cannot ſure plead ignorance, and ſay he has not read M'Laurin's work. This would look ridiculous for one who cites in his works, L'Hoſpital, Bernoullie, Act. Erud. Lipſ. Archimed. &c. to pretend not to know the authors of his own country, and in his mother tongue!

To

To ſhew the advantage his method has above that of fluxions, he gives the binomial rule, or theorem: in page 6. he aſſumes $\overline{1+x}^{\frac{m}{n}} = 1 + ax + bx^2 + cx^3$ &c. and then he ſays, the reader muſt conſider x as a line generated by motion, and $\dot{x}$ to expreſs the velocity of the point deſcribing the line x, and taking, by the rules taught by thoſe who have treated of the ſaid method, the ſeveral cotemporary velocities of the other deſcribing points, or the fluxions of the ſeveral terms in the ſaid equation, we get $\frac{m}{n} \times \overline{1+x}^{\frac{m}{n}-1} = a + 2bx + 3cx^2 + 4dx^3 +$, &c. and then gives reaſons for theſe operations.

The method of fluxions being known, all theſe ſpecious reaſons and conſiderations are abſurd, and ſerve only to impoſe on the ignorant, by making them believe, that the manner of finding fluxions is very tedious and obſcure. Then he proceeds to ſhew how this is done much eaſier by his Reſidual analyſis, as follows:

Aſſuming as above $\overline{1+x}^{\frac{m}{n}} = 1 + ax + bx^2 + cx^3 + dx^4 +$, &c.

Aſſuming again $\overline{1+y}^{\frac{m}{n}} = 1 + ay + by^2 + cy^3 + dy^4 +$ &c.

And by Subtraction

$$\overline{1+x}^{\frac{m}{n}} - \overline{1+y}^{\frac{m}{n}} = a.\overline{x-y} + b.\overline{x^2-y^2} + c.\overline{x^3-y^3} + \text{&c.}$$

If, now, we divide by the reſidual $x-y$ (properly called difference) we ſhall get,

$$\overline{1+x}^{\frac{m}{n}} - 1 \times \frac{1 + \frac{1+y}{1+x} + \overline{\frac{1+y}{1+x}}^2 + \overline{\frac{1+y}{1+x}}^3 + \text{&c.} \quad (m)}{1 + \overline{\frac{1+y}{1+x}}^{\frac{m}{n}} + \overline{\frac{1+y}{1+x}}^{\frac{2m}{n}} + \overline{\frac{1+y}{1+x}}^{\frac{3m}{n}} + \text{&c.} \quad (n)} = a + b.\overline{x+y} + c.\overline{xx+xy+yy} + \text{&c.}$$

which equation muſt hold true, let y be what it will; from whence, by taking y equal to x, we find as before $\frac{m}{n} \times \overline{1+x}^{\frac{m}{n}-1} = a + 2bx + 3cx^2 + 4dx^3 +$ &c.

Now all theſe various operations are performed at once by taking the fluxion of the ſuppoſed equation, and dividing by $\dot{x}$. So that the reader may judge whether the author's boaſt, of rendering the operations of this theorem more clear and conciſe than by means of fluxions, has any foundation or not.

In the next page, the author gives a theorem, as tedious and perplexed, as it is uſeleſs; being no more than the firſt under a different form. He proceeds to find the value of a certain line, in algebraic terms, involving the ſubtangent, without any regard to the generation of the curve, and then aſſumes that expreſſion, *equal to another*, (I ſuppoſe he means, that he aſſumes another equal to that. After a long proceſs, and inventing new terms and ſigns, he brings out at laſt a general equation, wherein one ſide contains both an indetermined

index and an indetermined quantity. Then he ſays, 'It is eaſy to prove (but I ſhall not ſtay to do it here) that the index *m* will, in general, be equal to 2 in this caſe.' Methinks it is the buſineſs of an author to *ſtay* till he has proved his aſſertion, for the reader's ſake: however, we will imitate him, and proceed to page 15, where he determines the indetermined quantity Q in his own way. All this takes up three full pages, which by fluxions is done, by ſimply proving, that the fluxion of the ordinate is to the fluxion of the abſciſſa as the ordinate is to the ſubtangent. He might have proved, nearly in as ſhort a manner, that the ultimate or vaniſhing ratio, of the differences of the ordinates to thoſe of the abſciſſas, is equal to that of the ordinate to the ſubtangent: this would have ſaved much labour, and the framing new ſigns and terms; but then others did this before him, as for example, Muller, in his *mathematical treatiſe*; and therefore, he would not paſs for an original writer; which, however, no body that peruſes his work will now diſpute.

In the examples he gives of this method, he makes uſe of his pretended theorem at full length, I ſuppoſe, to ſhew every ſtep of his operations to the reader; there is at leaſt no other occaſion for it, ſince the concluſion drawn from it, would have ſerved full as well, and with much leſs labour. The author now proceeds to find the greateſt and leaſt ordinates of curves, with as much trouble and unintelligible arguments as in finding tangents; but in the application to examples, he partly makes uſe of his theorem in full length, and partly of the concluſion only, or, properly ſpeaking, of the rules of fluxions, which differ only in the name; for, as I before ſaid, Mr. Landen's method is no other than Sir Iſaac Newton's method of differences; and it is well known, that if the differences are diminiſhed ſo as to vaniſh, their vaniſhing ratio becomes that of fluxions; which is preciſely the caſe with the above given theorem; for when *v* and *x* become equal, their difference *x*—*v* vaniſhes. The author's proceſs to find the radius of curvatures is even difficult to read, with that attention required to underſtand his meaning: I therefore paſs it over, with only obſerving, that he gives but one example, and the eaſieſt that can be found: any other would, probably, have diſguſted the reader, and prevented him from going any farther.

But his method, of finding general expreſſions, for areas and lengths of curvelines, is ſuch as would tire the moſt patient reader. Here he has recourſe again to new ſigns, and new terms, never heard of before; ſuch as *prime members, functions*, &c. and to abridge his labour, cites Archimedes's *axiom*, as he calls it, which no body will grant him, ſince it is a propoſition that requires a very ſtrict demonſtration; and upon which the truth of his whole proceſs depends. This would, indeed, be ſuppoſing what is the moſt difficult to prove. However, the author prudently avoids examples, excepting one, and that the moſt ſimple, by which he ſaves himſelf from perplexed calculations, and the reader from the trouble of learning what, by a very few and eaſy principles, may be deduced from fluxions.

The author finiſhes his diſcourſe, with giving the methods of computing the laws of motion, and centripetal forces; but as his proceed-

ings

ings here are not leſs ſhort, nor his demonſtrations, if they may be called ſo, more clear, it would only be tiring your readers to trouble them farther on the ſubject.

Yours, &c.

June 3, 1759. A. B.

M.

MONTHLY CATALOGUE,

For JUNE, 1759.

POLITICAL.

Art. 1. *A Letter from the Ducheſs of M—r—gh, in the Shades, to the Great Man.* 8vo. 1s. 6d. Hooper.

THE limits of a catalogue article will not allow us to expoſe the malice, falſhood, contradiction, and abſurdity of this very trifling, frothy, and ſcurrilous pamphlet. The whole is a virulent libel againſt the preſent M——r, conceived without truth or juſtice, and expreſſed without wit or humour. This very malevolent and abuſive ſcribbler, being compelled to acknowledge that the M——r has ſome virtue, would ſafely inſinuate, that he, like others before him, may wear a maſk of diſintereſtedneſs, ſo nearly reſembling life, as to be miſtaken for what it imitates. Great indeed muſt that character be, of whom the worſt his enemies can ſay, is, that it is *poſſible* he may be a *hypocrite*. If, however, he continues to wear the ſame maſk to the end of his life, his country will ſhare with him in the profits of his hypocriſy. This wretched calumniator denies that the M——r had any merit in the reduction of Cape Breton, or any other advantages gained during his adminiſtration: he attributes all thoſe ſucceſſes to the good ſenſe of the people; who, he ſays, declared for thoſe meaſures with a loud and united voice. Yet at the ſame time he inveighs againſt our connection with Pruſſia, and our continental operations; which wrong ſteps, as he calls them, he places ſolely to the M——r's account; though it is notorious that they were equally dictated by the ſenſe and voice of the people.

After all, however, admitting that the M——r adopted the plan, which enſured his ſucceſs, from the people; it is, nevertheleſs, no ſmall commendation in a ſtateſman, that he will liſten to the public voice. This attention to popular opinion proves, at leaſt, that the M——r is not ſo headſtrong, impetuous, vain, and preſumptuous, as this defamer, in many parts of his libel, would repreſent him. It would have been well, both for their country and themſelves, if his predeceſſors in office had deigned to liſten to the people's voice. Such condeſcenſion might have prevented their own downfall, and have preſerved the nation from that damage and diſgrace it ſuſtained,

till the virtue and ability of the preſent M——r reſcued it from ruin and diſhonour.

R—d

Art. 2. *Piſo. A Dialogue on the Diſcipline and Government of the Navy, &c.* 8vo. 3s. Wilſon.

This piece is a ſequel to two other dialogues on the navy, &c. publiſhed ſome years ago: the firſt entitled Galba; the ſecond Camillus. The writer ſeems at leaſt to have the merit of meaning well; but he deals too much in ſpeculation, we are afraid, to be ſo uſeful as, we dare ſay, he wiſhes to be. The whole is calculated to promote principles of piety and obedience in ſeamen. 'By the firſt article of war, ſays the author, the public worſhip of Almighty God, prayers and preachings, and a proper obſervation of the ſabbath are enjoined. The ſecond, under ſevere penalties, prohibits all ſuch immoral and ſcandalous actions, as tend to the derogation of God's honour, and to the corruption of good manners.' Had theſe two articles and orders, ſays he, which at leaſt carry the ſame high parliamentary ſanction as the following, been with equal ſtrictneſs executed and obeyed, they long ago would have eſtabliſhed that neceſſary decorum, without which no good form of government can take place or ſubſiſt.—'Chaplains, he adds, by the firſt article cited above, are commanded, in their reſpective ſhips, diligently to perform their office of praying and preaching.' A duty which, if we are rightly informed, they, as far as they can, induſtriouſly decline. The writer, in the next place, adopts a hint, which recommends the uniting the office of chaplain and ſchoolmaſter in one perſon, as ſufficient for the buſineſs. He then propoſes a mild ſyſtem of naval diſcipline, and obſerves, that 'An obedience, yielded on rational motives, and enforced by penalties ſuited to the condition of freemen, and ſkilfully proportioned to the different degrees of miſbehaviour, would bid fair to be well and regularly performed.'

All this is very plauſible on paper; but the plan ſeems to be too general to be carried into practice. We have often heard it urged, that common ſailors muſt neceſſarily be governed with rigour and ſeverity; but we are afraid, indeed, that commanders, in this inſtance, plead a neceſſity which is of their own creating, by debaſing the minds of their men thro' their own harſh and tyrannical conduct. We are ſtrongly inclined to think with our author, that men in general are beſt governed by principles of lenity; and will venture to ſay, that even in the loweſt minds, with ſome exceptions, there is *naturally* a ſenſe of ſhame, and notion of honour, too often extinguiſhed by ignominious puniſhments and opprobrious treatment, exceeding the meaſure of offence.

R—d

MISCELLANEOUS.

Art. 3. *The compleat Farmer; or whole Art of Huſbandry.—By* Robert Brown *of Hill Farm, in Somerſetſhire.* 12mo. 1s. Coote.

Some old traſh, as we ſuppoſe, reprinted.

Art.

Art. 4. *An Appendix to Euclid's Elements, in ſeven books; containing forty-two copper-plates, in which the doctrine of Solids, delivered in the 11th, 12th, and 15th books of Euclid, is illuſtrated, and rendered eaſy, by new-invented ſchemes, cut out of paſte-board.* By John Lodge Cowley. 4to. 1l. 1s. in boards. Watkins, Ayſcough, &c.

Thoſe who teach the Elements of Euclid, are convinced, that the greateſt difficulties they meet with conſiſt in making their ſcholars rightly comprehend the ſeveral ſections of ſolids, by means of lines drawn upon a plane; and find that few among them are able to form a clear conception of them. Hence the maſters are often obliged to have recourſe to ſolids cut out in wood, or made of paſteboard. But when they are made in wood, there ſtill remains the difficulty of cutting them into the ſeveral neceſſary parts; and that cannot be done but by very nice and intelligent workmen, which are not always to be met with; and even then, it is expenſive. To form them of paſteboard, alſo, requires a dexterity of which few maſters are poſſeſſed.

To obviate this obſtruction to the progreſs of learners, the Author has endeavoured to repreſent the ſeveral ſolids, by means of ſchemes traced on paſteboard, in ſuch a manner that the parts of them being raiſed upon their baſes, form the whole ſolid, or, as required, its ſeveral neceſſary parts, in the moſt plain and diſtinct manner. This contrivance is chiefly of his own invention; for though there have been ſome attempts of that kind made by others, on a few regular figures, yet none has ſucceeded ſo well as to make a general application of the method. It requires, indeed, a peculiar fancy and ſkill, which this Author has firſt manifeſted *.

This work has likewiſe another advantage, beſides that of facilitating the ſtudy of Euclid's Elements; which is, to ſhew the workmen how theſe ſolids are to be made; and in what manner they may be divided, in order to make models of them in wood: for few artiſts are capable of conceiving them by lines drawn on paper. To render the purchaſe of this work the more eaſy, the ſeveral books may be had ſeparately; ſo that thoſe who do not chuſe to be at the expence of the whole, may, at an eaſy rate, have the parts moſt wanted by them.

M

* See our account of a former work of this Author, Vol. XVI. p. 245.

Art. 5. *Specimen of a Miſcellany for the Beau-monde. Containing,* I. *An account of a famous combat between Reſolu and Heros; wherein the principles of a modern man of honour, and the practice of duelling, are diſplayed in ſtriking and amiable colours.* II. *An intereſting propoſal to the ladies relating to paſteboards.* III. *Profound ſpeculations relating to the diverſion of Horſe-racing, addreſſed to the whole tribe, honourable and diſhonourable, of jockies, ſharpers, gameſters, betters, gamblers, gapers, yawners, pick-pockets, &c. at Newmarket aſſembled.* 8vo. 6d. Kinnerſly.

Written in ſo ridiculous a ſtrain, that we conceive the title would more properly read, *Specimen of a Miſcellany for* BEDLAM.

Art. 6. *A compendious Hiſtory of the Popes, from the foundation of the See of Rome to the preſent time. Tranſlated and improved from the German original of C. W. F. Walch, D.D. Profeſſor of Divinity and Philoſophy at Gottingen.* 8vo. 5 s. Rivington and Fletcher, &c.

This abridgment of the Papal Hiſtory hath entirely the appearance of being accurately and impartially made: In a word, we ſhould really prefer it to the more voluminous compilations on the ſame ſubject, with which the public hath been ſo plentifully ſupplied.

Art. 7. *Diſſertations upon the Apparitions of Angels, Dæmons, and Ghoſts, and concerning the Vampires of Hungary, Bohemia, Moravia, and Sileſia. By the Reverend Father Dom Auguſtin Calmet, a Benedictine Monk, and Abbot of Senones, in Lorrain. Tranſlated from the French.* 8vo. 5s. Cooper.

Father Calmet admits the reality of apparitions, on the authority of the Scriptures; but (though a Papiſt) he diſcredits many of the miraculous ſtories concerning them, trumped up by the church of Rome. Some things of this kind, however, he ſeems to believe; ſo that, on the whole, we are at a loſs to ſay, whether his book is moſt likely to do good or harm among the ignorant and ſuperſtitious; for whoſe inſtruction, however, he plainly intended it.

Art. 8. *A Sketch of the Character of her Royal Highneſs the Princeſs Royal of England, Princeſs of Orange and of Naſſau, &c. &c. Dowager of William* IV. *and Governante of the Seven United Provinces, &c. Tranſlated from the original French publiſhed at the Hague.* 4to. 6 d. Coote.

From this laboured panegyric we gather, that the late Princeſs Dowager of Orange was, 'the glory of the ſtate, the ſupport of the church, the delight of ſociety, the ornament of her age, the honour of her ſex, the happineſs of her family, and will be the *perpetual* ſubject of our praiſe, and our regret.' This decent way of embalming in *print* has greatly the advantage over the *gums* and *tape* of the Egyptians.

Art. 9. *A Letter to Orator S——n, in Spring-Gardens, from Orator Henley, in the Shades.* 8vo. 1 s. Cooper.

Ridicules Mr. Sherridan, on account of his oratorial exhibitions.

Art. 10. *The News-Reader's Pocket-Book; or, a Military Dictionary. Explaining the moſt difficult terms made uſe of in fortification, gunnery, and the whole compaſs of the military art. And a Naval Dictionary, explaining the terms uſed in navigation, ſhip-building, &c. To which is added, a conciſe political hiſtory*

hiſtory of Europe. With the genealogies and families of the ſeveral Emperors, Kings, and Princes, now reigning; and ſome account of the religions they profeſs. 12mo. 2s. Newbery.

Requires no explanation.

Art. 11. *The Life of Beliſarius. Tranſlated from the French. With explanatory notes, &c.* 8vo. 1s. Hinton.

The Author obviates the common notion, that Beliſarius was ever reduced to beggary. The ſtory of this great General is entertaining enough; but the preſent Tranſlator's Engliſh is very poor.

Art. 12. *Court-Intrigues; or, the Secret Hiſtory of Ardeliſa: a ſtory founded on facts, and illuſtrated with anecdotes of perſons in real life.* 12mo. 3s. Cabe.

By court-intrigues, the Author does not mean political, but amorous tranſactions. We know not whether he has given us facts or not; but if his anecdotes are true, they have little merit on that ſcore; for he might as well have told us lies altogether: his narrative being ſo diſguiſed with a confuſion of Grecian, Perſian, Latin, and other feigned names, that, to find out the real perſons, ſurpaſſes our ability, and, indeed, our curioſity likewiſe.—The whole conſiſting only of a bald recital of lewd ſtories, ſuch as we meet with in almoſt every modern novel of the lower claſs.

Art. 13. *An Account of the Conſtitution and preſent State of Great Britain, together with a view of its trade, policy, and intereſt reſpecting other nations; and of the principal curioſities of Great Britain and Ireland. Adorned with cuts.* 12mo. 2s. Newbery.

Intended for the information and entertainment of young readers; to which end this little compilation is very properly adapted. The greateſt part of the book is collected from the common materials; but the hiſtorical account of the policy and trade of Great Britain ſeems to be new, and is very well written: being evidently the produce of no ordinary pen.

Art. 14. *A compendious Hiſtory of England, from the invaſion by the Romans, to the preſent time; adorned with a Map of Great Britain and Ireland, coloured; and embelliſhed with thirty one cuts of all the Kings and Queens who have reigned ſince the Conqueſt. Drawn chiefly from their ſtatues at the Royal Exchange.* 12mo. 2s. Newbery.

We are glad to ſee ſo many compendiums of this kind take place of the old romances, which formerly were the favourite literary entertainment of our youth. Don Bellianis, and the Seven Champions, are now generally made to give way to the hiſtory of our own country, and the circle of the ſciences: for which improvemen in the

ſtudies of the riſing generation, the public is chiefly indebted to our induſtrious and public-ſpirited friend, at the Bible and Sun in St. Paul's Church-yard.

Art. 15. *A Reply to Dr. Golding's and Dr. Lowth's Anſwers to the anonymous Letter. By a Wykehamiſt.* 8vo. 1s. Baldwin.

This is one of thoſe endleſs diſputes, which private intereſt and perſonal pique, will never let drop. With the general ſubject of this conteſt, we preſume, our Readers are already acquainted, from what has been ſaid of this affair in former articles. It is, indeed, no farther intereſting to the public, than as the abilities of the diſputants on each ſide render it of conſequence. It muſt be confeſſed, that they are really maſters of the art of controverſy: and we do not remember ever to have ſeen bitter invectives dealt on both ſides with more elegance and politeneſs of ſtile. With reſpect to the merits of this tedious debate, it would not, perhaps, be ſafe for us to determine, without reference to the authorities quoted on both ſides. This, was it not an impracticable one, would be an ungrateful office. All that we can ſay is, that the arguments on each ſide ſeem to be penned *fortiter in re*; and as to the *modo*, the parties, as we have hinted above, at leaſt abuſe one another like gentlemen. We will therefore follow the Spectator's prudent deciſion, *Much may be ſaid on both ſides.*

Non noſtrum eſt tantas componere lites. R—d

Art. 16. *A Letter from M. de Voltaire, to the Author of the Orphan of China.* 8vo. 1s. Pottinger.

Some envious or malicious Grubean of *our* country (and not M. de Voltaire, whoſe name he has the modeſty to aſſume *) has here groſly abuſed Mr. Murphy, in an ill-natured criticiſm on his tragedy, entitled, The Orphan of China, ſee p. 575. Such illiberal publications deſerve no farther mention, as they are a diſgrace to literature, as well as to thoſe who write them.

* A Letter from Mr. Murphy to M. Voltaire, printed at the end of the Orphan of China, afforded the pamphleteer an occaſion to make uſe of M. Voltaire's name.

Art. 17. *Spenſer's Faerie Queen. A new edition, with a gloſſary and notes explanatory and critical. By John Upton, Prebendary of Rocheſter, and Rector of Great Roſſington, in Glouceſterſhire.* 4to. 1 l. 1s. in ſheets. Tonſon.

The Admirers of Spenſer, in the number of whom we include all who have a true taſte for poetry, will be well pleaſed to hear, that *two* † good editions of the Britiſh Virgil have lately appeared. For the firſt we are indebted to the learned Mr. Upton; who has here, as in his former publications, ſhewn himſelf a very judicious critic and annotator. The text in this edition is handſomely printed, and in the notes, which are detached from the poem, the editor endeavours (as himſelf expreſſes it) 'to illuſtrate the Fairy Queen, both in the general plan,

† Vid. the enſuing article.

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conſidered as an epic and moral poem; and likewiſe in the concealed hiſtories of the times and perſons of the Poet's age.' Mr. Upton intends a third volume, for the other writings of Spenſer; which will contain his paſtorals, ſonnets, &c. together with his view of the ſtate of Ireland, and a tranſlation of a Socratic dialogue, entitled Axiochus, or, Of Death: which, we are told, is not taken notice of by any Editor of any part of his works. To this edition of the Fairy Queen is prefixed a preface, by the Editor, giving ſome account both of the Author and his writings. He has alſo added a copious gloſſary, explaining the difficult words and phraſes that occur in this excellent allegorical poem.

Art. 18. *The Fairie Queen of Spenſer. A new edition, with notes critical and explanatory. By Ralph Church, M. A. late Student of Chriſt Church, Oxon.* 8vo. 4 vols. 1l. 1s. in ſheets. Faden.

The pains that have lately been taken to do juſtice to this excellent old Bard, by improved editions of his works, in order to make them better underſtood, and to place their beauties in a more conſpicuous light, will, it is hoped, revive a taſte for Spenſer, and occaſion his being more univerſally read; which is all that is wanting to his being more univerſally admired.

Mr. Church's edition differs ſomewhat from that given us by Mr. Upton. The latter is more of a commentator, and makes a greater diſplay of his poetical reading and judgment. Mr. Church ſeems to have rather confined himſelf to, and chiefly valued himſelf upon, a *correct edition* of his Author. He appears, indeed, to have beſtowed great labour in collating and examining all the former impreſſions, in order to ſettle the genuine reading of the text, and alſo the punctuation, the errors of which he has rectified, in almoſt numberleſs inſtances. This laſt circumſtance is an article of much more conſequence than is generally imagined by ſuperficial Readers: ſince it but too commonly happens, that by miſ pointing, an Author is made to utter ſuch ſenſe, or ſuch nonſenſe, as in reality never did, or poſſibly could, flow from his pen.

In his preface, Mr. Church has given ſome account of the former editions of Spenſer, and ſhewn their defects, in order (for his own juſtification) to convince the public, that a good one was wanted:—candidly obſerving, at the ſame time, that after all, a faultleſs edition of ſo long a poem, is not reaſonably to be expected. 'The *beſt* we can hope to ſee, will have its failings;' and we ought, continues he, 'to judge of the editions of books, as we judge of men: none are abſolutely perfect, and the beſt are good only by compariſon. And that man, and that edition will always be eſteemed the beſt, which is moſt uſeful, and has feweſt faults.'

The life of Spenſer, prefixed to Mr. Church's edition, was given him by a friend. The gloſſary ſeems very correct; and as to the notes, which are inſerted throughout at the bottom of the page, they are chiefly reſtricted to the bare explanation of the Author's ſenſe, and may be very uſeful to the mere Engliſh Reader; yet at the ſame

time, we muſt obſerve, that the performance of this judicious Editor is not unworthy, to uſe his own modeſt expreſſion, of the *indulgence* of the *Learned.*

Art. 19. *An impartial Eſtimate of the Rev. Mr. Upton's Notes on the Fairy Queen.* 8vo. 6d. Baldwin.

Charges Mr. Upton with having borrowed 'many curious diſcoveries, and intereſting remarks,' from Mr. Warton's Obſervations on Spenſer†, without acknowlegement. The Eſtimator attacks the Editor of the Fairy Queen with ſneer and ſarcaſm; and alſo takes occaſion, *en paſſant*, to laugh at a certain paſſionate admirer of Arioſto, who lately favoured the public with a tranſlation of his Orlando.

† See Review, Vol. XI. p. 112.

Art. 20. *A new Method of propagating Fruit-trees, and Flowering Shrubs; whereby the common kinds may be raiſed more expeditiouſly, and ſeveral curious Exotics increaſed, which will not take root from cuttings or layers. Confirmed by repeated and ſucceſsful experience. By Thomas Barnes, Gardener to William Thomſon, Eſq; at Elſham, in Lincolnſhire.* 8vo. 1s. 6d. Baldwin.

The purport of this curious pamphlet, is thus explained by the Author, in his introductory chapter:

'The difficulty of propagating ſome ſhrubs in the common way, and the ſmall increaſe that can be made from others, by all the uſual methods, brought it into my thoughts to try whether ſome expeditious manner could not be invented of raiſing a large number.

'Every Nurſeryman will be glad to know this; for if he can, when he has got a new ſhrub, raiſe twenty or thirty, inſtead of three or four, it will be a great increaſe for his profit: and in the ſame way, a gentleman, when ſuch a thing falls into his hands, will be better pleaſed to ſupply all his friends at once, than a few at a time, and not oblige all under the compaſs of many years. I thought the thing might be done, and that made me reſolve not to be diſheartened at one or two trials: and my honoured maſter has encouraged me, by giving me opportunities to make the experiments, and looking upon their progreſs himſelf.

'It is about a year ſince I began the experiments; and between that time and this, I have tried them various ways upon four and-twenty kinds of trees and ſhrubs of the fruit and flowering kinds; not truſting to one or two ſamples of each, but uſing ſeveral dozen of every kind, and trying them in all the different conditions of culture, according to their nature, from the ſtove to the open air. By theſe means the experiments amounted to many hundreds; and as I kept a conſtant journal of them all, which I have here faithfully tranſmitted to the public, every one will ſee how far each method ſucceeded, and which deſerves the preference.

'The

'The propagation of trees by layers and cuttings, ſhews, that if a piece of any kind be planted in the ground in ſuch manner that it takes root below, the upper part will ſoon furniſh all the reſt, and become a perfect tree. If roots can be thus obtained, the reſt follows in the courſe of nature. But this is not univerſal; for ſome trees will not take root in either of theſe ways: and if they would, ſtill the number is but ſmall that can be obtained by them, becauſe it is but a certain part of the branches a tree can ſpare for that purpoſe.

'On examining the cuttings which have failed, I have always found that the miſ-chance happened by the rotting of that part of the cutting which was expected to ſend forth the roots; for the danger is when it has been freſh cut, and has no bark to cover it. I thought it natural, that if a method were uſed to keep that part from decay, all thoſe cuttings would grow, which we uſually ſee fail; and communicating my thoughts to a gentleman of knowlege, he not only confirmed my opinion by his own, but gave me a receipt for preſerving the ends of cuttings from rotting: and deſired me to try it afterwards upon ſmaller pieces than ſuch as are commonly uſed; and upon ſingle buds.

'Every leaf upon the branch of a tree or ſhrub, has uſually a young bud in its boſom; and it is certain each of theſe buds has in it the rudiment of a tree of the ſame kind: therefore it appeared reaſonable to think, that every branch might afford as many new plants as there were leaves upon it, provided it were cut into ſo many pieces, and and this ſame dreſſing could prevent the raw ends of each piece from decaying. The advantage of ſuch a practice appeared very plainly, for it muſt give many plants for one; and the thing ſeemed ſo agreeable to reaſon, that I reſolved to try it.

'Many mixtures of reſinous ſubſtances have been propoſed on this head, under the names of cements, and vegetable mummies, by Agricola and others; but the very beſt, upon careful and repeated experience, I have found to be this:

'Melt together, in a large earthen pipkin, two pound and a half of common *pitch*, and half a pound of *turpentine*. When they are melted, put in three quarters of an ounce of powder of *aloes*; ſtir them altogether, and then ſet the matter on fire; when it has flamed a moment, cover it up cloſe, and it will go out: then melt it well, and fire it again in the ſame manner. This muſt be done three times: it muſt be in the open air, for it would fire a houſe; and there muſt be a cover for the pipkin ready. After it has burnt the laſt time, melt it again, and put in three ounces of yellow wax ſhred very thin, and ſix drams of maſtich in powder. Let it all melt together till it is perfectly well mixed; then ſtrain it through a coarſe cloth in a pan, and ſet it by to cool.

'When this is to be uſed, a piece of it muſt be broke off, and ſet over a very gentle fire in a ſmall pipkin: it muſt ſtand till it is juſt ſoft enough to ſpread upon the part of the cutting where it is wanted, but it muſt not be very hot. It is the quality of this dreſſing to keep out wet entirely. The part which is covered with it, will never decay while

while there is any principle of life in the reſt; and this being ſecured, nature will do the buſineſs of the growing. This I have found true in practice; and by repeated trials, in more kinds than one, I have found that I could raiſe from any piece of a branch, as many good plants as there were leaves upon it.'

For the experiments made by Mr. Barnes, which are illuſtrated by ſeveral copper-plates, we refer to the pamphlet itſelf; recommending at the ſame time, to the curious, as well worthy their attention, notwithſtanding we are perſuaded, that it is not the work of a profeſſed gardener: by the writer's *manner*, it ſhould be the production of the indefatigable Dr. H——.

POETICAL.

Art. 21. *The Death of Adonis, a paſtoral Elegy. From the Greek of Bion. By the Reverend* J. Langhorne. 4to. 6d. Griffiths.

This Tranſlator, after premiſing in a ſhort advertiſement, that Theocritus, Moſchus, and Bion, have never been attempted in Engliſh with ſucceſs, from the great difficulty of expreſſing, with equal ſimplicity, the moſt affecting poetical images; and of doing juſtice in a verſion to the pleaſing plainneſs of the Doric dialect, begs the ſchools would reſpite their cenſures on the freedom of his preſent tranſlation, till the public is favoured with a more literal one. On a candid conſideration of the whole, indeed, his verſion is no diſagreeable reſemblance of this celebrated elegy of Bion's, which, extending to ninety-eight lines in the Greek, is rendered into one hundred and twenty Engliſh. His verſification is generally ſmooth, and his expreſſion natural and eaſy, as the ſubject requires He frequently tranſpoſes the order of the original verſes in his tranſlation, for the ſake of a ſtricter connection perhaps, one profeſſed inſtance of which he has ſpecified, p. 7. His remark, that the ſcholiaſts have miſtaken the iſland Cythera for Venus herſelf, in the following lines, ſeems juſt,

——————— ἁ δὲ Κυθηρη
Παντας ανα κναμως ἠ ανα πτολιν οικεον αειδει.

But when he ſuppoſes her called Κυθηρεια from that Iſland, (ſee note, p. 8.) he errs in placing an *Eta* for an *Epſilon* in the ſecond ſyllable, the latter being always uſed there throughout this elegy, and being ſhort, as Virgil, too, always makes it in this appellative of Venus,

Parce metu Cytherea, &c.

while he conſtantly lengthens the ſecond ſyllable in the iſland Cythera.

As Mr. Langhorne ſeems to think his tranſlation pretty cloſe, we were the more ſurprized to obſerve nothing in the Engliſh, correſponding to the following very ardent and pathetic lines of the original:

Αχεις απο ψυχης ες εμον τομα κ'εις εμον ηπαρ
Πνευμα τεον ξειυσῃ, το δι Ζευ γλυκυ φιλτερον αμελξω,
Εκ δε πιω τον ερωτα———

Mr.

Mr. Pope has not omitted this image in his charming epiſtle of Eloïſa to Abelard:

Suck my laſt breath, and catch my flying ſoul.

This we have alſo ſeen thus retained in a Latin tranſlation of a few of his ſelect pieces:

Spiritus extremus noſtri tua labra per intus
Inſiliat, capiaſque animam ter amate volantem!

We could not well ſuppoſe our Tranſlator judged this too warm an image, in the ſituation of Adonis, for his tranſfuſion, when he has put the following lines into the mouth of Venus on this occaſion, p. 10.

Far other ſport might thoſe fair limbs eſſay
Than the rude combat, or the ſavage fray;

which beſides are very nearly a preſent of our Tranſlator's to his original; though they are much more in the ſpirit of Ovid than Bion, the former giving occaſion, in one of his epiſtles, to his tranſlator to ſay almoſt the ſame thing:

Let duſty warriors in the field delight,
Theſe limbs were faſhion'd for another fight:

while Bion only ſays, pretty literally—Being ſo very handſome, how could you encounter wild beaſts!

Καλος ων τοσσουτον ημιας θηρσι παλαιων;

In the laſt diſtich of this tranſlation, which concludes thus,

Spare, Venus, ſpare that too *luxurious* tear
For the long ſorrows of the mournful year,

we imagine *luxuriant* would correſpond better to the intention of Bion, which was to repreſent the tears of Venus as ſuperabundant and exceſſive, conſidering ſhe was to mourn him for a year, or at leaſt anniverſarily.

Δις σε παλιν κλαυσαι, παλιν εις ετος αλλο δακρυσαι.

A *luxurious* tear, if the expreſſion may be allowed, ſeems to have a different ſenſe, and may even ſignify a tear of joy—But having remarked theſe eſcapes, not without a view to the author's conſideration of them, in caſe his tranſlation ſhould hereafter appear in any miſcellany, we think we may be juſtify'd in commending it upon the whole; and in ſuppoſing that, as a pretty bagatelle, it may deſerve a place among the *nugæ canoræ*, referring our readers, at the ſame time, to the following ſpecimen of it, for their own opinion, or entertainment.

Adonis dead, the muſe of woe ſhall mourn,
Adonis dead, the weeping loves return.
Stretch'd on this mountain thy torn lover lies.
Weep, queen of beauty! for he bleeds—he dies.
Ah! yet behold life's laſt drops faintly flow,
In ſtreams of purple o'er thoſe limbs of ſnow!
From the pale cheeks the periſh'd roſes fly;
And death dims ſlow the ghaſtly-gazing eye.

Kiſs,

Kiſs, kiſs thoſe fading lips, 'ere chill'd in death;
With ſoothing fondneſs ſtay the fleeting breath.
'Tis vain—ah! give the ſoothing fondneſs o'er!
Adonis feels the warm ſalute no more.
Adonis dead, the muſe of woe ſhall mourn,
Adonis dead, the weeping loves return.
His faithful dogs bewail their maſter ſlain,
And mourning Dryads pour the plaintive ſtrain.
Not the fair youth alone the wound oppreſt,
The queen of beauty bears it in her breaſt.
Her feet unſandal'd, floating wild her hair,
Her aſpect woeful, and her boſom bare,
Diſtreſt, ſhe wanders the wild waſtes forlorn,
Her ſacred limbs by plowing brambles torn.
Loud, as ſhe grieves, ſurrounding rocks complain,
And Echo thro' the long vales calls her abſent ſwain.
Adonis hears not; life's laſt drops fall ſlow,
In ſtreams of purple, down his limbs of ſnow.
The weeping Cupids round their queen deplore,
And mourn her beauty, and her love no more.

Art. 22. *The Satires of Ludovico Arioſto.* 8vo. 3s. Millar. K

Five of theſe ſatires are tranſlated by a reverend Gentleman, whoſe name is ſignified, or rather very nearly revealed, by the Editor, the Rev. Mr. Temple Henry Croker, in this contraction, H—rt—n: the tranſlation of the ſecond and laſt being acknowledged by the Editor himſelf. A ſummary account of the life of Arioſto is prefixed by the ſame gentleman, many of the incidents related in it being taken from the ſatires themſelves, which contain above two thouſand lines. The celebrated author is repreſented in it by his admiring biographer, not only as a poet ſuperior to all the moderns, which will perhaps be conteſted by many; but as a man of great abilities, virtue, and probity, and indeed of a moſt amiable diſpoſition, many traces of which are viſible throughout theſe tranſlations. One remarkable incident in his life is, that Pope Leo X. ſhould publiſh a bull in favour of his *Orlando Furioſo*, excommunicating all who ſhould diſapprove it, or defraud him of his profits; and yet never promote or reward the author, to whom he had alſo conſiderable political obligations; though, perhaps, the pontiff might conſider his bull as no mean benefaction. This will naturally remind our readers of a like neglect of the author of Hudibras by one of our monarchs, who was ſaid to carry that poem conſtantly about him: a poem which gave ſo many proofs of the author's attachment to the cauſe of the royaliſts, and contained ſo much wit and ridicule on their enemies. A ſecond incident is that of Arioſto's ſtraying inſenſibly, in a fit of meditation or abſence, among a gang of Banditti, who, on diſcovering him to be Arioſto, treated him with the utmoſt reſpect; entertained him with ſinging ſeveral parts of his own Poem to him; and reconducted him ſafely to his fortreſs of Garfagnana, of which he was then governor. This will equally remind us of ſome extraordinary and miraculous protections, which not only Horace and other antient poets, but even

ſome

ſome modern ones have aſſumed, as a compliment perhaps to their poetry, and the ſuppoſed divinities inſpiring it: as Ovid ſays,

Eſt deus in nobis, agitante calescimus illo.

With regard to theſe ſatires of Arioſto, though they chiefly aroſe from his diſſatisfactions with the great, murmuring when unprefer'd, complaining for want of leiſure and liberty when employed, and hence neceſſarily abound with egotiſms; they evince him nevertheleſs to be a man of ſenſe, of honour, and of ſentiment. While they ſhew an excellent diſcernment of human nature, they have nothing of that turgid imagination and extravagance, ſo conſpicuous throughout his Orlando; and which, in ſpight of its numerous admirers, the judicious Horace muſt have frequently branded with his *incredulus odi*, as he commends one of his intimates for laughing at all ſuch marvels as Arioſto revels in:

Somnia, terrores magicos, miracula, ſagas,
Nocturnos lemures, portentaque theſſala rides.

In his firſt ſatire, after enumerating the inceſſant and groveling ſervilities, which an unreaſonable, and even retentive patron may expect, he ſays, the nobleſt uſe of life is to read and reflect; adding, more ſenſibly, perhaps, than practicably,

Theſe teach in home-ſpun clothes, with taſte refin'd,
To dine on humble food, but feaſt the mind;
To dare be poor and free, with juſt diſdain,
To ſcorn the wretch that drags a willing chain;
In proper bounds my wiſhes to confine,
Though diſappointed, never to repine,
With ſilence and contempt, unmov'd to ſee
The flatt'rer or buffoon prefer'd to me;
To eat at common hours, nor faſting wait,
That other folks may ſee me dine in ſtate;
For pride, convenience never to forego,
Or ſacrifice a ſubſtance to a ſhow.

The following verſes, in the ſame ſatire, evince that love of natural freedom, and that ingenuity of ſpirit, which generally accompany true genius.

For this to Heav'n I lift my grateful hands,
That in my father's houſe, and father's lands,
Without dependence or conſtraint I live,
My honeſt neighbours chearful can receive;
Far from a court can paſs my life in peace,
Uſe no low arts my ſubſtance to encreaſe.
Unpity'd and unenvy'd take my lot,
Nor bluſh for what I want, or what I got.

His ſecond ſatire is juſtly ſevere on the corruptions of the court of Rome, and the ſhocking vices of the Italian prieſts. Mr. Croker obſerves very appoſitely here in a note, p. 48.—'That as more than one part of the Orlando Furioſo is ſevere on the Popes, it is whimſical

cal to ſee Leo X. excommunicating thoſe who do not approve of that very poetry, which condemns the papal tyranny.'

His ſixth ſatire, addreſſed to Hannibal Maleguccio, on the choice of a wife, is very ſevere on the ſex; though ſhort of the rancour of Juvenal's on the ſame ſubject, and entirely free from his groſſneſs and obſcenity; for which Arioſto had too much delicacy and elegance. Theſe induce him, with his utmoſt invectives, to allow all proper indulgence to the fair. As the uſe of paint among the ladies here ſeems rather more extenſive than formerly, we give a few lines on that topic from this ſatire.

The beauty-waſh excepted, grant your wife
All ornaments that ſuit her rank in life:
No paint on any terms would I permit,
And here our humours do, or ought to hit.

If Erculano had the wit and grace,
To know what meets his kiſs on Lydia's face,
The loathſome thought would all deſire remove,
And ſerve the quickeſt cure for ill-plac'd love.

Lotions, pomatums, ointments, ſublimate,
Choice myſt'ries of a lady's cabinet,
Puniſh with ſwift decays th' uncleanly guile,
And, us'd to mend complections, quickly ſpoil.

Hence furrows ſeam the cheeks, and pimples glow,
Time never fails the ſecret fraud to ſhow;
Hence pois'nous ſteams exhales the fetid breath,
And tainted drop the black uneven teeth.

The laſt ſatire, addreſſed to cardinal Bembo, in which he deſires his recommendation of a tutor for his ſon, atteſt that familiarity and eſteem in which Arioſto liv'd with the great, with the capable and accompliſhed ſpirits of his time: and the laſt diſtich of it proves that ardent deſire for his ſon's ſucceſs with the muſes, to whom the father certainly was a moſt zealous and genuine devotee:

That, tho' the father fail'd for want of time,
He to Parnaſſus topmoſt height may climb.

Upon the whole, theſe ſatires of Arioſto are not without ſome reſemblance to thoſe of Horace, particularly in the many ſhort tales or fables, ſo aptly introduced, and ſo pithily related. We think, however, notwithſtanding their frequent merit, they are obviouſly inferior to Horace's, and leſs intereſting, as more particular and perſonal. With regard to this tranſlation of them, though we have not aſſumed to compare it critically with the Italian, we can affirm, that it generally *reads*, as the phraſe is, very pleaſingly; for we ſhould not count it the leaſt compliment to this work to ſay, that it greatly excells, as far as they can be compared, the laſt tranſlation of the Orlando Furioſo; which, from an affectation, as it ſhould ſeem, of keeping literally to, and preſerving the very ſeries and order of the Italian language, has murdered the Engliſh, and ſinn'd againſt the grammar idiom or arrangement of it, in a great majority of the numerous ſtanzas, of which that long work conſiſts. In conſequence of this, the

the poetical manes of Arioſto muſt appear, to an Engliſhman, a more diſmal repreſentation of him, than the mangled figure of Hector did in the dream of Æneas. Wherefore, in defence of genuine criticiſm, we may impartially aſſert, that the panegyriſts of that verſion can never be conſiſtent in reprehending any Engliſh tranſlation that may appear hereafter; and that a Tranſlator of real merit may henceforth dread their applauſe more than their cenſure.

K

Art. 23. *Genuine Happineſs. A poetical Eſſay. Addreſſed to the young Club at Arthur's. By* John Bland, *Eſq*; 4to. 1s. Townſhend.

In this poem, our author acquaints us that,

An artleſs muſe would aim through tott'ring flight,
To clear the paths of genuine delight,
Inculcate nature's eaſy rules, and teach,
That human joy is fix'd in human reach.
That men, thro' falſe purſuits, true comforts miſs,
And inſtinct, more than reaſon, points to bliſs.
Such are her tenets——and from hence ſhe proves,
Reaſon is foe to man, but nature loves.

Whether reaſon be a foe to mankind, in general, is a point we will not undertake to diſpute with this author; but that reaſon and himſelf are at variance, in particular, we very readily believe. He is alſo, unhappily, as little the favourite of the muſes, as an adept in moral philoſophy; and has nearly as poor pretenſions to rhime as to reaſon.

Why a work of this nature ſhould be addreſſed to the club at Arthur's: or wherefore, on a repetition of the word *patrons*, he ſhould 'hail the *ſacred* ſound,' we are alſo much at a loſs to conceive. In fact, we wiſh our poet be not one of thoſe ſort of people which he himſelf characteriſes as

——— dupes, that thwarting nature's rules,
In ſearch of wiſdom, dwindle into fools.

K-n-k

Art. 24. *The Orphan of China, a Tragedy; as it is performed at the Theatre-Royal in Drury-lane.* 8vo. 1s. Vaillant.

This is not a tranſlation of Voltaire's celebrated *L'Orphelin de la Chine*, but rather a new Engliſh play, formed upon the Frenchman's model, with conſiderable improvements of the plan. It is to Mr. Murphy, author of ſeveral other dramatic performances, that the public is obliged for this tragedy; which was acted with ſucceſs, equal to what moſt of our modern theatrical productions have met with; yet with leſs ſucceſs than it deſerved. This is attributed to its being brought on the ſtage too near the cloſe of the ſeaſon, when the warm weather, and the performers benefits, were ſet in.

As it was the fate of this tragedy to be too late in its exhibition on the theatre, ſo it is alſo now (through the Reviewer's indiſpoſition) too late in its appearance in this Journal, to admit of our attempting to do juſtice to its merits. Every one has, by this time, ſeen or read, and moſt have applauded it.—For ourſelves, we have therefore only to add, in

few

few words, that we heartily join in the general approbation of the ingenious writer's firſt eſſay in this ſpecies of compoſition: in which, we doubt not, if he continues to exerciſe his very promiſing talents, but that he will, in time, excel all his co-temporaries, as he is already, to ſay the leaſt in his favour, equal to the beſt of them.

MEDICAL.

Art. 25. *The Uſefulneſs of a Knowledge of Plants: illuſtrated in various inſtances relating to medicine, huſbandry, arts, and commerce. With the eaſy means of information. By* J. Hill, *M. D.* 8vo. 6d. Baldwin.

From a general ignorance in botany, which lays the public open to impoſition from the dealers in medicinal herbs; the indefatigable doctor infers the utility of having a botanical garden to contain ſamples of ſuch herbs, with their uſual ſubſtitutions, to be always open, free of expence to any who may repair to it, for the improvement of their botanical knowledge. To this garden a guide or interpreter ſhould be appointed; and the doctor makes a tender of his ſervice for the execution of this deſign, in the concluding paragraph,—*viz.*

'A little ſpot would anſwer all theſe purpoſes; and ſuch a garden might be ſupported at a ſmall expence. He wiſhes he had power to give the ground; who would not think it much to give his beſt endeavours for this public ſervice.'

Art. 26. *Anſwer to the Notes on the Poſcript to Obſervations anatomical and phyſiological. By* Alexander Monro, *jun. M. D. and Profeſſor of Medicine and Anatomy in the Univerſity of Edinburgh.* 8vo. 6d. Wilſon *and* Durham.

In a former article we took notice of the ſeveral pretenſions of Meſſrs. Hunter, Monro, and Akenſide, to the merit of diſcovering the lymphatics to be a ſyſtem of abſorbing veſſels. Dr. Akenſide having thought himſelf aggrieved by ſome hints contained in the poſtſcript to Dr. Monro's pamphlet, publiſhed notes or animadverſions upon them. To theſe laſt, this ſhort pamphlet is a reply.

Dr. Monro here diſclaims the charge of having intended to drop any hints to the diſadvantage of Dr. Akenſide's ingenuity or candour; and declares, that what the Doctor ſeems to interpret in that ſenſe, is owing to a miſapprehenſion of his meaning. But in regard to moſt of the other points in debate, Dr. Monro enforces his former remarks, and endeavours to prove, that Dr. Akenſide has fallen into ſeveral phyſiological inconſiſtencies in his arguments concerning the nature and uſe of the lymphatics.

In this however, as in many other contraverſies of the learned, it may, with great propriety, be affirmed,

Rixatur de lanâ ſæpe caprina.

l—n.

A N

A P P E N D I X

TO THE

MONTHLY REVIEW,

VOLUME the TWENTIETH.

The Practical Huſbandman: being a collection of miſcellaneous papers on Huſbandry, &c. By Robert Maxwell, *Eſq; of Arkland.* 8vo. 5 s. Edinburgh printed, and ſold by Millar in London.

IN the Preface to this book, the Author tells us, it is partly made up of papers choſen out of *The ſelect Tranſactions of the Society of Improvers in the Knowlege of Agriculture in Scotland*; but that the greateſt part of it conſiſts of *Memorials of Huſbandry*, wrote by him for perſons of diſtinction in Great Britain, ſince the publication of the above-mentioned Tranſactions.—Thus *made up*, it treats of all ſoils in Scotland, of ſundry in England; and ſo many, and ſo various plans are formed in it, that every farmer (he ſays) may therein find directions for his huſbandry: directions, as he aſſerts, agreeable to juſt principles, and the beſt practice hitherto followed.

As to the manner of conducting the work, its Author's own account is as follows.—'I have corrected vulgar errors, and formed a rational ſyſtem of Huſbandry. I have treated it as a ſcience, making nature my guide. I have ſhewn, that Huſbandry, the foundation and ſupport of manufactures and trade, may be, on an equal ſtock, more profitable than either of them; and I have all along given reaſons for what I have ſaid, that by the ſtrength of them my work may be judged.'—

The foregoing ſeems to be a pretty juſt account of Mr. Maxwell's attempt; making all proper allowances, however, for the

almoſt unavoidable partiality of an Author, to the fruit of his own brain.—What follows, we fear, will be thought to ſavour a little too much of the projector; and though it promiſes to make us *rich* and *happy*, yet that is no more than the generality of Writers upon Huſbandry have often promiſed before, though they have never made their promiſes good.—But hear Mr. Maxwell.

'If farmers, ſays he, will read my papers with as much attention as I have wrote them, will be convinced of errors, will depart from them, and will practice the Huſbandry *which I have directed*, we *muſt ſoon become rich*, and *may be happy*.'

As a ſpecimen of our Author's manner of writing, we ſhall ſubjoin his eſſay on the improvement of moſs; a kind of ſoil, (if it may be called ſo) that abounds in many parts of Scotland, and ſome few in England, particularly Lancaſhire.

'The nature, qualities, and methods of improving moſs, whereof there are ſo many vaſt tracts in the kingdom, never having been, ſo far as I know, treated of at length by any Author who has wrote on Huſbandry, I, with ſubmiſſion, offer my thoughts on the ſubject.

'Moſs is almoſt the only deep ſoil, and perhaps the beſt of ſeveral whole counties, were its qualities well underſtood; tho' at preſent, by the greateſt part, little valued, which makes the knowlege of the proper improvement of it the more neceſſary and uſeful.—The whole maſs and body of it is a dunghill, made up of rotten timber, graſs, weeds, and often mud waſhed off from the higher grounds about it, by the land-floods; than which there are few richer compoſts: only, by age, and its cold ſituation in water, pent in about it by the neighbouring riſing grounds, its ſalts are weakened, and ſpirits become languid.—The ſame will happen to the richeſt *midding* * that can be made of any compoſition whatſoever, if too long kept; yea, it will become ſuch, as not to be diſtinguiſhed from ordinary moſs by the eye ſight, and no more uſeful as dung than it, except either in proportion to the ſhorter time it has been kept, or the better ſituation of the place where it has ſtood.

'I believe the qualities of moſſes differ very little from one another in any other reſpect, than with regard to the mud which makes a part of their compoſition, its being of a better or worſe quality, and as they happen to be in warmer or colder countries, or more or leſs ſpungy, occaſioned by the greater or leſſer quantity of water *ſtagnate* in them: the more water, the more ſpungy; the leſs water, the more ſhort and rotten; and the rottener, the fitter for the vegetation of any thing that is planted

* Another name for a dunghill, or heap of compoſt.

in,

in, or ſown on them.—The ſpungy moſs grows, indeed, very well, and increaſes its own quantity; but becomes the fitter for the production of plants, roots, or herbs, by putting a ſtop to its growth. The moſt proper way to effectuate which, is draining.—From this it follows, that draining is the firſt improvement of moſs; and ſo neceſſary, that other improvements cannot be made upon it, till that be executed; and, if well improved, it will produce and nouriſh vegetables to equal profit and advantage, as perhaps any ſort or kind of ſoil.—I have ſeen upon it mighty crops of rape, wheat, barley, oats, and peaſe; parſnips, carrots, turnips, and potatoes; large and good coles, and herbs of various kinds; and it is good and convenient for meadow, being (beſides other conſiderations) *free of* ſtones.

'If moſs, *improven*, be fit for ſo many good purpoſes, it ſeems very material to conſider which are the moſt proper methods of improving it. The beſt way, in my opinion, is to pare off *the ſurface with horſes* *; and a denſhiring or paring plough; then to burn it, ſpread the aſhes, and plough them in with a *light fur* †, for a crop of rape, or ſuch other crop as the maſter of the ground is moſt diſpoſed to have. But beſides that the rape is a valuable crop, in conſideration of the ſeed, it gives this encouragement alſo for the ſowing of it, that the large bulky ſtalks on which the ſeed grows, afford a freſh ſupply of ſalts when burnt ‡; and even while it is growing, the falling leaves, for want of air to exhale their moiſture, become of a ſlimy, oily ſubſtance, rot the ſurface, and enrich the earth by their juices, ſalts, and rotting upon it.

'It is proper with the ſecond crop, at leaſt with the third, to ſow clover and rye-graſs, or ſeeds from hay-lofts; for it is a prodigious error to overcrop ground, before laying it down with graſs-ſeeds; but a third crop, if the ſecond ſhew, that the ground is in heart to yield it, is the more neceſſary on this ſoil, (which is, as it were, ſtitched together) *that* clover, or ſuch ſmall ſeeds, require the ground to be more pulverized than one, or even two plowings *can*, unleſs the *fog* § hath been waſted by burning, and that the quantity of aſhes ariſing therefrom was conſiderable.—The more aſhes there are, unleſs the quantity be extravagant, and more than ever I ſaw the ſurface of any moſs yield, the better will the third crop of grain, and the after-crops of graſs be;

* But unluckily it happens, that the ſurface of a moſs will ſeldom bear the weight of horſes.

† Or ſhallow furrow, we ſuppoſe.

‡ It is not the intereſt of a farmer to lay theſe aſhes upon his land, as they are more profitable if ſold to the ſoap-boiler.

§ After-graſs, or eddiſh.

for they help much to cut and divide, and ſo to pulverize; which with due expoſitions to the benefits of the heavenly influences, is almoſt all that moſs wants to make it fertile, if ſufficiently drained.

'This graſs ought to be mowed, not paſtured, till the *ſurface become of ſufficient ſtrength to bear cattle* *. *Thereafter* it will not be improper, that it be mowed and paſtured alternately, until the maſter of the ground incline to have more crops of rape or grain. Then (in caſe either the deepneſs of the moſs, or a clay bottom will allow of it) he may from time to time proceed in the foreſaid method, of burning, cropping, and laying down with graſs-ſeeds.—This, however, can only be done after the moſs is become ſo firm, *that it can bear the labouring cattle* *, which requires a good level, and conſiderable time to drain it; but that ſuch a beneficial improvement may not be retarded, the moſs, if once tolerably dry, may be pared by an Engliſh turf-ſpade, with which a man will pare as much in one day as in a day and a half, or perhaps two days, with the ordinary turf-ſpades of *this country* ‡; and the turfs being burnt, the aſhes may be plowed in by one man with a breaſt-plough, for *four ſhillings per acre* §; for the labour is not hard.

'I humbly propoſe to thoſe that do not incline to ſow rape, to plant potatoes. It is obſerved, that the blue or white kidney-kind thrive beſt on this ſoil; but any ſort will do well, and, if early planted, will be ready before the froſts can endanger their rotting.

'It is plain that denſhiring is not only the moſt ordinary, but alſo the moſt proper way to improve moſs; which for the moſt part is either deep enough to bear it, or has clay below; for the fire revives the weakened ſalts, and if a clay bottom can be got at, the mixture of the clay, moſs, and aſhes, makes one of the beſt of moulds.

'But the ſhorteſt work of all for the improvement of moſs, deſigned only for graſs, where the ſituation gives opportunity for it, is this: firſt drain the moſs: if there be heath upon it, burn it off, and make the ſurface equal. Then make a dam at the loweſt part, and a ſluice, and work the water upon it through the winters. The mud that comes by the land-floods will, in two or three years time, bring a fine ſwaird upon it, and there-

* Here the Author himſelf confirms what we aſſerted in a preceding note.

‡ Scotland.

§ This may poſſibly be true in Scotland, but not in England, where it will coſt as much as is here mentioned to plow an acre with horſes.

after

after be a yearly dunging; ſo that it will bear annual cutting, and beſides bring a good foggage for paſtures after the ſwaird is become ſtrong enough to bear cattle. Or, where the conveniency of water for flooding cannot be got, if a moſs, after draining, be covered two or three inches deep with other earth, it will alſo bring a good ſweet graſs upon it. Gravel has this effect more than other earth, becauſe being a weighty body, of ſeparate groſs parts, and of a hot nature, it ſinks into, incorporates with, heats, divides, and pulverizes the moſs.

'Dung, or lime, where it can be got, will alſo contribute to the improvement of moſs, as well as any other ground; yea, there is this particular encouragement for the dunging of it, that dung will laſt, and do ſervice longer in moſs, than in any other ſoil whatſoever, which is owing to the preſerving quality of the moſs; but whether dung or lime be uſed, the niceſt plowing is requiſite to keep them from ſinking too deep into this light and open ſoil.'

'Beſides the regard that ought to be had to moſs for its own productions, it has this further to recommend it, that it is not only excellent compoſt for *middings* to be laid on clay ſoils, but alſo adds much to the fruitfulneſs when laid on that ſoil green; which, perhaps, by ſome will only be imputed to the opening quality of the moſs, ſeparating the bound particles of the clay; but it is known to have the qualities and effects of dung upon light hazely ground, not only when compounded with dung, but alſo when laid upon the green ſwaird.'

If what is ſaid above ſhould be confirmed by experience, we imagine our Readers will thank us for this extract, notwithſtanding the many Scottiſh idioms wherewith it abounds.

The book now before us, is by no means a compleat ſyſtem of Huſbandry, but a collection of detached pieces, wrote at different times, and upon different occaſions; for, it ſeems, our Author has been frequently employed by gentlemen of fortune, to ſurvey their eſtates, and put them into, what he might think, the beſt method of culture. This he has attempted to do, by writing, what he calls Memorials for the particular perſons by whom he was ſo occaſionally employed; in which memorials he has deſcribed the ſeveral peculiarities of each eſtate or farm, and from thence he has ſuggeſted what he thinks the moſt proper management for each. Many of theſe pieces occur in the *preſent volume*; towards the concluſion of which, he tells us, that he intends a *ſecond*, as he has ſtill a great number of papers by him upon the ſame ſubject:—which is, indeed, an intereſting one, both to individuals, and to the public. And, in order to make the public duly ſenſible of the advantages of Agricul-

ture, Mr. Maxwell (we find) has read lectures upon that ſubject at Edinburgh, for ſeveral winters; *two* of which lectures are printed at the end of this volume. In the *firſt* he endeavours to convince his hearers, that Huſbandry is the ſource of all ſolid riches, and the life and ſupport of all other arts and ſciences, yea, of all mankind. He then purpoſes to ſhew, that it is a ſcience which cannot be rightly practiſed, but by reaſonable rules, and that all good Huſbandry has certain and fixed principles, which he undertakes to explain; and adds further, 'that all practice *diſconform* thereto, muſt be bad, though eſtabliſhed by cuſtom as old as the creation.'——In order to give a ſhort ſketch of the tendency of his lectures, he ſays,

'*Thereafter*, I ſhall ſuppoſe a farm, conſiſting of all the principal ſoils, capable of all the improvements I can think of, and then I ſhall lay before you the different and the beſt ways of improving every part of it, *conform* to the principles I ſhall have laid down, always giving reaſons, that by the ſtrength of them what I ſay may be judged; and, as I go along, I ſhall probably give you my opinion concerning the conſuming of the crops in the moſt profitable ways: this will, I humbly think, be at leaſt as rational, and as uſeful a way of treating on Huſbandry, as any man has taken before me.'

This is the Author's own account of his plan: in the proſecution of which we heartily wiſh him ſucceſs, as he really ſeems to have the public good in view. But, whenever his *ſecond* volume comes out, we would hope not to be meet with quite ſo many Scotiſms, as every where offend our eye in the *preſent*. — For, how difficult ſoever it may be for a North-Briton to *ſpeak* good Engliſh, we have lately had the pleaſure of being thoroughly convinced, that many of them can *write* it with great eaſe, as well as elegance.

P

Io, *a Dialogue of Plato, concerning Poetry.* 4to. 2s. 6d. Nourſe, &c.

FROM the ſpecimen which the ingenious Author has given in his Synopſis * of the Works of Plato, our Readers may judge of his abilities for the taſk he has undertaken. To render the tranſlation of the piece before us agreeable to the Engliſh reader, indeed, required the full exertion of his talents; for, with reverence to the divine Plato be it ſpoken, it is a dry, tedious, ſyllogiſtical dialogue, which, in a narrower compaſs, might have been made more poignant and concluſive. The

* See Review for March, p. 284.

Tran-

Tranſlator, however, has done every thing in his power to accomodate it to modern taſte. His notes, which are very copious, ſerve to illuſtrate many obſcure paſſages in the text, and explain many mythological alluſions: at the ſame time they manifeſt the Writer's extenſive reading and depth of erudition.

The ſubject of this dialogue will beſt appear from the argument which the Tranſlator has prefixed to it. 'The teachers,' ſays he, 'or leaders of popular opinion, among the Grecians of thoſe days, were the Sophiſts, the Rhetoricians, and the Poets; or rather, inſtead of theſe laſt, their ignorant and *falſe interpreters*. Men of *liberal* education were miſled principally by the firſt of theſe: the *ſecond* ſort were the ſeducers of the *populace*, to whoſe paſſions the force of rhetoric chiefly is applied in commonwealths: but the minds of *people of all ranks* received a bad impreſſion from thoſe of the *laſt mentioned kind*. To prevent the ill influence of theſe, is the immediate deſign of the *Io*. For one great obſtacle to the reception of the Socratic doctrine (which was not, like the teaching of the Sophiſts, by being extremely expenſive, confined to men of high rank and large fortunes) was the vulgar religion of thoſe times. Of this the earlieſt poets, principally *Orpheus*, are ſuppoſed by ſome to have been the firſt teachers: Certain it is, that the greater poets, who came after them, eſpecially Homer and Heſiod, ill underſtood, were the chief ſupporters; and that all the reſt, who followed, were the favourers. Nor is this at all to be wondered at: for poets always write to pleaſe; and affecting the favour of the magiſtracy, or that of the people, fall in with the eſtabliſhed ſyſtem of opinions, or with the prevailing taſte; and then give a kind of ſanction to that ſyſtem which they ſerve, or to that taſte which they flatter, through the natural force

Of magic numbers and perſuaſive ſound. CONG.

'But much ſtronger muſt have been the effect of poetry in thoſe days, when poems were thought inſpired, and every ſyllable of them had the ſanction of ſome divine muſe. The way which the philoſopher takes to leſſen their credit, is not by calling in queſtion the *inſpiration* of the *poet*, or the *divinity* of the *muſe*. Far from attempting this, he eſtabliſhes the received hypotheſis, for the foundation of his argument againſt the authority of their doctrine: inferring, from their inability to write without the *impulſe* of the *muſe*, that they had no real knowlege of what they taught.—But Plato of all the polite Writers among the antients the moſt polite, makes not his attack upon the poets themſelves directly;—making free with the *rhapſodiſts* only, their interpreters. This he does in the perſon of Io, one of that number, who profeſſed to interpret the ſenſe of Homer; proving out of his

own mouth, that he had no trne knowledge of thoſe matters, which he pretended to explain; and inſinuating at the ſame time, that the *poet* no leſs wanted true *knowledge* in thoſe very things, though the ſubjects of his own poem. For every thing that he ſays of the *rhapſodiſts* and of *rhapſody* holds equally true of *poets* and of *poetry*. The purſuit of this argument naturally leads to a *twofold* inquiry: one head or article of which regards the *ſciences*, the other concerns the *arts*.—By way of corollary, the philoſopher inſinuates, that none are able to interpret the poets rightly, whenever they aim at giving an account of the *inward* or *occult* parts of *nature*, except the *wiſe* and truly *knowing* in the *nature* of things; who alone know how to make the due diſtinction in the writings of any of the poets, and to ſeparate what is ſound, pure, and agreeable to truth, from what is tainted with ſuperſtition, or any other way corrupted by the mixture of *popular opinion*.'

R—d

Remarks upon ſeveral Paſſages of Scripture, rectifying ſome Errors in the printed Hebrew text; pointing out ſeveral miſtakes in the verſions, and ſhewing the benefit and expediency of a more correct and intelligible tranſlation of the Bible. By Matthew Pilkington, *LL. B. Prebendary of Litchfield.* 8vo. 3s. Whiſton, &c.

THE author of this valuable piece hath already engaged the public approbation, by his judicious attempt to illuſtrate and adjuſt the *harmony of the goſpel hiſtory*, which was publiſhed before our Review commenced. What is now offered to the learned world, appears to be the reſult of cloſe attention and accurate diſquiſition. It is a laudable deſign, to endeavour to obviate the principal objections to the truth and uſefulneſs of revelation, which are drawn from the apprehended improprieties and inconſiſtencies of ſcripture ſtyle and language: and this Mr. Pilkington hath zealouſly laboured in a variety of inſtances; in many of which he hath exhibited good ſpecimens of his critical ſagacity, which are rendered the more agreeable by his moderation and candour.

There are two general remarks which are the principal objects of our learned author's attention.

The firſt is, that the preſent *maſorete* copy of the old teſtament is, in many places, different from the original Hebrew text: and that the variations are frequently capable of being diſcovered in ſuch a manner, as to give us an opportunity of reſtoring it to its primitive purity. The ſecond remark is, that many of the improprieties, obſcurities, and inconſiſtencies which

occur to an attentive reader of the *verſions*, are occaſioned by the tranſlator's miſunderſtanding the true import of the Hebrew words and phraſes. Before our author enters upon any particular illuſtrations of his general ſcheme, he would inſinuate a modeſt apology for the manner in which he hath executed his deſign, with a due veneration for the ſacred writings, and in order to remove thoſe prejudices which have ariſen in the minds of many againſt their being the oracles of truth; he labours to prove, that the objections made to the veracity, or correctneſs of any part thereof, are objections, not ariſing from the writings of thoſe who were the penmen of the ſacred books, but from the alterations that have been made in thoſe books, ſince they delivered them, as the word of GOD, with all the general marks of divine authority. 'An attempt of this nature, ſays he, therefore, muſt be ſo far from invalidating the authority of ſcripture, that it muſt be the greateſt ſanction to it, and will be the moſt probable means of reſtoring a general veneration for the writings of Moſes and the prophets; as it will render the foundation of infidelity, grounded upon ſuch objections, unfirm and unable to ſupport the ſuperſtructure.' From hence our Author well judges, that many, and indeed the only plauſible arguments made uſe of, by ſuch as have appeared in the cauſe of infidelity, being grounded upon ſuch paſſages of ſcripture as they thought liable to objections, and incapable of being defended, may be fully obviated and removed. He freely allows, that if real inconſiſtencies and improbabilities can be alledged againſt the holy ſcriptures, and no proper evidence ſhall appear in diſproof of ſuch a charge, their high claim to divine authority muſt be given up; as whatever is written by the inſpiration of GOD muſt be conſiſtent, probable, and true. As to the inaccuracies of ſtyle and expreſſion, which are urged as arguments to diſprove the divine inſpiration of ſcripture, he takes notice, that they have frequently turned upon thoſe who undertook to handle them to their ſhame; that perſons of ſuperior learning and judgment have given full proof, that what ſome cenſurers have treated as inaccuracies, were nothing leſs than the ſtrength and beauty of language. For convincing proofs of this, he refers the critical reader to the obſervations of Mr. Antony Blackwall *, who hath adduced many ſtrong evidences of this from the beſt Greek claſſics, to prove that all the excellencies of ſtyle, and ſublime beauties of language and genuine eloquence, do abound in the goſpels and epiſtles.

* The Sacred Claſſics defended and illuſtrated: or an Eſſay, to prove the purity, propriety, and true eloquence of the writers of the New Teſtament, of which the ſecond edition, 8vo. was printed in 1727.

But

But Mr. Pilkington ſcruples not to confeſs, that though the ſtyle and manner of writing, uſed by the ſacred penmen, could not be defended, in theſe particulars, ſo well as they may be; yet from thence could ariſe no real objection againſt the divine inſpiration of any part of theſe books; 'For, as he obſerves, if GOD, in general, dictated to his prophets what he would have communicated to the world; if he ſo far ſuperintended them by his holy ſpirit, as to keep them free from error, in what they delivered, their writings muſt be acknowledged to be the word of GOD, ſo far as to aſcertain their truth; though he ſhould have left them at liberty to expreſs themſelves in ſuch words and phraſes, as they were by him naturally enabled to do; without always ſuggeſting to them in theſe particulars: whoever, he adds, ſhall have any doubts remaining, whether an inſpiration would be ſufficient, without ſuch a ſuggeſtion, may be fully ſatisfied, by conſulting archbiſhop Potter on this ſubject, in the third volume of his works, or Dr. Doddridge's Diſſertation, at the end of the third volume of his Family Expoſitor.'

It is an eſſential part of Mr. Pilkington's ſcheme, that the original text was entirely correct, and conſiſtent with truth in all its parts; and he accounts for the introduction of various errors into the copies of the Hebrew ſcriptures, from ſeveral obſervations, pointing out ſuch cauſes, as he apprehends, may properly be called natural. The cuſtoms and ceremonies to which there is frequent alluſion, in ſcripture, were well known to, and practiſed by all the people, for whoſe uſe they were primarily intended. But, when theſe ſcriptures are read by us at this diſtance of time, who are habituated to a language, ſo different in its idioms to that of the eaſtern people, when ſeveral of the cuſtoms and ceremonies referred to are unknown to us; and when ſeveral of the appropriated ſenſes of the words they made uſe of cannot be fully diſcovered and aſcertained, we are furniſhed with ſufficient evidence to account for the obſcurity of various paſſages in the Jewiſh ſcriptures. Alterations may be eaſily, and without deſign, introduced, through the incapacity or inattention of early tranſcribers; even ſlight and literal miſtakes may become more conſiderable by the additional errors of ſubſequent tranſcribers. The ſimilar form of ſeveral Hebrew letters made them very liable to be miſtaken for each other; 'for without great care and attention, a tranſcriber might either miſtake a letter, or write it ſo much like that of its ſimilar form, that thoſe who read it, or tranſcribed his copy, might miſtake it.—A faithful tranſlator muſt render the word he finds in the copy before him, according to its uſual ſignification, and therefore, whatever miſtakes of that kind are in the printed Hebrew text, muſt be transferred into all the modern verſions. But there were verſions made into ſeveral languages, from Hebrew copies much more ancient than

thoſe

thoſe which can be ſuppoſed to have come under the inſpection of the Maſorites; from which verſions we have an inconteſtable proof, that ſeveral words, in the Hebrew copies they were made from, had different letters, though much ſimilar in form to what we find at preſent; that the change of theſe letters much altered the ſenſe of the words, and occaſioned thoſe verſions to vary much from the modern ones.'

Our author remarks, that ſome alterations have been introduced into the preſent text, which ſome of the antient verſions will enable us to correct and adjuſt; while, in other caſes, the agreement of ſeveral verſions with the preſent Hebrew will ſcarcely be ſufficient fully to juſtify the integrity thereof. He gives the following inſtance of the truth of this obſervation. 'Though the Latin, Greek, and Syriac verſions concur with the preſent text, in ſaying that David had prepared for the houſe of the Lord 100,000 talents of gold, and 1,000,000 talents of ſilver, 1 *Chron.* xxii. 14. yet when we conſider what an immenſe ſum this is, amounting (if we may reckon the talent to contain 3000 ſhekels, according to biſhop Cumberland's tables) to 461,171,875 *l.* ſterling; we can ſcarcely avoid judging this account to be incredible.—It is obſervable, that when Joſephus is giving an account of what David had prepared for the conſtruction of the temple, he ſaith it was 10,000 talents of gold, and 100,000 talents of ſilver. *Antiquit. lib.* vii. *chap.* xi. only a tenth part of the aboveſaid ſum.—The Arabic verſion of this paſſage very remarkably renders it 1000 talents of gold and 1000 talents of ſilver, and plainly erroneouſly, ſince we are informed, (chap. xxix. 4.) that to what David had prepared particularly for this purpoſe, he added, and gave out of his privy purſe 3000 talents of gold, and 7000 talents of ſilver; which is confirmed by the Latin and Greek verſions, and carries no improbability along with it.—But what muſt we ſay to the Syriac and Arabic verſions, which tell us, that this additional ſum was 1,000,000 talents of gold, and 2,000,000 talents of ſilver?—Perhaps, upon the whole, the reader may be inclined to think that, ſometimes, the numbers given by Joſephus are more correct and authentic, than thoſe we at preſent find in the text, or in any of the ancient verſions.'

It is alſo admitted by our critical remarker, that even ſentences and paragraphs have been changed, added and omitted, ſo as to render the preſent text much more different from the original than he had before repreſented it to be. 'The great importance of theſe articles, ſays he, will juſtly require proofs of the moſt convincing kind to confirm aſſertions, that may give an alarm to thoſe who have looked upon every word which we read in the bible as an oracle of truth; and may ſeem to countenance the opinion

opinion of thoſe who have been ſo unhappy as to look upon the ſcriptures in a different light. But I hope a ſufficient apology is already provided for any remarks that ſhall be made upon theſe heads. And if the inconſiſtencies which have prejudiced the minds of unbelievers, ſhall appear to be occaſioned by the changes, additions, or omiſſions which are here pointed out, or in any other ſuch like paſſages, and if we can, with great probability, ſhew what was the original text, and that it was regularly conſiſtent, the prejudices of thoſe who are inclined to be candid, will, by this means, be removed.

'The remarkable difference between the prophetic expreſſion of the Pſalmiſt, *Pſal.* XL. 6. as we find it in the preſent copies, and the quotation of it by the apoſtle, *Heb.* x. 5. was impoſſible to be overlooked by any one who compared the quotation with the text referred to: and we cannot well wonder at the embarraſſment which all the commentators find themſelves under, who go about to vindicate and explain the Hebrew text: "Sacrifice and meat-offering thou didſt not delight in, אזנים כרית לי, *Mine ears haſt thou opened.*" 'And after all the pains they have taken, none of them have been able to diſcover the leaſt propriety in the *antitheſis* of the latter part of the ſentence to the former: and this difficulty was ſo great, that they ſeem to have overlooked ſome others, that muſt have attended the vindication of the text in this view: for, firſt, there is no conjunctive or disjunctive particle between the former and latter part of the ſentence, to ſhew that any *antitheſis* was intended; which is rarely, if ever, omitted in the Hebrew, in ſuch caſes, and which is regularly inſerted in all the verſions. And ſecondly, it would be difficult to prove, that the verb כרה any where ſignifies to *open*, in the ſenſe they would underſtand it here: it ſignifies indeed to *open a pit*, by digging, but how it can properly be applied to the ears I know not.

'When the apoſtle quotes this paſſage of the pſalmiſt, he tells us, that Chriſt ſaid by his prophet, "Sacrifice and meat-offering thou didſt not delight in, σωμα δε κατηρτισω μοι, *but a body haſt thou prepared me*, or provided for me." Theſe are the expreſs words of the Greek verſion in the pſalm: and can we doubt then, whether the words of the prophet are here properly quoted, or were there properly tranſlated? eſpecially, when internal evidence muſt convince us, that words of this import were written by the ſacred penman: for read the ſentence thus, the *antitheſis* is clear and expreſs, the words are plainly intelligible, and they fully illuſtrate both what went before and what comes after: "Many, O Lord, are thy wonderful works, and thy thoughts which are to us-ward; ſacrifice and meat-offering thou didſt not delight in; but a body haſt thou prepared me: then ſaid I, lo! I come, &c."

&c." That is, Thy thoughts, O Lord, have been intent upon the redemption of mankind; and though thou didſt appoint ſacrifices and offerings for thy people, yet as the blood of bulls and goats could not take away ſin, thou was not ſatisfied therewith; but thou haſt prepared me a body, by the ſacrifice whereof a full, perfect, and ſufficient atonement may be made for the ſins of the whole world; therefore I come to do thy will, O God.

'The Arabic and Ethiopic verſions agree with the Greek, in rendering the words of the Pſalmiſt in the ſame manner: and it was, at leaſt, a needleſs attempt in Bos and Grotius, to endeavour to reform the Greek, in ſuch a manner, as to make it correſpondent to the preſent Hebrew, by putting ωτια or ακουσμα inſtead of σωμα: it would be much to our ſatisfaction, indeed, if we could diſcover from what Hebrew words theſe tranſlators have given us this verſion; Mr. Peirce's conjecture is, that inſtead of אזנים it was originally אי נוח. Here are no greater changes of letters than we have ſeen in many other inſtances: and the verb כרה undoubtedly ſignifies *to provide* or prepare, and might properly be rendered by καταρτιζω. See 2 *Kings* vi. 23.'

Mr. Pilkington proceeds to intimate what a peculiar happineſs it is, that amongſt all the paſſages which relate either to the methods or means of ſalvation, or which are prophetic of what the Meſſiah was to do, or to ſuffer for the attainment of that great end, this is almoſt the only one that hath ſuffered any material alteration; 'and in what manner this was delivered by the prophet, the apoſtle, ſays he, hath informed us.'

We refer the judicious reader to a diſtinct examination of the performance now before us, which we cannot but, in the general, recommend as worthy of his peruſal; though we are ſorry to obſerve, that ſo judicious and thoughtful a writer ſhould, in any reſpect, appear to be embarraſſed by difficulties, which are the mere effects of human hypotheſes and ſyſtematic prejudice: for in the paraphraſe which he hath formed, in order to illuſtrate the original ſentiments of the prophetic expreſſion, he hath adopted the modern phraſes of 'full, perfect, and ſufficient atonement,' which are neither the doctrine nor the language of the New Teſtament.

Diſcourſes upon the following important Subjects: viz. I. *The excellency and neceſſity of divine revelation: or the extent of natural and revealed religion.* II. *The great doctrine of the Trinity.* III. *The creed commonly called the creed of St. Athanaſius. To which is added, A Diſcourſe, with a Supplement, concerning the people called Methodiſts; adapted to perſons of low capacity, eſpecially thoſe in country places. By* Charles Umfreville, *L. L. B. Vicar of Bradfield in Eſſex, and Acton in Suffolk.* 8vo. 3s. 6d. *ſewed.* Dod.

THE reverend author of theſe diſcourſes remarks in his preface, concerning the firſt ſubject of them, that though he has ſeen ſeveral excellent treatiſes about natural and revealed religion, yet he remembers no one that has reduced them to any regular order or method: proved what natural religion can, and what it cannot do; and ſhewn the ſuperior excellence of revelation, upon every account. He obſerves alſo, that thoſe who have ſaid many and great things in praiſe of natural religion, are indebted, for their ſublime ſentiments, to a previous acquaintance with divine revelation: which may or may not be true, for ought that can be proved on either ſide; becauſe the point is incapable of demonſtration by experiment.

The author likewiſe complains, that of the many diſcourſes on the Trinity, he never ſaw one *full* and *compleat:* he blames them for attempting to define what is not to be defined; and therefore wiſhes they would forbear giving any explications of it. How Mr. Umfreville propoſes to give a *full* and *compleat* diſcourſe on the Trinity, without entering into ſome eſſay toward an explanation of that myſterious doctrine, we ſhall only be able to conceive by inſpecting the diſcourſe itſelf.

In the firſt diſcourſe our author allows, that natural reaſon may produce good arguments for the proof of the being of a God, and of his divine attributes; but that the proofs which divine revelation afford us concerning theſe points are much more ſuperior and convincing: that it may likewiſe produce good arguments to prove a religious worſhip to be due to the Supreme Being, on the account of his perfections, the needs of mankind, and his gracious acts of compaſſion continually extended toward them; but what kind of worſhip Almighty God would be pleaſed with, natural reaſon, unaſſiſted by revelation, could, by no means, point out and diſcover to the world. I think, proceeds he, I need not uſe many words to acquaint you, what pernicious miſtakes the philoſophers and wiſe men of antient times committed about the nature of God and his divine worſhip. God they knew by the works of the creation; but

but they worſhipped him, not as God, for idolatry was the reigning crime of the nations; even the wiſeſt and greateſt of them, Socrates and Plato not excepted, fell into this dangerous error.

From this diſplay then we are led to conclude, that a revelation immediately from heaven is the only and effectual means to illuminate us with the beams of truth, and ſecure us from the darkneſs of error. And yet, alas! ſuch is the perverſeneſs of human nature, even revelation itſelf has not always been found ſufficient to anſwer this great end. This glorious privilege was excluſively claimed by the Jewiſh people; who not only boaſted a law, delivered by the God of nature himſelf to the great founder of their nation; but enjoyed ſucceſſively, from time to time, a communication with the divinity, in the perſons of their high prieſts and prophets. Yet were they hardly, at any time, conſtant in the appointed worſhip of the God by whom they were delivered from Egyptian ſlavery, and who granted them ſuch continual manifeſtations of his peculiar regard: but were always adopting the idolatrous worſhip of the neighbouring nations! not crediting the Deity upon the evidences of his power, ſo frequently and ſo ſignally employed in their favour; they muſt have a God always before their eyes, though it were but a block of ſtone, or a log of wood!

But, ſays Mr. Umfreville, 'Almighty God appointed ſacrifices, ritual and external performances among the Jews, agreeable to the imperfect ſtate they were in, and to train them up to a ſtate of perfection. But when the fullneſs of time was come, when the Son of God came into the world, Almighty God appointed a different way of worſhip among chriſtian people; a way of worſhip agreeable to that ſtate of perfection they are in, not with carnal ordinances, which were only types and ſhadows of good things to come, but in a pure and ſpiritual manner, more ſuitable to the ſpiritual nature of Almighty God, and that which pleaſes him beſt.'—The fact, however, ſtands thus. The Jews either rejected the law, or corrupted it with the moſt extreme ſuperſtition: in which latter ſtate our Saviour found them. Therefore they loſt the benefit of their preparatory law, and rejected the Meſſiah; while his goſpel was accepted by the Gentiles, for whom no ſuch ſtate of probation had been provided.

In the beginning of the 'Diſcourſe concerning the myſterious doctrine of the ever bleſſed and glorious Trinity,' he acknowledges 'that this is a difficult ſubject to diſcourſe upon, in relation to ſome people, who will not believe any doctrine but what they can underſtand or comprehend;' which is very likely to be the caſe: for there are ſome people ſo addicted to the uſe of their carnal reaſon, and ſo bigotted to the notion that God gave it them

them for a guide and director, that if their aſſent ſhould be demanded to a propoſition delivered in the Chineſe, or any other (to them) *unknown* tongue, they would prove obſtinate enough to with-hold it. This diſcourſe is therefore calculated for ſuch as are not ſo ſcrupulous. A ſpecimen or two will enable the reader to judge of the clearneſs and preciſion of his reaſoning.

'It is objected, he ſays, that the doctrine of the Trinity contains abſurdity and contradiction: becauſe it maintains that three divine perſons, or three diſtinct almighty and all-knowing perſons, ſhould be but one Almighty, but one all-knowing, or but one God; a man who conſiders but with *never* ſo little intention and ſincerity, clearly ſees that it cannot be: in ſhort; that it is not a myſtery, but an abſurdity and a contradiction.

'I cannot poſſibly here perceive any contradiction, though I conſider it with intention and ſincerity: had it been aſſerted that three divine perſons, or three diſtinct almighty and all-knowing perſons, are one divine perſon; it had been a manifeſt abſurdity and a groſs contradiction. But that three divine perſons, or three diſtinct almighty and all-knowing perſons, are but one Almighty, but one all-knowing, or but one God, is indeed a propoſition, which I muſt confeſs is above the capacity of our ſhallow underſtanding to comprehend; but it is by no means a contradiction. The divine nature or eſſence in the Deity, being infinite and neceſſarily exiſtent, is but one, though there are three diſtinct perſons in it; and therefore the three perſons, who have one and the ſame divine nature or eſſence common to them all, may make or conſtitute one Deity or Godhead, without any manner of contradiction. If the ſcriptures had aſſerted that three are one in the ſame reſpect, as our reaſon informs us three are not one; if the ſcriptures had ſaid that three perſons are one perſon, and reaſon aſſures us that three perſons are not one perſon; then ſcripture and reaſon had contradicted each other: but when the ſcripture aſſerts, that three perſons are one in eſſence, and reaſon does not and cannot ſay the contrary, but only aſſures us that three perſons are not one perſon; the verdict of ſcripture and reaſon are very conſiſtent with each other; becauſe it is no contradiction to affirm, that they are three in one reſpect, and one in another.'—But does the ſcripture really aſcertain the diſtinction between *eſſence* and *perſon*, as this writer aſſerts?

Again, ſays Mr. Umfreville, 'it is objected, by what our bleſſed Saviour ſaid to the young man in the goſpel, that he is not God, or has not the divine nature reſiding in him; becauſe he ſaid unto him, *Why calleſt thou me good? There is none good but one, that is God*, Matt. xix. 17. By theſe words the objectors

jectors ſay, that our Saviour denies himſelf to be God by denying himſelf to be good, which is the proper title that belongs to God. Our bleſſed Saviour did not deny himſelf to be God, or tell the young man that he is not God; but he aſks him the reaſon why he called him good, when he did not acknowledge him to be God; why he gave him that title that properly belongs to God, when he looked upon him very likely to be only a mere man? And therefore our bleſſed Saviour ſeems here to reprove this young man for giving him the title of good, which only belongs to God, when he did not confeſs him to be God; upon which account he did not act a right and conſiſtent part. This being the only true meaning of this paſſage, there is nothing that ſeems to intimate that our Saviour diſclaimed the title of God.'

As another objection he produces the following text, where our Saviour ſays, *This is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* John xvii. 3. 'Our bleſſed Saviour here calls God his Father the only true God, in oppoſition to idols and falſe gods, gods improperly ſo called: he does not exclude himſelf from being God, but only the vanities of the heathen; and therefore this paſſage of ſcripture does not any ways invalidate our Saviour's divinity. There is a great difference in theſe expreſſions; the Father is the only true God, and the Father only is the true God: our Saviour here aſſerts that the Father is the only true God, in oppoſition to the falſe deities of the heathen; he doth not ſay that the Father only is the true God, which expreſſions would ſeem to exclude him from a ſhare in the Deity; but the Father is the only true God, which by no means excludes him from it.'

His expoſition of the word *begotten* deſerves alſo to be attended to, as it throws great light upon the ſenſe in which he uſes it. 'When we ſpeak of the word begotten, in relation to creatures, we underſtand what is ſaid; we underſtand that one creature is generated or begotten by another in the ordinary way of generation, in the common and natural manner of production. But when we ſpeak of the word begotten, in relation to the Son of God, who is an uncreated and infinite Being; we ſpeak in an ineffable manner, not after the manner of created beings, not in the manner as we ſpeak of men, but in a manner that cannot be conceived, underſtood, expreſſed, nor uttered.'

Reader! art thou ſatisfied? if not, then buy the book, and let thy curioſity have its fill.

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A Deſcription of the common Laws of England, according to the rules of art, compared with the prerogatives of the King. With the ſubſtance and effect of the Statutes (diſpoſed in their proper places) by which the common law is abridged, enlarged, or any ways altered, from the commencement of Magna Charta, anno 9 H. 3. until this day. By Henry Finch *of Gray's-Inn, Apprentice of the Law. Originally written in French, and now firſt tranſlated into Engliſh, with variety of references to both the ancient and modern reports, and occaſional remarks where the law has been altered by later reſolutions, or acts of parliament, with many uſeful obſervations alſo on various points of law. With a compleat table of the principal matters.* 8vo. 6 s. Millar.

IN the preface to this work, the tranſlator, with great propriety, expatiates on the utility of ſtudying the oldeſt law-books, ſuch as Glanvil, Bracton, Britton, Fleta, the Mirror, and the Year Books. 'But whether, ſays he, it be out of an opinion that theſe and other old law tracts are grown obſolete and uſeleſs, or whether it be, that many are diſcouraged from undertaking them, being intimidated at the diſagreeable proſpect of fighting with a dead language *, ſurely the law does thereby loſe much of its beauty and perfection, not to ſay what inconveniencies it may lie under from the many books of reports and other later treatiſes, written in French, whereof this excellent book of great authority, is an inſtance. Again, as in all arts and ſciences, a man muſt firſt make it his buſineſs to become acquainted with the firſt principles and grounds of the art, ſo in the ſtudy of the laws of England it is neceſſary in a moſt eſpecial manner; for without that he can give no opinion, he can argue no caſe, he can, in ſhort, make no figure as a lawyer. And ſhould it be ſaid, that a man may attain this in the more modern books, *without troubling himſelf with the language of thoſe antient authors*; I anſwer, that perhaps he may ſucceed there, but yet he only receives them at *ſecond hand*, whereas in the others he has them from the *fountain head*.'

The writer then proceeds to recommend the tranſlation of all the antient books of the law. A laborious work, he obſerves,

* We do not think the tranſlator juſtifiable in calling French a *dead language*: for though we are ſenſible that there is a wide difference between the old law French and the modern French, yet the former does not differ from the latter ſo greatly as to be accounted a dead language. They appear to be more nearly allied than the different dictions of Spencer and Addiſon: and there is ſome difference between a language being obſolete, and being dead.

not to be expected in our age, unleſs thoſe that ſit at the helm, ſhould be perſuaded to think it a matter worthy their regard and conſideration. 'After having thus, ſays he, ſhewn the emolument that would ariſe to the ſtudents of the law, as well as redound upon the laws themſelves, by all our law books being rendered into our own langage, it will be unneceſſary to urge the utility the public will receive from the tranſlation of this book, the great and undoubted authority thereof being too well known to need any recommendation.'

Here, unfortunately for his purpoſe, the tranſlator ſeems to have proved too much. Inſtead of ſhewing the emolument that would ariſe from rendering all our law books into our own language, he has, in fact, demonſtrated that ſuch verſion, if of any, would be of little and precarious ſervice: for, to uſe his own words, they who read them in the tranſlation, 'without troubling themſelves with the language of thoſe antient authors, may, perhaps, ſucceed there,' but yet muſt 'receive them at ſecond hand,' inſtead of taking them 'from the fountain head.' Such are the inconſiſtencies which men are generally led into, when they argue with a view to ſome partial end. For our parts, we cannot diſcover any utility which will redound from tranſlating the books in queſtion. They are proper only for the ſtudy of thoſe who are deſirous of being radically acquainted with the common law: and ſuch generally poſſeſs, or at leaſt may quickly acquire, a competent knowledge of the French tongue, to read any of our books in that language. Perhaps too its not being ſo familiar to them as their own tongue, may, by commanding extraordinary attention, ſerve to imprint the matter more ſtrongly in their memory.

In the ſucceeding pages, the tranſlator tells us, 'There is another treatiſe written by our author in Engliſh, called Finch's Law; this, ſays he, I fancy, was publiſhed in the lifetime of the author himſelf, but is *quite a different book from the preſent*, and wrote upon a different plan; though, for the moſt part, the firſt book thereof, and here and there ſome few paſſages in the others (as muſt neceſſarily happen when they both flow from the ſame pen) correſpond with what we meet with here.'

From this paſſage, the tranſlator might induce us to believe that Finch's law was written by the author in Engliſh; whereas the fact is otherwiſe: as will appear from the preface to the tranſlation of that work, publiſhed in the year 1636; and entitled, *Law: or, a Diſcourſe thereof, &c.* The words of that preface are as follow.

'This book, *being formerly publiſhed in the proper and genuine language*, had, as it well deſerved, good acceptation; the author and the work mutually adding to each other's eſteem. And

herein the matter was no leſs profitable, than the manner uſeful and ingenious: ſo that this only, of all the books of law, (as concerning the method) is without precedent.—To impart good is to improve it, *which was one cauſe of the tranſlation of this book:* yet it is not thereby made ſo facile as to deſcend to vulgar capacities; witneſs the very phraſe, the terms of art, excluding all hope of *accrue* to lay-conceited opinions. Neither ſpeaketh it at adventure, but as *the author* taught, and no otherwiſe; whoſe fame will affirm, and none will deny, but that he beſt knew how to fit and adorn his own work.'

From hence it is evident that the book in queſtion was not written by the author in Engliſh, but tranſlated, into our language from the original, by a *third perſon*. Nevertheleſs, our tranſlator has repeated this miſtake in his advertiſement, in which he thus addreſſes the reader. 'Since this book was printed off, a new edition of the *Engliſh* Finch's Law has appeared, which, as it bears the ſame name with this, and both *were wrote by the ſame Author*, it may be proper to acquaint the public, that theſe are not the ſame book, but that this is a tranſlation of the original Finch's Law written in French, and though theſe do, for the moſt part, correſpond in the firſt book, yet they differ very materially in the reſt, not only in ſubſtance, (this being much more full and comprehenſive under almoſt every title, and eſpecially in the fourth book, which treats of the law of the admiralty, and the ſpiritual law, which the other does not) but alſo in the form and plan of the work, as may be diſtinguiſhed, by comparing the tables of the chapters in each book.'

Notwithſtanding, however, the tranſlator affirms that the Engliſh Finch, and his tranſlation of the original French, differ very materially in ſubſtance and plan, yet, upon the niceſt compariſon we have been able to make between the book before us and the old Engliſh Finch's Law, of which, our Tranſlator tells us, there is a new edition, we cannot diſcover any ſuch very material difference, except in the fourth book. The plans of the firſt book are exactly the ſame, though here and there the illuſtrations of the general heads are ſomewhat different. The ſecond books likewiſe nearly agree in the plan. The general heads are the very ſame till we come to the fifth chapter, and then, though their order is differently diſpoſed, yet almoſt the ſame heads are to be found in each. The iteration of nine chapters, in the ſecond book of this new work, occaſions great confuſion. The *firſt* nine chapters, which treat of criminal offences, are out of all order, and the ſubject of them is, in the old Engliſh Finch, with better judgment, reſerved for the third book. There is likewiſe great inaccuracy in the titles to the chapters. The heads of the firſt chapter of the

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ſecond book, for inſtance, cloſe with *eſtates*, though in fact they are not treated of in that chapter, but in the third.

The third books indeed are different: the matters relating to offences againſt the crown, being in the old work arranged in the third book, whereas, in the new one, they are confuſedly crowded into the ſecond. The third book of the latter alſo treats of the courts, which, in the former, are better diſpoſed of in the fourth. The third book of the new work likewiſe ends with the chapter concerning arbitrement and accord, which in the old one, with more order and regularity, cloſes the ſecond: we muſt obſerve, however, that the ſubſtance of this chapter is the ſame in each, though in the former the ſtile is more modern.

The fourth books are in truth entirely different. The heads of the third book of the new work being moſtly treated of in the fourth of the old one; the matter in the fourth book of the former being ſcarcely mentioned in the latter. Our tranſlator, however, does wrong to ſay, that the old Engliſh Finch does not treat of the ſpiritual law. It is true, it does not treat of it ſo copiouſly as the new work before us; nevertheleſs, it is handled, though ſparingly, in the firſt chapter of the ſecond book, under the title of *Corporations*. But if the former is not, in this reſpect, ſo copious as the latter, it gives a much more diffuſe and accurate account of the ſeveral kinds of proceſs; and likewiſe treats very fully of the art of pleading, with other particulars, which are not ſo much as touched upon in the new work.

Upon the whole, we are of opinion, that this tranſlation might have been very well ſpared. The diſpoſition of the matter in this work is extremely confuſed and irregular: and the plan of the old Engliſh Finch ſeems manifeſtly to have the preference. This, which our author allows to be later in point of time, is likewiſe ſuperior in point of excellence. The plan is digeſted with great analytical ſkill; and the author has the honour of being the firſt who methodized the ſtudy of the law. A great deal of his matter, it is true, is become obſolete: nevertheleſs, it is a very proper book for young ſtudents to be acquainted with, both on account of its method and authority.

It would greatly facilitate the ſtudy of the law to young beginners, if ſome judicious hand would point out to them what is obſolete, and what not: though at the ſame time it muſt be obſerved, that they ought to make themſelves acquainted even with the obſolete learning and the reaſons of the ſucceſſive alterations, otherwiſe they will have but an imperfect knowledge of the preſent ſyſtem.

As this is a ſubject with which, perhaps, few of our readers will be entertained, it will not be expected, that we ſhould ſupport the compariſon between the two books by quotations from both.

both. Nevertheleſs, for the ſatisfaction of the curious reader, we have given the following ſhort extract from each, concerning the rules of law drawn fron ECONOMICS, which ſhews the rights of *huſband and wife*. From hence it will appear, that though the ſtile of the new work is, in general, modernized, yet, in ſome inſtances, it is more obſolete and technical than the old one. Our tranſlator, for example, has thought proper to retain, in ſome places, the French words *choſe* for *thing*; *baron* for *huſband*; and *feme* for *wife*: whereas, the old work ſpeaks Engliſh.

From the old Tranſlation, page 40.

'*The huſband and the wife are one perſon. And therefore*

'*The wife is of the ſame condition with her huſband.*

'Franck if he be free, deniſon if he be an Engliſhman, though ſhe were a nief before or an alien borne.

'55. *They cannot ſue one another, or make any grant one unto the other, or ſuch like.*

'If the woman marry with her obligor, the debt is extinct, and ſhe ſhall never have action againſt the Co-obligor (if another were bound with him) becauſe the ſuit againſt her husband, by enter-mariage was ſuſpended. And therefore being a perſonal action, and ſuſpended againſt one, it is diſcharged againſt both.

'So, if a feme ſole baile goods to one, and marry with the baile.

'Likewiſe the husband cannot infeoffe his wife, but upon a feoffement made unto her by a ſtranger, he may deliver ſeiſin unto her by Letter of Attorney; for thereby himſelf giveth nothing.

'56. *Upon a joynt purchaſe during the coverture, either of them taketh the whole.*

'If the husband alien land &c. ſo given, ſhe ſhall recover the whole, in a *Cui in vita* after his death, and the warranty of one of them or his anceſtors, is a bar of the whole againſt them both.

'And if a feoffement be made to the husband and wife, and a third perſon; the third perſon taketh one moiety, and the huſband and wife the other moiety.

'*The husband is the woman's head: And therefore,*

'58. *All ſhe hath is her husband's.*

'The perſonal things ſhe hath are meerly his; but real things, whether land, rents, &c. or chattels real, and things

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in action he hath onely in her right: yet ſo, as of real chattels and things in action, he may diſpoſe at his pleaſure, and ſhall have the real chattels if he over-live. Of things in action, herſelf may diſpoſe by will.'

From the new Tranſlation, page 28.

'63. *Huſband and wife are one perſon. And therefore,*

'*The wife is of the ſame condition with her huſband.*

'Free if he be free: denizen if her huſband be an Engliſhman, altho' ſhe was a nief before or an alien born.

'*They may not ſue one another, nor make any grant to one another,* &c.

'If a woman obligee marry with her obligor, the debt is extinct, and ſhe ſhall never have an action againſt a co-obligor (if another was bound with him) becauſe the ſuit againſt her huſband was ſuſpended by the inter-marriage; and this being a perſonal action, and ſuſpended againſt one, is diſcharged as to all. The ſame law if a feme ſole deliver goods to one, and after marries with the bailee.

'Obligation upon condition to infeoffe a woman before ſuch a day, and before the day the obligor takes her to wife, now the obligation is gone; for it is now become impoſſible by his own act. But a man may make a leaſe for years, with a remainder to his wife.

'*Upon a joint-purchaſe during the coverture, each taketh the whole.*

'Upon a joint-purchaſe during the coverture, and the baron alien, the feme ſhall have a *Cui in vita* of the whole; and the warranty of one of them, or his anceſtors is a bar of the whole againſt both; and upon a feoffment to baron and feme, and a third perſon, the third perſon takes one moiety, and the baron and feme the other moiety.

'*The huſband is the head of the wife; and therefore*

'*All that ſhe hath, belongs to her huſband.*

'That is to ſay, perſonal things abſolutely; but things real, as lands, rents, &c. or chattles real and choſes in action, only in her right; but yet things real and choſes in action, he may diſpoſe of at his pleaſure, and he ſhall have the chattles real, if he ſurvive; and the choſes in action, the feme herſelf may diſpoſe of by her laſt will.'

R— d.

MONTHLY CATALOGUE,

For JUNE, 1759, continued.

MISCELLANEOUS.

Art. 26. *A Report from the Committee appointed to enquire into the original Standards of Weights and Meaſures in this kingdom, and to conſider the laws relating thereto. With the proceedings of the Houſe thereupon. Publiſhed by order of the Houſe of Commons.* Folio, 3s. 6d.——A ſecond Ditto, price 1s. Whiſton.

IT would not only be ſuperfluous, but an inſult upon the underſtanding of the Reader, to argue concerning the propriety of uniform weights and meaſures, throughout a body of people, whoſe laws, cuſtoms, and language, unite them together.

This uniformity is enforced by Magna Charta; but unſkilfulneſs, careleſsneſs, and length of time, have ſuffered the ſtandards to vary at different times and places, which variations have, in diſtant parts of the country, been confirmed by long uſage; and not only ſo, but in ſome places where they had obtained, ſubſequent ſtatutes relating to weights and meaſures, ſpecified them as particular exceptions to the required conformity. This inconveniency has at length engaged the attention of the Legiſlature; and the Houſe of Commons appointed a committee to examine into ſo nice, and at the ſame time ſo material a ſubject of enquiry. After this committee had delivered in their report, another was appointed to compleat the inquiſition; and the reſolutions of both have received the ſanction of the Houſe.

It appeared, that there were three ſubjects of regulation; meaſures of length, meaſures of capacity, and weights.

'The firſt of theſe cannot be deſcribed in words, but by reference to ſome determined ſpace, of which a model or ſtandard is previouſly eſtabliſhed.

'The ſecond is capable of deſcription, the firſt being aſcertained; and therefore requires neither model nor pattern.

'The third not being derived from the firſt, is incapable of ſuch deſcription as the ſecond; and therefore there muſt be models or ſpecimens of every part and multiple required for uſe; of that weight which is fixed to be the ſtandard.'

In the opinion of theſe committees, that erroneous meaſure called Wine-meaſure, and the weight termed Avoirdepois, ſhould be aboliſhed.

All meaſures of length are fixed, by their reſolutions, to the ſtandard yard, conſidered as the unit; with its proportional parts or multiples. All meaſures of the ſame denomination, ought to be of the ſame capacity.

The

The Gallon to contain 282 cubic inches; and all other meaſures to contain proportional parts or multiples of the ſaid Gallon.

All meaſures of capacity not to be heaped, but ſtricken.

There ought to be but one ſtandard of weight; and that to be the pound Troy, its proportional parts, and multiples.

The reſtriction relating to meaſures of capacity, directing that they ſhould be ſtricken; renders it impoſſible to meaſure many commodities uſually ſold after that manner: as apples, potatoes, turneps, and the like: the quantity of which is more naturally diſcovered by weight. But common uſage, and the appointment of the Legiſlature, having eſtabliſhed the contrary method, the alteration is ſubmitted to their determination.

A Table is calculated and inſerted in the ſecond report, wherein the ſeveral weights of Avoirdepois are tranſlated into Troy weight, the intended ſtandard; to facilitate dealings when the regulation takes place.

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Art. 27. *Tables of Weights and Prices on a new Plan; by which the value of any quantity of goods, ſold by Avoirdupois weight, from a ſingle pound to five tons, and from two ſhillings to ten pounds, ten ſhillings per hundred, may be known without the labour of multiplying or dividing. Particularly uſeful to dealers in hops, wool, hay, cheeſe, grocery, and other commodities. By* J. Elmer, *of Farnham, Surry.* 2s. 6d. Newbery.

It happens unluckily for this book, that the Parliament has acknowleged a reſolution to aboliſh the weight known by the denomination of Avoirdepois, and eſtabliſh univerſally that called Troy; to which all dealings muſt be accommodated. Vid. the preceding article.

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Art. 28. *Epiſtolary Correſpondence made familiar and pleaſant. Containing ſixty letters in the Engliſh and French languages, on ſuch ſubjects and occaſions which young gentlemen and ladies require to write on, through the courſe of their education: being proper precedents for them to copy after, in order to inſtruct them early, not only in an eaſy, genteel, and polite manner of expreſſing their thoughts; but alſo to cultivate their minds with the principles of virtue, morality, and every filial and ſocial duty.—The original Engliſh letters by John Gignoux, author of the Child's beſt Inſtructor in ſpelling and reading. The French Tranſlations by Mr. Bellie, maſter of the ladies French boarding-ſchool, in Cheney walk, Chelſea. To which is annexed, A compendious treatiſe of the firſt five common rules in arithmetic, and the rule of three; wherein all poſſible contractions are laid down in a conciſe and eaſy manner.* 12mo. 2s. 6d. Dilly.

A uſeful book for children.

Art. 29.

Art. 29. *The Practice of Gardening explained to all capacities; including the neweſt improvements. By* T. Perfect, *Gardener, Inventor of the new Chineſe Parterres.* 8vo. 1s. Baldwin.

Contains only *general* inſtructions, for thoſe who are totally ignorant of the gardener's art. Who Mr. Perfect is, or whether ſuch a perſon exiſts, is beſt known, we apprehend, to Dr. H—; who (as we may reaſonably preſume, from the univerſality of his writings) knows every thing.

Art. 30. *A Refutation of the Charge brought againſt Admiral Knowles, in a late pamphlet, entitled, 'The Conduct and Treatment of John Crookſhanks, Eſq;' &c.* 8vo. 6d. Millar.

The charge brought by Capt. Crookſhanks againſt Admiral Knowles was, that he had acted *oppreſſively* towards the captain, and *partially*, in the affair of his proſecution. See Review for January laſt, p. 87. This accuſation the Admiral totally denies; but that he has altogether refuted it, remains ſtill a matter of doubt with us: let the Reader, who has curioſity enough to enquire farther into the merits of this cauſe, ſatisfy himſelf by conſulting the pamphlet.

Art. 31. *The Reply of John Crookſhanks, Eſq; to a pamphlet lately ſet forth by Admiral Knowles, &c.* 8vo. 6d. Cooper.

In this Reply Mr. Crookſhanks endeavours to ſupport his former charge againſt the Admiral, by further proofs; and here he alſo takes occaſion to put his antagoniſt in mind of that part of his own paſt conduct, which likewiſe ſubjected Mr. Knowles to the cenſure of a court-martial.

Art. 32. *The Twentieth Epiſtle of Horace to his Book, modernized†, by the Author of* Female Conduct, *and applied to his own book, &c.* 8vo. 6d. Owen.

In our Review for February laſt, p. 135, our Readers were preſented with an account of a poem written by one Mr. Marriott, entitled *Female Conduct.* This book not being praiſed, as its Author thinks it ought to have been; but, on the contrary, cenſured, which the Author is firmly perſuaded it ought not to have been;—the ſaid Author has now taken his revenge upon his critics, by abuſing them heartily: to which end he has called in the aſſiſtance of Horace and Virgil, who have luckily furniſhed him with the names of Bavius and Mævius; and they, he inſiſts upon it, were the very ſame ſort of people with thoſe who have found fault with the Female Conduct. If this be the opinion of the public in general, as well as of Mr. Marriott in particular, it will not become us to controvert it. One thing yet, however, remains for Mr. Marriott to do; and that is, to ſhew how nearly the merit of his productions approaches to that of the writings of Virgil and Horace.

† If our Readers do not underſtand this title-page, it is not our fault, but the Author's.

Art. 22.

Art. 33. *A Sop in the Pan for a Phyſical Critic. By a Halter-maker.* 8vo. 6d. Reeve.

Mr. Read, the rope-maker, and Author of a droll theatrical piece entitled, *Madrigal and Trulletta*, (ſee Review, vol. XIX. p. 303) has here, in a merry manner, put in execution the *lex talionis* on a certain critic, who, as Mr. Read conceives, had injuriouſly repreſented his performance above mentioned. Our Halter-manufacturer is really a pleaſant fellow, and a genius in his way.

POLITICAL.

Art. 34. *The Merchant's Advocate: or, an Enquiry whether the Merchants are not intitled to a diſcount of five per cent. upon the payment of the ſubſidy of five per cent. given to the King by the act of parliament made in the year* 1747. *Which diſcount the Merchants have never received from the ſaid year* 1747 *to the preſent time? Addreſſed to the Merchants of Great Britain.* 8vo. 6d. Cooper.

As thoſe who are *intereſted* in an affair of this ſort, and need any information upon the ſubject, will hardly fail of purchaſing this little tract, it is unneceſſary for us to add any thing to the particulars ſet forth in the above copy of its title-page.

MEDICAL.

Art. 35. *The Seaman's Preſervation: or, Safety in Shipwreck. To which are added, admonitions and precepts, to prevent, by various and eaſy methods, the diſeaſes incident to ſeafaring people. By* J. Wilkinſon, *M. B. Coll. Sap. Piſan. and F. A. S.* 8vo. 1s. 6d. Oſborn.

We imagine this is not the firſt time that Mr. J. Wilkinſon, M. B. Coll. Sap. Piſan. & F. A. S. has dedicated his labours to the ſervice of the public. The pompous peculiarity of his language brought to remembrance ſome pamphlets relating to the adulteration of bread, intitled, *Poiſon detected, &c.* by my friend, *a phyſician* *; *Syboroc* †, and *A final Warning to the Public, &c.* ‡; the two laſt ſubſcribed Peter Markham, M. D. which are evidently all by the ſame hand. But which, or whether the former or the latter of theſe names belong to the author, is neither clear nor material. Certain learned unknown writers have lately ariſen, whoſe performances being chilled by the contempt of the public, generally die in their chryſalis or aurelian ſtate; but if any of them happen to be warmed by a little tranſitory ſunſhine, they ſtrait uncaſe, and—behold the buxom butterfly appears.

My Friend and *Dr. Markham*, having warned us againſt poiſon on land; Mr. Wilkinſon now propoſes to ſave us from the dangers of ſhipwreck by ſea. The purpoſe is certainly laudable; and praiſe is due to the author, whether ſucceſsful or not, who aims at doing good.

* Review, Vol. XVII. p. 564. † Vol. XVIII. p. 493. ‡ Ibid.

This

This important purpoſe Mr. Wilkinſon propoſes to effect by means of a canvaſs waiſtcoat, without ſleeves, lined with cork. He directs the waiſtcoat to be lined with four pieces of ſound cork, anſwering to the fore and hind-quarters of the waiſtcoat: theſe, he ſays, may eaſily be accommodated to the figure of the body by the help of fire; and if it is thought needful, each piece may be ſubdivided into as many parts as the wearer chuſes, croſsways. This is to be buttoned on with cork buttons; and he affirms it altogether ſufficient for ſaving mariners from ſinking, upon any diſaſter happening to the veſſel they are in.

He recommends a ſupply of theſe waiſtcoats for every ſhip's company, as fifty men may be accommodated with them for about five pounds: ſandals of the ſame materials he would alſo adviſe to be tied on the feet. For further particulars we refer to the pamphlet itſelf, and we wiſh the author's uncouth expreſſion may be tolerated, ſince thinking well, and writing well, are not always concomitants.

We have mentioned his peculiarity of ſtyle, not to prejudice his readers againſt him, but for his own advantage in any future compoſition *. As to his invention, he ſeems, indeed, very tenacious of it; and appears apprehenſive of the attacks of critics, and the malevolence of envy. He therefore, in his introduction, intrenches himſelf ſtrongly againſt their approaches, which, however, he dares, by commencing the firſt hoſtilities, and attacking his pre-ſuppoſed antagoniſts with much petulance and waſpiſhneſs. This ariſes from his *confidence*. He is too ſanguine in the contemplation of his own contrivance: and becauſe the cork jacket may ſave a man from drowning, he would make the men wear it for armour in time of action. But though it may reſiſt a piſtol-bullet at ſome diſtance, yet piſtol bullets are the feweſt in number, and leaſt dangerous of thoſe uſed at ſea; and it is to be feared, our tars would not be much improved in their agility, when encircled in cork-boddice of an inch thick; in which habilement they might poſſibly find themſelves as embarraſſed, as was Sancho in armour, at the tumult in his government.

Cork jackets are alſo to aſſiſt in curing ſeamen of the ſcurvy. Thoſe who can ſwim, ſays he, do not care to venture in the ſea at a diſtance from land, for fear of ſharks and other accidents: but in a cork jacket a man would be in *no danger*; his body is, in a *great meaſure*, (which ſurely implies ſome danger) defended againſt the attacks of ravenous fiſhes. True; he may prove but tough chewing for them when they come at his body; but it is poſſible they may firſt eat up a leg or an arm, after which, the body, though ſo effectually ſecured, would be but in an indifferent plight.—But thus it is, when men are ſo captivated with their own reveries. Mr. Wilkinſon's ſcheme would

* He owns his language to be inaccurate, through 'precipitancy to obey the dictates of univerſal benevolence, which actuates a public ſpirit to quick execution.' But though he affects to deſpiſe typographical critics, who may cenſure the 'ſpots and imperfections expoſed by a rapidity of virtue, and fervour of public zeal,' yet we ſhall venture to affirm the faults in his ſtile to be owing to too much care and affectation of technical writing; which will much ſooner excite that ridicule of which he is ſo juſtly apprehenſive, than gain him that applauſe he endeavours to influence by anticipation.

have appeared to as much advantage, had he propoſed it with more modeſty. There is a reſpect due to the public, in any addreſs to them, which the greateſt merit in an author is no exemption from paying: nor is it to be expected they will accept any thing *cordially*, which is offered to them *inſolently*.

The medical precepts at the end ſeem to us, who are no mariners, to be good directions to ſeamen in general; and proper to be obſerved as far as may be found practicable.

N

Art. 36. *Some Reaſons given againſt an Opinion, that a Perſon infected with the Small-pox may be cured by antidote, without incurring the diſtemper. With an attempt to explain the manner of the propagation and eruption of the ſmall-pox from the practice of inoculation; and why this diſtemper, taken by common infection, in the natural way, proves ſo much more fatal than that which is given by inoculation.* By Thomas Frewen, *M. D.* 8vo. 1s. Wilkie.

This little performance ſeems to us rather intended to publiſh the author's title, and introduce it, by a dedication, to the Royal Society, than calculated for any general utility in phyſic, or in the treatment of the ſmall-pox. For as the opinion which the firſt part of this pamphlet oppoſes, was rather a ſuggeſtion of the great Boerhaave's, than a tenet to which he formally adhered; and as it has never appeared that he thought fit to hazard the practice of his ſuppoſed antidote himſelf, nor that he effectually perſuaded any one elſe to hazard it, there ſeems to have been no ſolid reaſon for Dr. Thomas Frewen's combating the ſuggeſtion ſo long after Boerhaave's death; unleſs he has ſeen or made ſome tryals of ſuch a medicine, or ſuſpects Sexton's powder to be ſuch a bland and yet powerful combination of mercury and antimony, as that great phyſician imagined might prove an adequate ſpecific or antidote againſt the variolous poiſon, when and however imbibed.

Dr. Frewen's doubt, whether the ſmall-pox ought to be prevented, even though an effectual antidote was diſcovered againſt it, evidently implies a doubt, whether we ought to ſave the one in ſeven, or rather the two in thirteen, which the natural ſmall-pox, on a medium, has been reckoned to kill. And this doubt, he avows, p. 11. from a ſuppoſition, that the antidote might poſſibly do more hurt than good, as he ſeems to agree with Dr. Gilchriſt, that the ſmall-pox might be intended by nature for a drain to clear the conſtitution of ſome groſs humours, which, if not carried off this way, would bring on other diſeaſes. This opinion, it ſeems, Dr. Gilchriſt ſupported by obſerving, 'that thoſe children, who had had the ſmall-pox by inoculation, in Scotland, were uncommonly healthy.' But it is eaſy to infer, that if they were healthy, in conſequence of the humours diſcharged by inoculation, from which the puſtules are very generally fewer, and the ſuppuration conſequently leſs, (not to inſiſt on the frequent withering, of many puſtules by inoculation) than from accidental infection, this would naturally lead us to prefer it to inoculation, which certainly cannot be the intention of Mr. T. Frewen, author

author of *the Theory and Practice of Inoculation*, and probably was not Dr. Gilchriſt's, though the concluſion, from ſuch premiſes, is ſo clearly deducible and obvious: eſpecially as Dr. Frewen ſays, p. 14. 'And we have ſeveral times remarked where it (the matter) has been applied by inoculation, that if it had not been for its immediate action on a ſolid part, it would have proved inſufficient even to ſhew the characteriſtic marks of the ſmall-pox.' On this acknowlegment, how can inoculation be ſalutary with reſpect to the prevention of other diſeaſes? Or further, might not the antidote preventing the ſmall-pox, operate alſo to the prevention of diſeaſes depending on the ſame humours which nouriſh it; whether it preſerved the ſubject by an entire expulſion, or a total alteration, of them?

As Dr. Frewen ſays, p. 20. 'he is perſuaded there never was any one proof of the contagion being wholly carried off that way, *i. e.* by ſpontaneous hæmorrhages, without ſome eruption of the puſtules, we ſhall only oppoſe, to his opinion in this reſpect, that of Dr. Fuller, who tells us, that a ſtudent at Oxford, during an epidemical ſmall-pox, had, together with a pain of the back, head, and a delirium, an eruption of many puſtules, which the phyſicians pronounced to be the ſmall-pox: but all which ſymptoms and puſtules totally diſappeared on a ſpontaneous hæmorrhage of about two pounds from the noſe, the patient quickly recovering, and for thirty years after never ſhunning nor receiving the ſmall-pox. Now as Dr. Frewen, p. 21. ſeems to make ſuppuration as indiſpenſably neceſſary as eruption, and as there was not the leaſt ſuppuration in this caſe, we ſubmit the different ſentiments of theſe gentlemen to the judgment of our readers. Undoubtedly, the caſe mentioned by Dr. Fuller was a very rare one, yet merits our attention from his extraordinary probity.

Our author ſeems a little too hardy, in aſſerting, p. 21. 22. 'that *all* mankind (without excepting any one) are alike liable to the ſmall-pox'—repeated experience having ſhewn us ſubjects incapable of receiving it, even on repeated inoculations; and not a few being known to attain to conſiderable ages, within the bills of mortality, who have never been affected by the contagion at all: though it is not clear that they might not be within the contact of it, but rather probable that they muſt. Every table, containing the ſtate and event of many perſons inoculated, has a column appropriated to the number on whom the operation had no effect; and ſome have another, ſpecifying the number ſuppoſed to have had an imperfect ſmall-pox. In fact, Dr. Frewen acknowledges, p. 35. (beſides what we have already cited, from p. 14.) 'that he had inoculated ſeveral perſons who had no puſtulary eruptions, and who did not take an infection afterwards from their bed-fellows when naturally infected.' This, one would imagine, amounted to a conviction, that all mankind are not alike liable to the ſmall-pox, and even that a few are not liable to it at all. For as to 'the artificial carbuncles (as he calls the inciſion, *ib.*) being capable of extricating the firſt principles of this diſtemper from the human nature,' this really ſeems to be *gratis dictum*; ſince it is much eaſier to conceive and admit, that ſuch conſtitutions were void of theſe firſt or connate principles: and to prove that the carbuncle had extricated them,

them, it ought to have ſuppurated, or have diſcharged ſome humour, and ſuch humour ought to have communicated the ſmall-pox to another perſon. After ſome other equally inconcluſive arguments on this topic of a variolous antidote, our author concludes pretty triumphantly thus, p. 22.—'Moſt certain, therefore, it is, that no diſcovery of this kind, ſo ſeemingly repugnant to the laws of nature, can ever be aſcribed to human invention.' Moſt certain, however, it is, that a due regard to the medical character of Boerhaave might have ſoftened a little of this dogmatical aſſertion. As a phyſiologiſt, he ſeemed very conſiſtent in ſuggeſting, from analogy, and his contemplation of the laws of nature, the poſſibility of a ſpecific againſt this contagion; though, as a cautious and conſcientious phyſician, he wholly abſtained, for any thing we know to the contrary, from directly oppoſing the general proceſs of nature, in her conduct of this diſeaſe. But perhaps, ſome glory was expected from the mere endeavour to refute an opinion, or problem, which he only modeſtly and benevolently propoſed.

An attempt to explain the manner of the propagation and eruption of the ſmall-pox from inoculation, &c. is added to the former part of this pamphlet, and ſeems equally uſeleſs and unneceſſary to the republic of medicine in theſe dominions. It contains very little new, only repeating, in the doctor's own language, part of what had been already publiſhed. All that is ſingular in it ſeems to be our author's renouncing his former opinion of the benefit of more inciſions than one, for the purpoſe of exciting a double diſcharge. This he now condemns, ſaying, p. 33. 'that the more theſe carbuncles are, the more likely they will be to increaſe the *μιασμα*, or the contagious infection of the blood and ſpirits; for which reaſon he has given it up.' Now, beſides that many hundred, if not many thouſand, experiments, have evinced the entire probability of two inciſions giving no higher ſymptoms, nor greater eruption, than one, whence Dr. Frewen has manifeſtly aſſerted the *non cauſa pro cauſâ*; is it not evident that the quantity of infected thread, uſually aſſigned to one inciſion, may be inſerted into two; and thus a greater diſcharge be obtained, without the addition of a ſingle atom of contagion? It is, indeed, ſomething odd this expedient ſhould not have preſented itſelf to our author, the moment he had ſtarted an objection to two inciſions. If he has experienced any later ill effect in any ſubject where two inciſions had been made, it was, in all phyſical probability, owing to the conſtitution of his patient, (as we ſuppoſe his proper preparation and treatment of him, in all reſpects) and by no means to a ſecond inciſion.

K

RELIGIOUS *and* CONTROVERSIAL.

Art. 37. *Academica: part the firſt, containing ſeveral diſcourſes on the certainty, diſtinction, and connection of natural and revealed Religion. By* James Tunſtal, *D. D. Vicar of Rochdale, in Lancaſhire.* 8vo. 2s. Rivington.

The pieces we have here under the title of *Academica*, are theſe following—*Concio ad Clerum habita in templo beatæ Mariæ in Academia*

mia Cantabrigienſi pro gradu, S. T. B. Anno 1738.—*Diſſertatio Theologica in quæſtionem ad diſputandum propoſitam, Cantabrigiæ in ſcholis publicis ſoleniter recitata et defenſa pro gradu, S.T.P. pridie comitia anniverſaria, anno* 1744.—Two diſcourſes upon theſe words, *Prove all things; hold faſt that which is good.*—The character and duty of the ſteward of God's myſteries; a viſitation ſermon.—The ſimilar properties and agreement of natural and revealed duties, from theſe words: *Ye ſhall do my judgments, and keep mine ordinances to walk therein: I am the Lord your God.*

As to the merit of the work, the Author appears to be well acquainted with his ſubject, writes ſenſibly upon it, but has advanced nothing that can render a particular account neceſſary.—The ſecond part, we are told, will contain a ſeries of lectures, 1. On the being, perfections, and providence of God; 2. On the law of univerſal benevolence, or the duty of man, religious, ſocial, and perſonal; 3. On a ſtate of future exiſtence, conſidered as an enforcement of the law of univerſal benevolence.

R

Art. 38. *Conſiderations on the Sufferings of Chriſt, in which the hiſtory of the Paſſion, as given by the four Evangeliſts, is connected, harmonized, and explained. By* J. Rambach, *late Profeſſor of Divinity in the Univerſity of Gieſſen. Tranſlated from the laſt edition of the German. In three volumes.* 8vo. 15s. Linde.

This commentary on the ſufferings of our Saviour, is much too voluminous to obtain our hearty recommendation. Thoſe, indeed, to whoſe peculiar turn of mind ſuch long, rhapſodical illuſtrations may prove agreeable, will not make the ſame objection to Mr. Rambach's performance.

As a ſpecimen of this piece of German divinity, and for the ſake of ſuch of our Readers as are fond of rural retirement, we ſhall tranſcribe the following reflection, and admonitory hint, viz.

'What wanton ſcenes of dalliance and ebriety are often exhibited in gardens, during the heat of ſummer, under the ſecret covert of guilty ſhades! Never ſhould a ſerious Chriſtian ſet his foot in a garden, without calling to mind the ſevere agonies which Chriſt ſuffered in the fatal garden of Gethſemane.'

N

Art. 39. *An Anſwer to Dr. Free's Remarks† on the Rev. Mr. Jones's Letter, &c. By a Layman.* 8vo. 6d. Cooper.

Thoſe who have not yet heard, or read, enough concerning Dr. Free's controverſy with the fanatics, may find more of it in this pamphlet, than we think worth recapitulating.

† See Review for March, p. 212.

Art.

Art. 40. *An Eſſay on the Number Seven. Wherein the duration of the church of Rome, and of the Mahometan Impoſture; the time alſo of the converſion of the Jews; and the year of the world, for the beginning of the Millennium; and for the firſt reſurrection of the Martyrs, are attempted to be ſhewn. By a Member of the Church of Chriſt.* 4to. 2s. Rivington and Fletcher.

Leſs than ſeven times ſeven peruſals, or, perhaps, even that number multiplied ſeven times more, would not, we apprehend, be ſufficient to enable mere *unenlightened* readers, like ourſelves, to underſtand what our profound Eſſayiſt would be at, in this piece of arithmetical theology.

He ſeems to have been conſcious of his *merits*, and to have expected our attack; but, indeed, he is ſo much above, or below, the reach of criticiſm, that he may reſt in ſecurity, for ought that we ſhall attempt againſt him. Our Readers will be able to form a competent judgement, from the following extract, from p. 41—42.

'Thrice happy they, who ſhall follow the ſpiritual JESUS through the inward leading and ſmall voice to the daily Mount of Calvary in ſpiritual martyrdom and crucifixion. Some few of ſuch ſpiritual NAZARITES or MOURNERS; ſome ſuch ſpiritual eunuchs for the kingdom of Heaven's ſake are always to be found in every church and people of CHRIST upon earth. Theſe are the ſalt of the world, and ſhow what the *daily croſs* of CHRIST is *in us*, and what the *life hid* with the mediatorial nature in God means in its ſtrength and purity. They ſerve as guides to others who follow on, that they may attain more growth in the *myſtic regeneration*, that new *temple* and *new inner Adam*, building in CHRIST, through the *overſhadowing* of the *Holy* Spirit in the Iſrael of GOD. They bear witneſs, though cloathed in *ſackcloth*, againſt the numerous falſe prophets, who preach up chiefly the outward atonement, and merits, and croſs, and death, and reſurrection, and aſcenſion of CHRIST, to their blind multitudes, and deceive them; while the real and ſpiritual JESUS, carrying back the fallen *Adam* through the proceſs of the inward *tranſfiguration* and *regeneration* into the two ſanctuaries, that of *Paradiſe* firſt, and into the *third Heavens* or *holieſt* place at laſt, is quite forgot and deſpiſed. Among theſe noble *Nazarites* (who were equal to prophets under the Moſaic diſpenſation, and were ſpiritual interpreters of their figures) let us venture to reckon WILLIAM LAW the greateſt prophet of the Chriſtian church; the fineſt moral and ſpiritual interpreter of this age. His excellent writings I will venture to recommend to all, who deſire to know where the true church, temple, and kingdom of God within us is to be found: where *Emanuel*, GOD *in us*, *Jehovah* the *word* or living light in his eſſence, manifeſts himſelf by the great myſterious union recorded at the conſecration of his apoſtles, his ſpiritual Levites, in the whole 17th chapter of St. John. This commendation may coſt me dear, ſince if this great light be ſlain at one blow, under the name of a *myſtic*, a name which belongs to St. John and St. Paul, I muſt expect to have my neck cut off, by the ſentence of the two literary *judicatures*,

dicatures, or rather *ſtar-chambers*, when the next monthly ſeſſions on criminal myſtic Authors ſhall arrive. I am not aſhamed to profeſs, with Erafmus, that one page of ſuch ſpiritual interpretation as Origen, from the Key of St. Paul and St. John, opened unto the Chriſtian church, is worth ten pages of Auſtin.

'Nor am I afraid, with the great Henry More, to ſpeak well of the Teutonic Theoſopher†, though a hundred civilians like Heineccius, or a thouſand ſcholars full of ſuch pagan learning as Warburton, deride this man endued with an unction from on high, greater than any one, ſince the days of the apoſtles.'

O egregious Author! happy was it for mankind, when thou didſt firſt reſolve to brandiſh thy more than *Teutonic* pen!

The goddeſs then, o'er thine anointed head,
With myſtic words, the ſacred opium ſhed. DUNCIAD.

† Jacob Behmen.

Art. 41. *Edifying Thoughts on God's paternal Heart, and the Lord's Prayer; tending to promote intimate converſe with, and confidence in God, and Jeſus Chriſt our Saviour. Tranſlated from the German of C. H. v. Bogatzky, Author of the Golden Treaſury for the Children of God, &c.* 12mo. 2s. 6d. *ſewed.* Linde.

To thoſe who have been trained in the German manner of expreſſing their devotions, this book will be very acceptable: to Engliſh Readers in general, who have been uſed to the more natural and agreeable manner of our Tillotſons and Sherlocks, it will appear leſs engaging, and therefore leſs *edifying*.

SERMONS *ſince* May *laſt*.

1. *The Caſe of incurable Lunatics, and the charity due to them, particularly recommended.* Before the Governors of the ſeveral hoſpitals of the city of London, at St. Bridget's, on Wedneſday in Eaſter week, 1759. By James Ibbetſon, D. D. Archdeacon of St. Alban's. 8vo. 6d. Whiſton.

2. Preached at Kingſton upon Hull, June 21, 1758. At the ordination of the Rev Mr. John Beverley. By William Graham, M. A. 8vo. 6d. Griffiths.

Mr. Graham's is a flaming ſermon, in the ſpirit of the *Independent Whig*. From theſe words, *Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword.*

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